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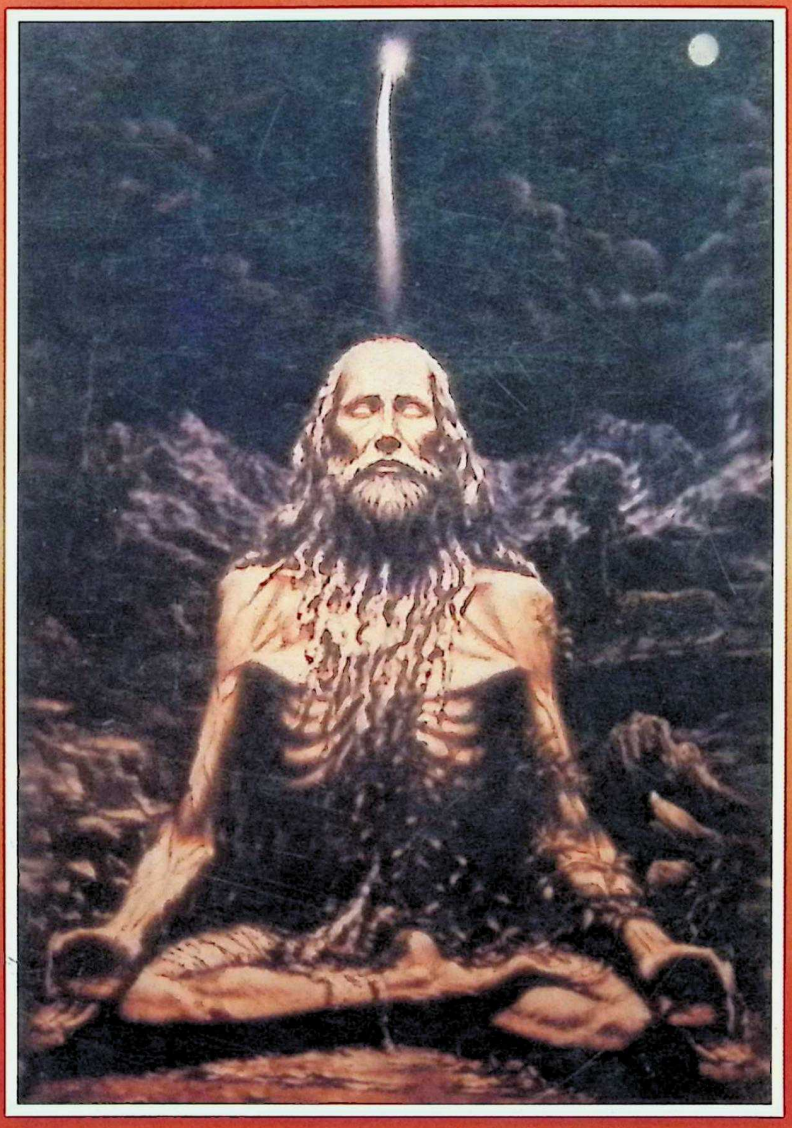
हठतत्वकौमुदी

Haṭhatatvakaumudī

A Treatise on Haṭhayoga by SUNDARADEVA



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Dr. M. L. Gharote

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A treatise on Haṭhayoga by *Sundaradeva*

Book Verification-2024

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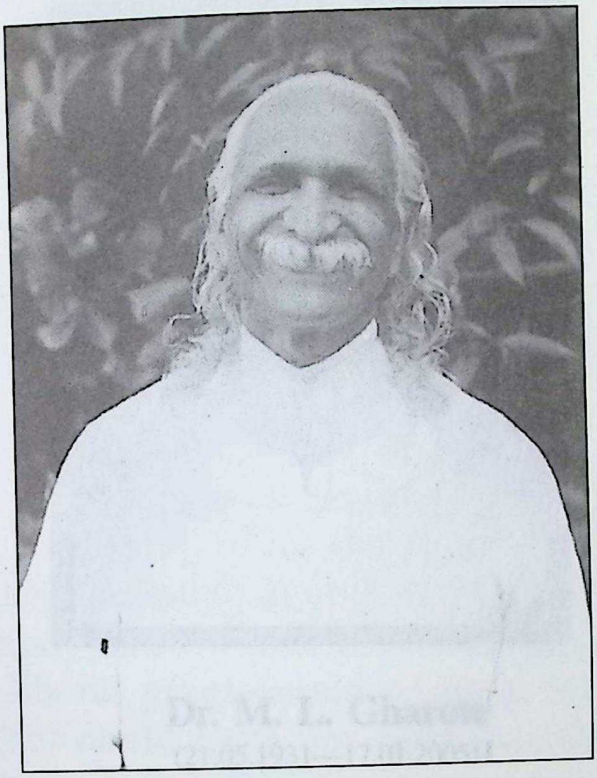

(30.08.1883--18.04.1966)

Dedicated with profound respect to
Swami Kuvalayananda-ji
who initiated the process of bringing out critical editions of
Hathayogic texts

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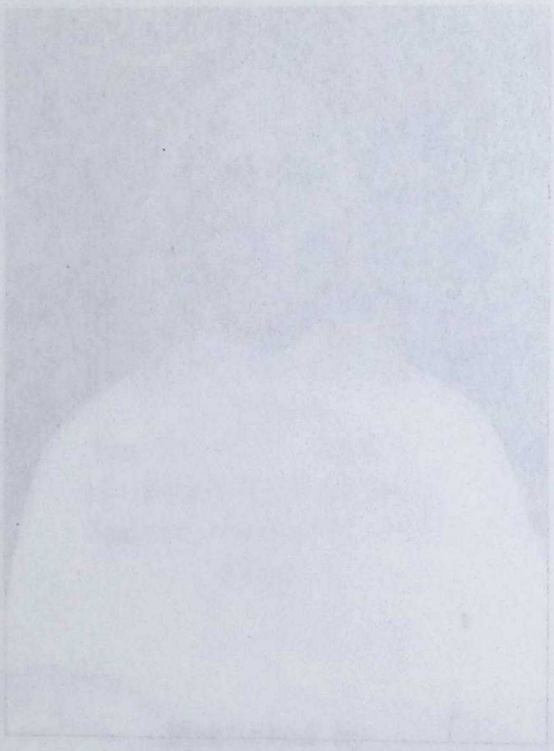

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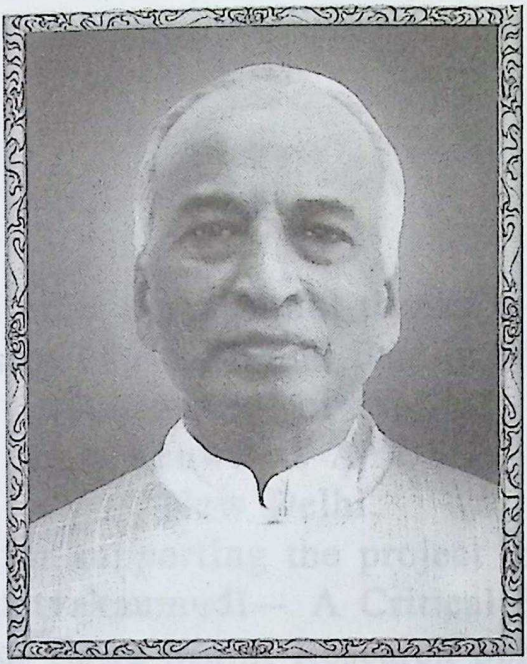

Dr. M. L. Gharote

(21.05.1931—17.01.2005)

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः

:Manusmṛti-II.20

India has been the land of great masters who lived examplary life of high moral and ethical order

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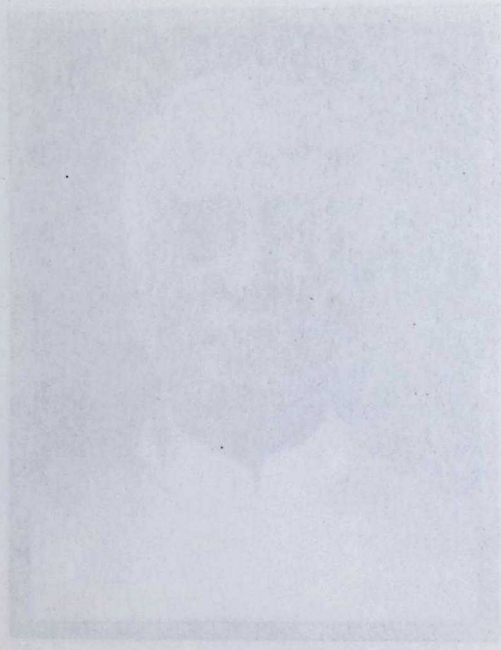

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We offer our grateful thanks to the
Ministry of Health and Family Welfare
(Department of ISM&H,
now known as AYUSH),
New Delhi,
for supporting the project of
"Haṭhatatvakaumudī— A Critical Edition"
under Extra Mural Research Scheme
with liberal grant–in-aid without which the
project could have not been successfully
completed.

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Publisher's Note
(Second Impression, 2012)

Once more it is proved that there is sustained acceptance of the ancient wisdom of Yoga provided it is presented through authentic and authoritative literary sources. The wide receptivity of the present text of Haṭhatatvakaumudī is a case in point. It is true that this literature is supposed to cadre the higher echelons of the readers and particularly the scholars on the subject. Reasons primarily being its vastness and depth in representation. Yet we derive pleasure in bringing one more reprint of the same to meet growing demand from the seriously interested readers for this large book on classical Haṭha Yoga.

May their breed grow far and wide!

Yes, we understand the need for more refined and lucid editing of Haṭhatatvakaumudī. We expect that our readers will take into consideration our limited resources and also our commitment towards new projects and therefore they will excuse us of our inability to do so.

May the Supreme Lord of the heavens and earth bless all humanity and grace it with wisdom of Yoga!

Lonavla
17.01.2012

-- ***Dr. Manmath M. Gharote***

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Publisher's Note

I have great pleasure in offering **Haṭha-tatva-kaumudī** at the hands of the followers of Yoga tradition. This is a large compendium on haṭhayoga written by **Sundaradeva** who hailed approximately 200 years ago (around 1700-1800 AD). This text, so far neither edited or published, is a fairly less known work of Sundaradeva (there is another work by the same author named Haṭha-saṅketa-candrikā which is much known to the scholars of Yoga). The work expands to 56 chapters which elaborately describes the intricacies of haṭha practices by way of providing in-depth knowledge of the subject which is scattered over the traditional texts and scriptures. The author demonstrates superb acumen hands on in compiling all the available related knowledge from the reliable, authoritative sources. In support of his contentions, this medieval author appropriately refers to and synthesizes the diverse views of more than sixty authorities.

Moreover, the author of Haṭha-tatva-kaumudī supplements the existing knowledge of Yoga with many techniques of Haṭhayoga which are yet unknown and are not in use in general. This further enriches the knowledge bank.

On the subject of Haṭhayoga there are not many texts available in published form. As there is a greater demand for Haṭhayoga in today's time, there seems to be also some prevailing confusion among the modern teachers of Yoga. This is due to non-availability of such authentic and authoritative works on the subject which might provide conceptual clarity, in-depth knowledge and also much required insight into the true nature of this ancient subject to the scholars, teachers and serious students, which was developed chiefly by the ascetics exclusively as a part of their spiritual progress.

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This need was long felt by Dr. M. L. Gharote, the Founder-Director of The Lonavla Yoga Institute (India), Lonavla, who took initiative in bringing out such ancient works to the benefit of the serious students of Yoga. Under the auspices of Dr. M. L. Gharote, in the short span of last one decade of its existence, the Institute has worked on a large number of such texts and published them. The present text of Sundaradeva is one more sincere effort on the same line.

However, it is sad that Dr. M. L. Gharote could not survive publication of this text which he loved very much.

The very vastness and intricate style of the present text evidently stand in witness to the hardship that the research scholars of the LYI had to undergo to produce the work to the benefit of the Yoga fraternity of the world which they, we hope, will equivocally appreciate. The Institute takes pride in their commitment towards research work. With kind co-operation from all our associates, friends, well-wishers and patrons we wish to bring out many more such rare texts on Haṭhayoga in future.

I express my heartfelt thanks to **Shri Shriram B. Sakhalkar** who painstakingly helped in typesetting a major part of the text and also all our friends who have directly or indirectly co-operated in bringing out this publication.

17th January, 2007 -- ***Dr. Manmath M. Gharote***

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Haṭhatatvakaumudī

Introduction

There are very few traditional texts on *haṭhayoga* available in print. However, there are many other texts which are in manuscript form deposited in the Oriental libraries awaiting the light of the day. These are not very known to the *yoga* community.

Haṭhatatvakaumudī is such a text which is not known to many. This is a text composed by a very versatile Sanskrit scholar, an Ayurvedic physician and a practical student who has studied extensive literature on *yoga*. We have undertaken to bring out the Critical Edition of this text for the benefit of the *yoga* community.

Critical apparatus

With an exhaustive search for the manuscripts of the *Haṭhatatvakaumudī* of *Sundaradeva* we could obtain only three manuscripts mentioned below for preparing the present critical edition of the text.

'a' Ms. No. 29853 deposited in the Varanaseya Sanskrit University Library, Sarasvati Bhavan, Varanasi. It has 121 folios, size 10.1'x4.5, 9-10 lines, 44 letters approximately per line, script Devanagari, Samvat 1946, complete, name of the scribe not given, handwriting good and readable. It was treated as the base (vulgate) for this edition.

'b' Transcript of Ms. No. 93896 which is deposited in the Sarasvati Bhavan Library of the Sampurnananda Sanskrit University, Varanasi. This transcript was obtained through the kind help of Prof. Dr. Dhanaraj Sharma of the Sanskrit Department, Punjab University, Chandigarh. It was copied by Tribhuvan Mishra. It is written legibly in Devanagari script and is complete.

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It contains different and extra readings as compared to 'a' Ms. Similarly there is an absence of the repetition of verses as we find in the 'a' Ms. This transcription proved to be very helpful in deciding the correct readings in the text.

Probably both the above copies follow some other manuscript which is not known.

Apart from the above two we have been able to obtain a zerox copy of the Ms. of *Haṭhatatvakaumudī* No. Chambers 455-a,b from Berlin (Germany). This is quite different from the two copies referred to above. This is not complete. The readings are faulty. The number of pages are also irregular. It appears that the contents of two Hatha texts are combined as a result of which it is not possible to decide the original readings of the *Haṭhatatvakaumudī*. Due to lack of clarity, absence of sequence, inconsistency in readings, we could not use this copy for the critical study.

Thus, from the point of the utility of the contents of the text we have depended on the two copies for this critical edition.

About the author

From the colophons of the *Haṭhatatvakaumudī* (HTK) it is seen that the name of the father of the author *Sundaradeva* was *Govindadeva* and his grandfather's name *Viśvanāthadeva*. He belonged to *kāśyapa* clan *(gotra)* and the name of his family was *deva*. He originally was a *brāhmaṇa* of the south, but settled in *Kāśī* or *Vārāṇāsī*. He had earned the degree of *Vaidyavidyā-viśārada* and possibly *āyurvedic* physician was his profession. From the quotations of several texts in the HTK, it becomes clear that he had extensively studied *Sanskṛta* literature. He had the mastery

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over different branches of *sanskṛta* literature such as prosody, grammar, astrology, *purāṇas, upaniṣads, darśana, tantra, āyurveda*. However, he was greatly interested in the study and propagation of *yoga* which can be seen from the mention of different texts on *yoga*. He was feeling proud of residing in *kāśī,* the holy place of *śiva* and a place of the learned. His spiritual guide was *viśvarūpa* who was a great personality in *yoga* at his time and *sundaradeva* had a great reverence for him and considered him as the lord of the *yogīs*. Many of the unknown secrets of *yoga* were revealed by him at various places in his texts of HTK and *haṭhasaṅketacandrikā* (HSC). There are many such indications in HTK which are very important for the realisation and understanding of *haṭhayogic* topics.

Fixing the period of the Author

Although the author has supplied some information about his family, teacher and education in his treatises of HTK and HSC, he does not indicate about the time of his birth etc. It is, therefore, difficult to say anything definitely about his period. In HTK he has referred to the work of *haṭharatnāvalī* (HR) in the context of the discussion of *aṣṭakarmas* and also quoted some verses from the text. This suggests that HTK is a later composition than *haṭharatnāvalī*. *śrīnivāsa's haṭharatnāvalī* was first published by M. Venkata Reddy in 1982. In this publication the period of *śrīnivāsa* has been fixed as 1625-1695 on the basis of several evidences. *haṭharatnāvalī* was again critically edited and published by the Lonavla Yoga Institute (India) in 2002. In this publication also the period of *śrīnivāsa* was accepted similarly. On this basis the period of *sunderadeva* should be fixed about 100 years later, that is 1700-1800 AD.

Name of the text

The author himself has addressed this text by three

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different names as *haṭhatatvakaumudī*, *haṭhasarvasvakaumudī* and *haṭhahṛttatvakaumudī*. Thus, it is natural to ask the question about the real name of the text. The name of *haṭhasarvasvakaumudī* has been referred to only twice in the whole text, while the name of *haṭhahṛttatvakaumudi* is mentioned only once in the last chapter. In the colophons of all the chapters the text has been referred to as *haṭhatatvakaumudī*. Thus the author considers the name of his text as *haṭhatatvakaumudi*, although looking to the importance of the topic and its characteristics, occasionally he used the two other names.

Other contributions by the author

In addition to HTK the other treatises available on the name of *sunderadeva* may be mentioned as follows:

1. *muktipariṇaya nāṭaka,*
2. *vinodaraṅga prahasana,*
3. *bhūpālavallabha or bhūpacaryā,*
4. *rāmasundara mahākāvya,*
5. *sūktisundara,*
6. *haṭhasaṅketacandrikā,*
7. *praṇava kuṇḍalī,*
8. *vairāgyasāmrājyodaya,*
9. *haṭhaśruti,*
10. *yogahṛdaya.*
11. *bhavārtamanoviśrānti*

Out of these *muktipariṇaya nāṭaka, vinodaraṅga prahasana, rāmasundara mahākāvya* and *sūktisundara* are literary compositions, while *bhūpālavallabha* is related to dietetics. Other compositions are related to *yoga*. About *yogahṛdaya*, it is said that the text of HTK is the essence of *yogahṛdaya*. This indicates that the text of *yogahṛdaya* must be bigger than the HTK. It is surprising to note that the two texts HSC and HTK do not refer to each other. However, there is no doubt that both these treatises are the compositions of *sundaradeva*.

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Language and style

The authors of *haṭha* texts in *sanskṛta* are seen using *anuṣṭupa* metre to make the presentation easy and intelligible. From the texts like HP (Haṭhapradīpikā), GhS (Gheraṇḍa Saṃhitā), Gś (Gorakṣa śataka), HR (Haṭharatnāvalī) it seems clear. But this is not applicable in case of *sundaradeva*. Being a great scholar of *sanskṛta* as well as a poet we find in HTK the reflections of his poetic inspirations. He was quite skilful in using appropriate metre suited to the subject matter. He has profusely used metres like *vasantatilakā, indravajrā, vaṃśastha, mālinī, āryā, śārddulavikriḍita, bhujaṅgaprayāta, śikhariṇī, mandākrāntā, anuṣṭup* etc. Similarly, he has used many synonyms for technical terms, such as, *pīṭha, viṣṭara* for *āsana, abja, saroja, ambuja* for *padmāsana, manomitra* for *vāyu, ibhajihvā, vetaṇḍajihvā* for *hastijihvā nāḍī, surarājatanu-bhavārivaktra* and *triadśādhīśa-tanujavairijāta* for *karṇa* (ears) and *nāda*. The figure of speech such as *upamā, utprekṣā, rūpaka* are seen scattered throughout the text. This distinguishes uniqueness of the author from the other writers on *yoga*.

He frequently uses figures of speech like alliteration *(anuprāsa)*. Sometimes he uses prose order to explain the deeper meaning of the verses which are not clear. Thus, this treatise is a mixture of prose and poetry.

References to the other works used in HTK

In order to substantiate the narration and explanations *sundaradeva* has mentioned many works and authors which may be listed as follows:

1. *chāndogya śruti (upaniṣad),*
2. *śvetāśvatara upaniṣad,*
3. *bhagavadgītā,*
4. *vaśiṣṭhagītā,*
5. *uttaragītā,*
6. *mahābhārata,*
7. *skanda purāṇa,*
8. *mārkaṇḍeya purāṇa,*
9. *kālikā purāṇa,*
10. *viṣṇupurāṇa,*
11. *bhāgavata purāṇa,*
12. *kūrma purāṇa,*
13. *jīvanmuktiviveka,*

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14. *viraktasarvasva,*
15. *siddhāntaśekhara,*
16. *tripurāsārasamuccaya,*
17. *khecarīpaṭala,*
18. *tripurabhairavīvidyā,*
19. *pañcīkaraṇavārtika,*
20. *keralatantra,*
21. *yājñavalkyasmṛti,*
22. *śārīrollāsa,*
23. *sūtasaṃhitā,*
24. *mānasollāsa,*
25. *vāyusaṃhitā,*
26. *yogahṛdaya,*
27. *rājayoga,*
28. *haṭhayoga,*
29. *yogatārāvalī,*
30. *pātañjalabhāṣya,*
31. *yogāmṛta,*
32. *yogatatvaprakāśa*
33. *yogasaṃgraha,*
34. *yogayājñavalkya,*
35. *yogabīja,*
36. *nāthasaṅketa,*
37. *pātañjalasūtra,*
38. *yogadīpikā,*
39. *yogabhāskara,*
40. *yogasāra,*
41. *sparśayogaśāstra,*
42. *vairāgyasāmrājyodaya,*
43. *amanaskayoga,*
44. *śivasaṃhitā,*
45. *kumbhaka paddhati,*
46. *haṭharatnāvalī,*
47. *yogacandrikā,*
48. *haṭhapradīpikā,*
49. *īśvaramīnanātha-saṃvāda.*
50. *nandikeśvara purāṇa.*
51. *keralatantra.*

Other than the above works, the following authorities have also been quoted:

i. *śiva,*
ii. *gorakṣa,*
iii. *guravaḥ,*
iv. *muniprokta,*
v. *vaṣiṣṭha,*
vi. *pātañjalamata,*
vii. *dattātreya,*
viii. *gauḍapādācārya,*
ix. *vidyāraṇyaśrīpāda,*
x. *śruti,*
xi. *vāgbhaṭa,*
xii. *yājñavalkya,*
xiii. *vārtikācārya.*

Out of the works and authorities quoted above, *sundaradeva* has frequently quoted HP, *yogacandrikā, siddhāntaśekhara, kuṃbhaka paddhati, yājñavalkya, gorakṣa, śivasaṃhitā, gītā, yogasūtra.*

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There are other quotations names and sources of which are not mentioned. They are indicated by such terms as '*taduktam*', '*uktaṃ ca*', '*granthāntare*', '*kecit tu*'.

All these references confirm that *sundaradeva* had studied extensive *yoga* literature for writing his treatise.

Contents of the text

sundaradeva calls his treatise of *haṭhayoga* as *haṭhatatvakaumudī* which means 'Light on the Principles of *haṭhayoga*'. The contents of the text are divided into 57 chapters for which he uses the term '*udyota*'. The distribution of various topics is as follows:

Chapter I:

According to the Indian tradition, in this introductory chapter, the author starts his treatise with the salutation to Lord *gaṇeśa* and *ādinātha īśa*. Recognising the importance of *prāṇa* in the practice of *haṭhayoga*, the author also offers his salutation to *prāṇa*. The purpose of the treatise, according to the author, is to help the ordinary aspirants to practice *haṭhayoga* without any delusion. Therefore he has composed this treatise based on the essential principles of *yoga* drawn from various sources. He emphasises on the fact that the knowledge of '*saṅketa*' in the traditional texts is essential for the success in *haṭhayoga*, which is possible only through the grace of a *guru*. Mere knowledge of the texts is not enough. He mentions about the fortified and unfortified bodies and emphasises on the need of fortifying the body by a *yogī* through the fire of *yogic* practices. This is not possible without the control of *prāṇa* which pervades all the parts of the body.

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Chapter II:

For the success in *yoga*, the knowledge of *āsana, kumbhaka, mudrā* etc. through the mouth of the *guru* and their practice is essential. Then only there can be the entry of *prāṇā* into *suṣumnā* and attaining the void state of the mind possible. For this union of *prāna* and mind is necessary. They are interdependent. Mind controls all the sense organs and mind is governed by *prāna*.

This chapter also mentions the characteristics of the *guru* and *śiṣya* meaning the teacher and the taught.

Liking solitude, indifference towards sensual objects, devoid of lethargy, courage, firm determination, inquisitiveness about the Ultimate Reality, follower of the *vratas*, firm faith on *guru* like God, control of the senses, consuming moderate diet, are the characteristics of a good disciple.

He is considered as real *guru* whose gaze is fixed without the help of any object, whose *vāyu* becomes stable without any effort and whose mind becomes steady without the object of concentration.

To be continuously engaged in *yogic* practices and to behave according to the guidance of the *guru* is the source of success in *yoga*.

Chapter III:

While explaining the importance of various *yogic* practices, selection of appropriate season and region or place has been emphasised. Any disregard to these factors can result in various complaints like loss of memory, dumbness, blindness, fever, loss of hearing, respiratory troubles etc. In order to overcome such problems as a result of faulty practices, some remedies have also been described.

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Chapter IV:

This chapter deals with the importance of moderate diet during *yogic* practices. Consumption of excess food, or undesirable items in the food or fasting and their ill-effects have been elaborately discussed.

Chapter V:

According to the propensities of the individual aspirants they are classified as *mandādhikārī* (lower category), *adhimātra* (moderate) and *uttara* (superior). Their characteristics and period required for the success in *yoga* have also been mentioned. A daily routine and precautions have been described for the *sādhaka*.

Chapter VI:

This chapter relates to the discussion of *yamas* and *niyamas*. Ten kinds of *yamas* and *niyamas* according to *yājñavalkya* have been discussed. *ahimsā* has been treated as *mahāvrata*.

Chapter VII:

This chapter deals with the topic of *āsanas*. After mentioning suitable place, importance and effects various *āsanas* have been described with their utility in different disorders. For example, *dhanurāsana* and *kukkuṭāsana* for *nāḍīśuddhi* or purification of the *nāḍīs*, *matsyendrapīṭha* for pain and fever, *mayūrāsana* for pain, fever, indigestion and removal of toxins, *śavāsana* for mental rest, *siṃhāsana* in the disorders of *vāta* humour, *bhadrāsana* in the disorders of *kapha* and *vāta* humours, *vīrāsana* for the stability of the mind, *kūrmāsana* for eighty types of disorders of *vāta* humour, *prasāritāsana* for the attainment of *rājayoga* state, *padmāsana* for *prāṇāyāma*, *baddhapadmāsana* in the disorders of *vāta* and *kapha* humours and in fever. *yonyāsana* or *siddhāsana* for

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the control of *apāna*. *paścimatāna āsana* for the control of *vāyu*, improving digestion and removing flatulence. *svastikāsana* for the peace of mind. *padmāsana* and *siddhāsana* have been greatly eulogised from the point of *yoga*. Along with the practice of *āsanas*, practice of *prāṇāyāma*, *mudrā*, *dhāraṇā* are also recommended.

Chapter VIII:

It describes eight purificatory processes which include *dhauti*, *cakrī*, *basti*, *neti*, *gajakaraṇī*, *trāṭaka* and two forms of *nauli* as *āntar nauli* and *bāhya nauli*.

Chapter IX:

Before the practice of *prāṇāyāma* some special practices are recommended which include *meru-cālana*, *cakrībandha*, *tānābhyāsa* and *cāraṇā*. *cāraṇā* has been described of ten types. This is a new information for the readers.

Chapter X:

This chapter deals with *kumbhaka* and its varieties. After discussing the importance and effects of *kumbhaka* eight known varieties like *sūryabhedana*, *ujjāyī* etc. have been described. Apart from these some unknown varieties have also been described. These are—*utkarṣa kumbhaka*, *apakarṣa*, *sahaja kumbhaka*, *cakra kumbhaka*, *gadā kumbhaka*, *nāḍīviśuddhi kumbhaka*, *bhūtaśuddhi kumbhaka*, *śṛṅkhalā kumbhaka*, *jīvacāla kumbhaka*, *merucāla kumbhaka* and *ghaṭibandha kumbhaka*.

Chapter XI:

Importance of practice in *yoga* has been described here. Whether it is the cure of diseases, or purification of the *nāḍīs*, or leading *prāṇa* into the *suṣumnā* or attaining the state of *unmanī*, one cannot get success without practice. As the

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practice increases and maturity develops, an individual progresses towards the attainment of desired goal.

Chapter XII:

Before one progresses further in his *sādhanā* it is necessary to remove the physical distress. Varieties of practices of *vāyusādhana* have been described. These practices include sucking of the air through the mouth making it like a beak of the crow, sucking the air through the crevices of the teeth, *prāṇadhāraṇā* at the toes, navel and nose, etc.

Chapter XIII:

Utility of *haṭhayogic* practices, especially that of *mudrās* has been explained.

Chapter XIV:

After defining the word '*mudrā*' ten *mudrās* have been enumerated. However, only two *mudrās*, namely, *viparītakaraṇī* and *khecarī* have been mentioned. The process of *lambikākaraṇā* has been specially described.

Chapter XV:

In this chapter three *bandhas*, namely, *mūlabandha*, *uḍḍiyānabandha* and *jālandharabandha* and three *mudrās*, namely, *mahāmudrā*, *mahābandha* and *mahāvedha* have been elaborately described.

Chapter XVI:

It deals with the topic of *bindu*. For the control of *bindu vajroli* and its two types *sahajoli* and *amaroli* have been recommended.

Chapter XVII:

Control of *bindu* has been greatly eulogised. It gives physical beauty, strength etc. There is a correspondence

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between *nāda*, *bindu* and *manas* and control of one brings control of the other.

Chapter XVIII:

In this chapter again there is a description of *khecarī* and for the success of *khecarī* the *khecari mantra* has been prescribed. Repetition of this *mantra* five hundred thousand times is said to bring *siddhi*. To attain success through *mantra* there is also a description of the repetition of *bījamantras*, especially *vākbīja* at *mūlādhāra*, *kāmabīja* at *hṛdaya* and *śaktibīja* at the *ājñācakra*. Eighteen hundred thousand repetition of these *bījamantras* are said to bestow all the supernormal attainments.

Chapter XIX:

Man becomes miserable due to his ignorance, his *karmas* and attachment with worldly objects. When he develops detachment or *vairāgya* and the knowledge dawns upon him, he becomes liberated.

Chapter XX:

Man receives the perishable body depending upon the impressions of his past *karmas*. In this body the *mantra haṃ* and *saḥ* is continuously repeated in the form of inhalations and exhalations. In the eight petalled lotus of the heart the *jīva* is constantly moving 21600 times in the form of inhalations and exhalations. This kind of repetition of *mantra* is called *ajapā*. This body is in the form of *haṃsa* and *prāṇā* and *apāna* are its two wings.

Chapter XXI:

In order to keep the body fit and free from diseases two *kalpa* treatments have been referred to which are *muṇḍi kalpa* and *vārāhi kalpa*. It is also described how the *jīva* moves in the *dvādaśāra cakra* and how and why this body in the

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form of abode of *brahman* perishes.

Chapter XXII:

This chapter describes how the ten vital airs as *prāṇa, apāna* etc. conduct different functions in the body including the absorption of *vāyu*, distribution of the nourishment through food-intake.

Chapter XXIII:

Elaborate description is given of the fourteen main channels (*nāḍīs*) their location and functions, especially the location and working of *iḍā, piṅgalā* and *suṣumnā*.

Chapter XXIV:

In this chapter is given the description of 16 *ādhāras* in two forms. One form includes six *cakras* like *mūlādhāra* etc. and the ten *nāḍīs* which maintain efficient working of the body. The other from includes *netrādhāra, vyomādhāra, nāsikā* (nose), *jihvā* (tongue) which are commonly known among the *yogīs*. Knowledge of these *ādhāras* is essential for the *yogīs*.

Chapter XXV:

From this chapter onwards starts the discussion of *cakras*. Piercing of *cakras* leads to the state of *laya* (absorption). This chapter deals with the description of *mūlādhāra* with its location, colour, *bījākṣaras*, deity etc. Similarly, there is a description of *kanda, yoni* and *suṣumnā*.

Chapter XXVI:

Here description of *svādhiṣṭhāna cakra* with its petals, colour, *akṣara*, deity etc. is given.

Chapter XXVII to XXXI:

These chapters describe the *cakras* like *maṇipūra,*

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viśuddha, *ājñā* and *sahasrāra* along with the significance of *ājñā* and *sahasradala*.

Chapter XXXII:

Referring to the other texts the *ṣaṭcakras* are called *jyotisthāna*, *nābhimūla* (root of the navel) as *bindusthāna* which is the source of the production of *nāda*.

Chapter XXXIII:

For the attainment of *abhyudaya* and *niḥśreyas* elaborate description and discussion of *yonimudrā* is given in this chapter. *bindu*, *nāda* and *śakti* have been considered as the three *mātrās* of *prāṇā* itself.

Chapter XXXIV:

It describes the importance of *nāḍīśuddhi* in *yoga* which is attained through the practice of *aṣṭakarmas*. Purification of *nāḍīs* is essential for the success in *prāṇāyāma*, control of mental activities and *bindujaya*.

Chapter XXXV:

In this chapter is described the importance of preliminaries before the *nāḍīśuddhi*. In this is suggested the use of *vallijacūrṇā* mixed with ghee to be kept in the mouth before the practice of *prāṇāyāma*. Similarly, it is suggested to start *nāḍīśodhana* on an auspicious day after remembering one's tutelary deity like *gaṇeśa* etc.

Chapter XXXVI:

There is an elaborate discussion on the topic of *nāḍīśuddhi*. Before the practice of *nāḍīśuddhi prāṇāyāma* importance of *mitāhāra* (moderate diet) and its influence has been discussed in the light of varied opinions on it.

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Chapter XXXVII:

From this chapter onwards a discussion on *prāṇāyāma* begins. The measure of the body is stated to be 96 *aṅgulas* (digits) and the measure of *prāṇa* is 12 *aṅgulas* (digits) more. One who reduces the measure of *prāṇā* to the minimum is considered a real *yogī*. *prāṇā* should be held through *candranāḍī* after performing *nāḍīśuddhi*.

Chapter XXXVIII:

This chapter gives the definition of *prāṇāyāma*, describes the three phases of *pūraka, kuṃbhaka, recaka*, examining the length and subtleness of *prāṇāyāma*, selection of suitable *āsana*, effects of *prāṇāyāma* on sense organs and mind, technique of increasing the duration of *kuṃbhaka*, effects of *sagarbha* and *agarbha* types of *prāṇāyāma*, control of *prāṇa* and *apāna*, characteristics of *bahiṣṭha kuṃbhaka, udghāta lakṣaṇa*, measures of *prāṇāyāma* and elevation of *prāṇāyāma* on the basis of *kāla* and *saṃkhyā*.

Chapter XXXIX:

Out of the four stages in *yoga* the first stage called *ārambhāvasthā* has been discussed here. *prāṇāyāma* is one of the means of attainment of this stage. In this *meru kumbhaka* has been given great importance. This *kumbhaka* in the longer run culminates in *nisarga kumbhaka*. The importance, characteristics, results of this has been elaborately discussed along with the technique of piercing of *ādhāracakra, pīṭhotthāna, agnijaya* etc.

Chapter XL:

There is a description of the techniques of controlling ten *vāyus* such as *prāṇa, apāna, nāga, kūrma* etc. Different practices like *pratyāhāra, dhāraṇā, dhyāna* etc. are discussed on the basis of their duration. Thus the importance of *kāla* in the attainment of *siddhis* in *haṭhayoga* is explained.

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Chapter XLI:

This chapter describes stages of *pratyāhāra* and *ghaṭāvasthā*. There is a mention of *marmas* or vital points in the body and their relationship with the removal of certain disorders by practising *pratyāhāra* on those vital points. Thus here we find the description of *pratyāhāra* according to *yājñavalkya* and *sūtasaṃhitā*.

Chapter XLII:

It describes the state of *paricayāvasthā* in which the *prāṇā* enters the *suṣumnā* and travels up. To reach this state, the intensity of *nisarga kumbhaka* required is mentioned.

Chapter XLIII:

There is a discussion about the effects of the process of *śakticālana*. Through the long practice of *prāṇāyāma, kuṇḍalinī* is aroused and it ascends to the *sahasrāra* after piercing the three knots, as a result of which one attains the success in the stability of *bindu*, stability of mental activities and in *vajrolī* etc.

Chapter XLIV:

The process of *śakticālana* is elaborately described. Arousal of *kuṇḍalinī* through *prāṇāyāma*, the process of *sarasvatī cālana*, piercing of the *cakras* and *granthis* (knots) are the topics discussed with their results.

Chapter XLV:

utkarṣa prṇāyāma forms an integral part of *śakticālana*. An elaborate narratioon of utkarṣa *prṇāyāma* has been provided in this chapter.

Chapter XLVI:

It deals with the state of *niṣpatti*, mainly related to *dhāraṇā*. An attempt has been made to co-ordinate the concept

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and practice of *dhāraṇā* as explained in the PYS and in *haṭha* texts. On the basis of duration of *dhāraṇā* leading to proficiency in it and following the results a co-ordination is attempted with the results of *saṃyama*. Therefore, this chapter is named as *saṃyamasiddhikāla vivecana*.

Chapter XLII:

In the light of the supernatural powers resulting from the process of *saṃyama* as described in the PYS different kinds of *dhāraṇā* of *haṭhayoga* are described in this chapter. It is indicated that different *dhāraṇās* of *haṭhayoga* on five elements lead to the attainment of *vivekakhyāti*. In an attempt of co-ordination with the PYS the terms of PYS like *madhumati, upasarga, kleśabīja, viśoka* etc. have been profusely used.

Chapter XLVIII:

This chapter also discusses the attainment of supernatural powers through *dhāraṇā* in which seven and ten types have been mentioned. Thus by the practice of *dhāraṇā* how various disorders are removed and how one attains the feeling of well-being has been described.

Chapter XLIX:

This chapter elaborately discusses the topic of *dhyāna* in the light of description of PYS. Views of other authorities like *purāṇas* etc. on *dhyāna* have been synthesised. Different topics related with *dhyāna* such as definition, characteristics, *saguṇa-nirguṇā dhyāna*, duration of *dhyāna, sūkṣma-sthūla dhyāna, sabīja-nirbīja dhyāna, dhyāna* on the various *cakras* according to *haṭhayoga, nirguṇā dhyāna* in *śāṃbhavī-mudrā, saguṇa dhyāna-mudrā, dhyāna* ultimately leading to the state of *saṃprajñāta* and *asaṃprajñāta* or void state etc. are elaborately discussed.

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Chapter L:

This chapter is also related to the description of *dhyāna* in which elaborate techniques and experiences of *saguṇa* and *nirguṇā dhyāna* are discussed. To attain *agarbha-dhyāna* from *sagarbha-dhyāna* and from *sabīja-dhyāna* to *nirbīja-dhyāna* the mind has to be stabilised which is done by *dhyāna* of *īśvara* with loving devotion. It is a superior technique along with *viveka, vairāgya, abhyāsa* and control of *prāṇa*. There is an elaborate description of *bhrūmadhya-dhyāna, nāsāgra-dhyāna, jyotir-dhyāna, ātma-dhyāna, śiva-dhyāna* etc. Similarly, *sadhūma* and *nirdhūma dhyāna* in the *nirguṇā* type has been presented along with its experiences in a lucid manner.

Chapter LI:

It describes characteristics of *samādhi* and its varieties of *saṃprajñāta, asaṃprajñāta, sabīja* and *nirbīja*. The process of going to *samādhi* from *dhyāna* has been described in terms of duration the state is held. In this context a co-ordination has been attempted with *unmanī* state, union of *kuṇḍalinī* in the *sahasrāra,* balanced state of *guṇas, vyuthāna* state and *saṃ skāranirodha* as mentioned in the PYS.

Chapter LII:

Description of *apakarṣa prāṇāyāma* is found here in which there is a discussion about how the *prāṇa* is ascended to *sahasrāra* through *suṣumnā* channel while piercing different *cakras* and descended downwards. There is also a description of the technique of absorbing *prāṇā* into the three units of OM, namely, A, U and M.

Chapter LIII:

Technique of *utkrānti prāṇāyāma* is given here. When a *yogī* wishes to leave his mortal coil at will he uses this type of *prāṇāyāma*. He withdraws all his sense organs into the

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mind and with the combination of *prāṇā* leads through all the *cakras* to the *sahasrāra* where with the union of *parama śiva* and contemplating on *praṇava* leaves his *prāṇa* through *brahmarandhra*. Similarly, when the *yogī* becomes aware that his death is approaching and if he does not want to leave his body, resorts to the same technique and holds the *prāṇa* in *sahasrāra* until the time of death passes off. Thus he can voluntarily avoid the time of death.

Chapter LIV:

This chapter on *nādānusandhāna* discusses the technique of listening to the *anāhatanāda* and absorption of the mind into it. In the context of *nāda* the four stages of *āraṃbha, ghaṭa, paricaya* and *niṣpatti* have been described. There is a description of the experiences of different kinds of *nāda* resulting from the piercing of every knot. In this connection, the four stages of *nāda*, namely, *parā, paśyantī, madhyamā* and *vaikharī* and their conditions have been described.

Chapter LV:

In this chapter on *rājayoga* how the various practices of *haṭhayoga* lead to the attainment of the state of *rājayoga* has been described. The topics such as the conditions of a *rājayogī*, transformation of *haṃsa mantra* into *sohaṃ mantra*, union of *prāṇa* and *apāna*, are discussed at length.

Chapter LVI:

How to know the time of approaching of death has been explained with the help of the quotations from different *purāṇas*. The life-span has been decided on the basis of flow of breath through the nostrils. In this connection *chāyā-puruṣa lakṣaṇa* and other indications of death have been described.

With this the text ends.

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Critical Appraisal of the Text

During the period of *sundaradeva* there were innumerable cults and traditions working on the name of '*ādhyātma*' (spirituality). Apart from the influence of Buddhism and Jainism on the masses, there were also branches and sub-branches of the *ṣaḍdarśanas*. However, the secular and practical nature of *yoga* was acceptable to all. They not only adopted *yoga* but also contributed towards development of *yoga*. Thus the principles of all these various cults were so intermingled with *yoga* that the original nature of *yoga* was difficult to be recognised. The influence of *bhakti, laya, tantra, Jaina, vedānta, purāṇa* is seen on *yoga*. To isolate *yoga* from these mutations and present in its chaste form was done by scholars like *sundaradeva*. Without refuting any system *sundaradeva* accepted all the authoritative opinions about *haṭhayoga* but maintained its original nature. This is why we find various quotations in his treatise that support the principles of *haṭhayoga*.

All the principles of *haṭhayoga* are based on the concept of '*prāṇa*'. *prāṇa* is the most essential feature of life. Since mind is controlled by *prāṇa*, it is the controller of mind. Thus the whole efforts of *haṭhayoga* consists of controlling the mind through *prāṇa*. That is why the author has offered his salutations to '*prāṇa*' in the beginning of his treatise.

The author has rightly emphasised the need and importance of controlling *prāṇa* by means of *prāṇāyāma* for attaining success in *yoga*. In this regard he refers to *apakva* (unbaked) state and *pakva* (baked) state. The state of *pakva* body is attained best through the practice of *prāṇāyāma*.

The author had a practical experience of *yogic* practices which he performed under the guidance of his *guru*. Therefore, he was aware of the difficulties faced by the

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beginners of *yoga* and without ignoring these he has tried to explain them in detail.

For the effective practice of yoga selection of suitable place and season is very important in the absence of which one is likely to suffer from such problems as loss of memory, dumbness, deafness, blindness, fever, lethargy etc. The author has emphasised on this point and has supported the suggestions given in *haṭhapradīpikā.*

Due to some faults in the practice of *yoga*, if a *sādhaka* suffers from any difficulties he relies on such methods as *pañcabhūta dhāraṇā,* especially on the troubled spot, *prāṇāyāma*, etc. in absence of adequate medical aid. The remedies suggested are based on the natural principles. In this discussion we find the reflections of his medical knowledge which we do not find in other texts.

***

Diet

All the *yoga* texts emphasize on the importance of a particular diet for the practice of *yoga.* However, the detailed discussion with subtleties on diet that one finds here is not available in other texts. From Vedic times it has been recognised that purity of diet brings increase and purity of *sattvaguṇa* which refines memory. While explaining this view the author discusses and analyses the effects of meagre eating or overeating on the body and mind. There is a novelty in the description of the prescribed rules of diet for *bhikṣus, sanyāsī* and *paramahaṃsa*, as also the effects of heavy food on the *prāṇasādhanā* and details of selected or prohibited food items. During the period of *sādhanā,* salt intake is prohibited except the use of rock-salt whenever felt necessary. Food

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with pungent, sour, bitter tastes is prohibited on account of its production of heat in the body. These considerations are based on the principles of *āyurveda*.

Characteristics of a *sādhaka*

By way of characteristics of the *śadhaka* the author discusses the daily routine for him, the time and the duration of the practice according to the nature of practice. On the basis of the inclination towards the practice the *śadhakas* are divided into three categories out of which '*uttara*' *sādhaka* is considered to be superior. It has also been explained why in the place of practice at night *ghee* lamp should be lighted in place of oil lamp.

yamas* and *niyamas

According to the author the observance of *yamas* and *niyamas* should be done until one attains *vivekakhyāti*. He accepts the division of *yamas* and *niyamas* as ten each according to *yājñavalkya*. However, the description of *himsā* and *asatya*, are elaborately classified as direct (*kṛta*), indirect (*kārita*) and consented (*anumodita*).

āsanas

'If *yamas* and *niyamas* are considered as seeds of *yoga*, then the *āsanas* and *prāṇāyāmas* are their sprouts,' says the author in the poetical language. The special feature about the discussion on *āsanas* by the author is that he describes and classifies *āsanas* according to diseases based on *vāta* and *kapha*. Similarly he classifies them according to their utility in *nādiśuddhi*, arousal of *kuṇdalinī*, practice of *prāṇāyāma* and for the peace of mind. The description of *śavāsana* is some what different in that both the hands are rested on the chest and gaze directed at the tip of the nose. In one place he used three synonyms for *padmāsana* as *ambujāsana*, *saroruha* and *abja*. Similarly, he uses '*viṣṭara*' as a synonym for *āsana*. Such synonyms are rarely used by the same author. During

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the practice of *āsanas* he recommends rice and buttermilk with rock-salt. It is also suggested to practice *prāṇāyāma* and *mudrās* along with the practice of *āsanas*.

aṣṭakarma

There seems to be two traditions in the practice of purificatory processes or *kriyās*. One is that of *aṣṭakarmas* and the other *ṣaṭkarma*. *haṭhapṛdīpikā* describes *ṣaṭkarmas* while *haṭharatnāvlī* and *haṭhatattvakaumudī* are the advocate of *aṣṭakarmas*. In addition to *ṣaṭkarmas* described by the *haṭhapradīpikā*, *cakrīkarma* and *āntarnauli* are the two extra *kriyās* included in *aṣṭakarmas*. (For details refer to *haṭharatnāvalī* published by the Lonavla Yoga Institute (India), 2002). Apart from these *kriyās sundaradeva* has included such *kriyās* or practices which are preliminary to *prāṇāyāma* and helps in purification of *nāḍīs* and easy entrance of *prāṇa* into the *suṣumnā*. These are not known to the modern *yoga* practitioners. Such practices include *merucālana, cakrībandha, tānābhyāsa* and *cāraṇā*.

kumbhaka

The eight varieties such as *sūryabhedana, ujjāyī* etc. are well-known. But their application in theory has been discussed by *sundaradeva* on the basis of his medical experience. *sūryabhedana* and *ujjāyī* produce heat in the body as a result of which disorders of *kapha, vāta*, worms are removed. Similarly, *śītalī* and *sītkārī* are capable of removing fever, heat, thirst etc. due to their cooling effect. Other less known varieties of *kumbhaka* such as *utkarṣa, apakarṣa, sahaja, bhūtaśuddhi, jīvacāla, merucāla* are taken from 'Kumbhaka Paddhati'. (For details see Kumbhaka Paddhati published by Lonavla Yoga Institute (India), 2000).

Importance of the Practice

For the regulation of *prāṇic* activity in the body

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practice of *prāṇāyāma* plays a prominent role. One chapter is devoted to emphasize on this fact. With the intensive practice all the impurities are removed from the body, physical lethargy is overcome, group of diseases is destroyed and one attains desired utility of espcecially that of *kākacañcu kumbhaka*, where one sucks the air through mouth, which is greatly praised. Similarly, controlling the *vāyu* in different parts of the body has been advocated for removal of different disorders. This is important from the therapeutical point of view.

mudrās

According to the author just as following of *yamas* etc. is useful in *samādhi*, similarly, in *haṭhayoga* tradition *aṣṭakarmas* and *mudrās* have a great utility. The topic of *mudrās* has been elaborately discussed in six chapters out of which one chapter is devoted to the significance of *mudrās* in *yoga*. Another chapter defines *mudrā* and discusses *viparītakaraṇī* and *khecarī mudrā*. In the practice of *viparītakaraṇī* the suggestion of closing the right nostril (*sūryanāḍī*) with cotton gives new information. Similarly, for the elongation of the tongue for the practice of '*lambikā vidhi*' has been described. In this connection it is to be noted that the *khecarī* is described as *bāhya* (external) and *ābhyantara* (internal). In *bāhya* variety the tongue is elongated and directed into the nasopharyngeal cavity, while the *ābhyantara* variety renders the mind void. For the success in *khecarī* there is an elaborate description of the technique using *mantra*.

mūlabandha, uḍḍyānabandha, jālandharabandha, mahāmudrā, mahāvedha, mahābandha have been described in one chapter where their techniques and effects are given in detail. It is stated that one which practices *uḍḍiyānabandha* four times a day, destroys group of diseases by purifying the *vāyu* at the navel region. The effects of *jālandharabandha*

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and *khecarī mudrā* have been differentiated. The practice of *mudrās* in *yoga* lead to *nāḍīcālana* (activation of *nāḍīs)*, *bindudhāraṇa*, removal of demerits, annihilation of diseases, increase in the energy and entrance of *prāṇa* into the *brahmarandhra*.

In recognition of the great utility of the triad of *vajrolī*, *amarolī* and *sahajolī* in *bindusiddhi*, it has been dealt with separately. It contributes to the great strength and beauty. Since there is a mutual correlation among *nāda*, *bindu* and *manas* control of one brings control and success in others. Thus *bindusiddhi* also contributes to the desired effects in *yoga*.

Like the utility of *prāṇa-sādhana* in *yoga*, *mantra-sādhanā* is equally important. The nature of *kuṇḍalinī* is not only that of *prāṇa* but also that of *mantra*. Thus with the help of *mantra*, it is possible to arouse *kuṇḍalinī* and successfully lead it upto *sahasrāra*. On the basis of the *tāntric* authorities the author has thrown light on the utility of *kuṇḍalinī sādhnā* in the form of *mantra*. However, for the successful results one requires to develop *vairāgya* and freedom from the instinctual urges.

yoga-śārīra

In any *yogic* practice body plays a prominent role. Therefore, it is necessary to have adequate knowledge of the structure and function of the various parts of the body. Although all texts of *yoga* more or less give description of body useful in *yoga*, this text discusses the topic of body extensively. It describes the locations in the body of *candra* and *sūrya*, *iḍā* and *piṅgalā* and flow of nectar or poison through them, *jīva*, *kanda*, *brahmarandhra*, *jaṭharāgni*. *kuṇḍalinī* etc. in a detailed manner. This information is useful for deriving the benefits of the *yogic* practices.

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The body is called *brahmapura* because Brahman in the form of *jīva* resides in it bound by the past karmas and *saṃskāras*. This *jīva* governs the body through the inspirations and expirations 21600 times a day from the *candranāḍī* and *sūryanāḍī* and expresses himself in the form of '*haṃ*' and '*saḥ*'. This is known as *ajapājapa*. Through the various techniques of *yoga* this sequence is changed in '*saḥ*' and '*ahaṃ*' meaning '*so'haṃ'*.

One and the same *prāṇa* pervading throughout the body is classified into ten *vāyus* according to their different functions. Out of these *prāṇa* and *apāna* are the chief. These play a vital role in digestion, absorption of food, nutrition and elimination.

In this connection there is an elaborate description of 14 *nāḍīs*, their location and functions. Despite being an Ayurvedic physician *sundaradeva* does not discriminate in the terms *śirā, dhamanī* and *nāḍī* and consider them as synonyms. However, *āyurveda* makes difference between these three. Out of these *nāḍīs*, the utility of *iḍā, piṅgalā* and *suṣumnā* in *sādhanā* has been greatly emphasised.

The sixteen *ādhāras* (vital points) have also an important place. These have been elaborately described with their location, function and effects which is important not only in *sādhanā* but also removing some disorders.

Without piercing through the *cakras* the practice of *haṭhayoga* is incomplete. The location of *cakras* has been considered within the *suṣumnā nāḍī*. Although the description of *cakras* forms a separate topic in other *haṭha* texts, *sundaradeva* has preferred to deal with it in the chapter on *yoga-śārīra* which is significant. The author considers the *mūlādhāra, ājñā* and *sahasrāra* as most important *cakras* and

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has elaborately described their petals, colour, presiding deity and their effects. In this connection the location of *kanda* and utility of *yonimudrā* in piercing *mūlacakra* described is worth noting. The piercing of *cakras* lead to the state of equilibrium in the three *guṇas* of *sattva, rajas* and *tamas* and control over thirst, hunger, old age, premature death etc. discussion of *yoga-śārīra* is a special contribution of *sundaradeva.*

nāḍīśuddhi

While differentiating between *aṣṭakarma* and *nāḍīśodhana* the author says that through the practice of *aṣṭakarmas* the morbidities like *kapha* etc. in the gross body are removed which is a gross purificatory process. But the impurities from the *nāḍīs* could be removed only through the process of *nāḍīśodhana.* Without *nāḍīśuddhi* one does not succeed in the practice of *prāṇāyāma* etc. The emphasis given by the author on the *nāḍīśuddhi* can be noted from the fact that he has devoted 90 verses to explain the significance of *nāḍīśuddhi*, caution to be exercised before its practice, region, place, season for the practice and the diet explained in a great detail.

The discussion on various methods of *nāḍīśuddhi*, helpful special diet etc. gives quite a new information. In addition to the types of *nāḍīśuddhi* advocated by *brahmā, viṣṇu* and *rudra*, the author described four more types of *nāḍīśuddhi* which we find here for the first time. Similarly, while suggesting items of food there is a special mention of *moong-dāla , ṣaṣṭika* (a special variety of rice which harvests in six months), *maṇḍa*, cow-*ghee, pālaka* (spinach), *dried ginger, cumin, khicadi, yavavāṭa, pāyasa* etc.

The period required for attaining success in *nāḍīśuddhi* depends on the quality of the *sādhaka.* If one practises it

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along with following the *yamas* and *niyamas*, the success is attained in three months according to the author. Otherwise one may take more time even upto one year.

prāṇāyāma

According to *yogic* tradition the measure of the body is considered 96 digits of one's own fingers. The measure of *prāṇa* is stated to be 12 digits more outside the body. A *yogī* attains proficiency in yoga as he reduces this measure of 12 digits as far as possible. Mental activity depends on the activity of *prāṇa*. By controlling the activity of *prāṇa* one is able to regulate the activities of *citta* and sense organs. Therefore, *prāṇāyāma* is considered as a potential means for the control of *prāṇic* activity. On the basis of the definition of *prāṇāyāma* by the *patañjala yogasūtras sundaradeva* has classified *prāṇāyāma* as *pūraka, kumbhaka* and *recaka* which are made prolonged and subtle on the basis of *deśa, kāla* and *saṃkhyā*. This has been discussed on practical level. Since the control of *prāṇic* impulses regulate mental activities various methods of regulation of *prāṇa* have been suggested. In this respect characteristics of *udghāta* and its *mātrās* have been discussed. Nine methods of measuring *mātrās* in *prāṇāyāma* are found mentioned only in this text. Thus all details about *prānāyāma* desried by the practitioner are found here.

Real states of *yoga* start after the control of *prāṇa* and *agni* through the practice of *prāṇāyāma* and *āsanajaya*. These states of progress in *yoga* are called *avasthā-catuṣṭaya* which are named as i. *ārambhāvasthā*, ii. *ghaṭāvasthā*, iii. *paricayāvasthā* and iv. *niṣpatti-avasthā*. In these states are included *pratyāhāra, dhāraṇā, dhyāna, samādhi, saṃyama* and helpful practices like *śakticālana, utkarṣa prānāyāma* etc.

i. ***ārambhāvasthā***

Before the beginning of this state it is necessary that

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the *sādhaka* has attained *nāḍīśuddhi* through the practice of *mitāhāra, yama, niyama, āsana, mudrā, kuṃbhaka,* recitation of OM, *īśvarapraṇidhāna* etc. During *ārambhāvasthā* when *kumbhaka* is prolonged the hunger increases, sweating, tremors and levitation are experienced. According to *sundaradeva* one should engage in arousal of *kuṇḍalinī* and piercing of *cakras* only after attaining *āsanajaya* and *vāyujaya* during *ārambhāvasthā.*

Although different *yoga* texts refer to the ten *vāyus* and their functions, it is only in this text that we find the techniques described of controlling the ten *vāyus.* Also we get scholarly explanation of the '*sapta-prānta-bhūmi*' mentioned in the *yogasūtras* of *patañjali.*

ii. *ghaṭāvasthā*

sundaradeva does not consider any difference between *ghaṭāvasthā* and *pratyāhāra.* As the *sattvaguṇa* in *sādhaka* increases by the practice of *yamas* and *niyamas,* his mind attains stability. *prāṇa* ascends to the *brahmarandhra,* leaving the channels of *sūrya* and *candra* and there forms the union of *prāṇa* with *apāna* and *jīvātmā* with *paramātmā.* As a result of this *sādhaka* attains such powers as clair-audience, entering into the body of others, memory of the past life, and power of speech. The author refers to various vital spots in the body with their locations and discusses various disorders related to these and their remedies.

iii. *pariycayāvasthā*

While discussing the results of *paricayāvasthā* it is said that the *sādhaka* could see his 'Triad of *karma*' for which it is necessary to develop capacity of *nisarga-kumbhaka* for ten *ghaṭikās* meaning 4 hours. After attaining this state one attains the control over the *prāṇa* and modifications of the mind and the *vāsanās* characterised by the *kevala-kumbhaka* and

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awakening of the *kuṇḍalinī*. Since *śakticālana* and *utkarṣa-kumbhaka* are used in attaining the state of *paricayāvasthā*, these have been elaborately discussed. With *śakticālana* the three *granthis* are pierced and the *yogī* attains the stability of *bindu* and the body. The effects of *utkarṣa prāṇāyāma* have been mentioned in terms of piercing of *cakras* and its effect on the whole body.

iv. *niṣpatti-avasthā*

During this state when *jīva* along with *prāṇa* and *manas* enters *suṣumṇā* after the arousal of *kuṇḍalinī* one gets the experience of *'so'ham'* state. This is referred to as a state of *saṃyama* in *pātanjala yoga* under which are included *dhāraṇā, dhyāna* and *samādhi*. This is also known as *antaraṅga yoga*. *dhāraṇā* to be effective has to be of five *ghaṭikās*, i.e., two hours. The results obtained from the different durations of practice of *dhāraṇā* are found mentioned only in this text. Similarly, kinds of *dhāraṇā* on different spots of *dhāraṇā, pañcabhūta dhāraṇā, mānasī dhāraṇā, sapta dhāraṇā* and their results have been elaborately discussed in one place here.

The difference between *dhyāna* and *samādhi* by the author thus: so long as there exist the subtle *tanmātrās* like *śabda* etc. in the *indriyas* like ear etc, it is the state of *dhyāna*, while the absorption of *tanmātrās* leads to *samādhi*. In support of this view the author has quoted the references to *dhyāna* from *patañjali, purāṇas* etc. and presented the synthetic view. Similarly, he has discussed *saguṇa-nirguṇa dhyānamudrā* according to *haṭhayoga* under which are included *dhyāna* on various aspects of *īśvara* and the experiences of the *yogīs* in *sadhūma* and *vidhūma dhyāna*.

The final stage in *niṣpatti* is *samādhi*. In this both *saṃprajñāta* and *asaṃprajñāta* types have been critically appraised on the basis of various characteristics of *sabīja-*

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nirbīja samādhi, the ultimate condition during *samādhi* and procedures to be followed to return from the state of *samādhi* have been elaborately discussed.

During the process of return from *samādhi* practice of *apakarṣa prāṇāyāma* is used. By using this *prāṇāyāma*, the *prāṇa* centred in the *sahasrāra* is gradually brought back to its original position and the *yogī* returns to the normal condition.

If a *yogī* decides to leave his body he resorts to the *utkrānti prāṇāyāama*. The author explains vividly the process of leaving the body. However, when he perceives the moment of his death but does not want to leave, his body the process to be followed is also specially described.

In a separate chapter the author has described the above mentioned four stages in relation to the discussion of *nādānusandhāna* in *haṭhapradīpikā* where he has mentioned different *nādas* are produced when various *cakras* in sequence are pierced.

Thus the practice of *haṭhayoga* culminates into *rājayoga*. The similarities between *laya* and *rājayoga* have been described in a separate chapter.

The last chapter deals with the perception of the time of death on the basis of certain omens and the characteristics of '*chāyāpuruṣa*'.

When we consider the contents of the text we find that the doctrines of *haṭhayoga* have been elaborately explained and an attempt has been made by the author to establish co-ordination between the concepts in *yogasūtras*, *purāṇas* etc. and about the concepts of *yoga*. In this endeavour *sundaradeva* has succeeded and his efforts are laudable.

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Method of editing—

The editors had to manage editing this text despite certain limitations.

i) Even though we have tried our best we could collect only two MSS. The third Ms. Obtained from Chambers has not been of any significant help in any way as it is very much an alien to the MSS 'a' and 'b'.

ii) There are number of corrupt readings, might be due to mistake of the scribe. We have tried to present a fairly compromised version based on the pair of MSS consulted. However, we have tried to give the correct translation on the basis of the demand of a particular technique or topic/ subject. Our object is to explore the hitherto unknown areas of Haṭhayoga. We decided not to interfere much with the original reading of the text.

iii) The book has been divided broadly into nine Ullāsas by the author. This is not done by the author on the basis of the subject dealt in an Ullāsa. Beginning and end of the first Ullāsa is not mentioned, therefore, could not be determined by the editors. It is also not mentioned where the third, fourth and fifth Ullāsa would begin.

iv) This text is divided into fifty-six Udyotas or Chapters. Each Udyota ends with 'various' reading such as – vivdecanodyotaḥ, —vivecano nāmodyotaḥ, —kathanodyotaḥ, —norūpakodyotaḥ.

***

We wish that the wise readers will derive adequate benefit from this vast pool of knowledge.

--Dr. M. L. Gharote
--Dr. Parimal Devnath
--Dr. Vijay Kant Jha

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Scheme of Transliteration

Letters, their sounds and description of these sounds

Simple Vowels—

ॐ	om	like	o	in	home
अ	a	,,	a	,,	but
आ	ā	,,	a	,,	far
इ	i	,,	i	,,	pin
ई	ī	,,	ee	,,	feel
उ	u	,,	u	,,	fulsome
ऊ	ū	,,	oo	,,	wool
ऋ	ṛ	,,	r	,,	German

Dipthongs—

ए	e	,,	a	,,	fate
ऐ	ai	,,	ai	,,	aisle (but not drawled out)
ओ	o	,,	o	,,	over
औ	au	,,	ou	,,	ounce (but not drawled out)

Gutturals—

क	k	,,	k	,,	kill
ख	kh	,,	kh	,,	ink-horn
ग	g	,,	g	,,	girl
घ	gh	,,	gh	,,	longhouse
ङ	ṅ	,,	n	,,	king or ink

Palatals—

च	c	,,	ca	,,	church
छ	ch	,,	like the sound in Churchill		
ज	j	,,	j	in	join
झ	jh	,,	palatal 'z' in azure		
ञ	ñ	,,	n	in	pinch

Cerebrals—

ट	ṭ	,,	t	,,	tub
ठ	ṭh	,,	th	,,	pot-house
ड	ḍ	,,	dh	,,	dog

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ढ	ḍh	,,	dh	,,	mad-house
ण	ṇ	,,	n	,,	splinter or and

Dentals—-

त	t	,, dental 't' as in 'thin' or like the French 'T'			
थ	th	,,	th	in	thunder
द	d	,,	th	,,	then
ध	dh	,,	th	,,	this
न	n	,,	n	,,	no

Labials—-

प	p	,,	p	,,	paw
फ	ph	,,	ph	,,	top-heavy or gh in lough
ब	b	,,	b	,,	balm
भ	bh	,,	bh	,,	hob-house
म	m	,,	m	,,	mat

Semi-vowels—

य	y	,,	y	,,	yawn
र	r	,,	r	,,	rub
ल	l	,,	l	,,	lo
व	v	,,	w	,,	wane

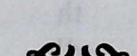
Spirants—-

श	ś	,,	r	sh	ashes
ष	ṣ	,,	a strong lingual with rounded lips		
स	s	,,	s	,,	sun

Aspirate—-

ह	h	,,	h	h	hum

nasalised म् as in संयम (*saṃyama*) —ṃ
visarga————————————ḥ



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हठतत्वकौमुदी

Haṭhatatvakaumudī

Chapter—1

॥ [1]श्रीगणेशाय नमः ॥

॥ *śrīgaṇeśāya namaḥ* ॥

Tr. Salutation to *śrīgaṇeśa* !

सानन्दं हृदि मुनिभिः स्वरूपनिष्ठैस्
तादात्म्यं चिरसहजे गतैः स्वरूपे ॥
यो ध्यातः परसुखभूर्निज[2]प्रकाशो-
दयात्[3] स शमसुखमादिनाथ ईशः ॥ १ ॥

sānandaṃ hṛdi munibhiḥ svarūpaniṣṭhais
tādātmyaṃ cirasahaje gataiḥ svarūpe ॥
yo dhyātaḥ parasukhabhūrnijaprakāśo-
dayāt sa śamasukhamādinātha īśaḥ ॥ 1 ॥

Tr. *munis*, who are devoted to their own selves, who have attained the innate (natural) state forever, and who have become one with that (*brahman*), who is meditated upon by them as the Self through enlightenment, is *īśa* the *ādinātha*, (full of) peace and Bliss. 1.

प्रणम्य योगीश्वरविश्वरूपगुरोः पदाम्भोजमभीष्टसिद्धिदम् ।
आरोढुमिच्छोः पररा़जसौधनिःश्रेणिकां[4] यष्टिमिवाऽवलम्बदाम्॥२॥

praṇamya yogīśvaraviśvarūpa-
guroḥ padāmbhojamabhīṣṭasiddhidam ॥
āroḍhumicchoḥ pararājasaudha-
niḥśreṇikāṃ yaṣṭimivāvalambadām ॥ 2 ॥

Tr. With a desire to climb the rungs of the Supreme Royal Palace with the support of a stick (the state beyond), I salute the lotus feet of the Universal *guru* of the great *yogīs*, who fulfills the (ultimate) accomplishment and take him as the (final) support. 2.

आकृष्य योगहृदयात् सारं कुर्वेऽस्तसंशयाम् ।
हठाभ्यासायाल्पधियां हठ[5]सर्वस्वकौमुदीम् ॥ ३ ॥

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1. ओम् —b. 2. मूर्त्तिज —b. 3. प्रकाशोदद्यात् —b. 4. तिःश्रेणिकां —b. 5. नोहठ —b.

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ākṛṣya yogahṛdayāt sāraṃ kurve'stasaṃśayām ।
haṭhābhyāsāyālpadhiyāṃ haṭhasarvasvakaumudīm ॥ 3 ॥

Tr. I prepare *haṭhasarvasvakaumudī*, a condensation of *yogahṛdaya*, removing all the doubts for the dull-witted for the practice of *haṭha*. 3.

Note: *yogahṛdaya* is one of the author's important texts. 3.

युग्मम् —
yugmam —
(Here follows) a *śloka*—

यश्चेष्टया स्वप्रियया[1] स्थितोऽन्तर्व्याप्यात्मिनं[2] ब्रह्मपुरं शरीरम्[3]
नमोऽस्तु कालामृतरूपिणे मे प्राणाय तस्मै मनसोऽधिपाय ॥४॥
yaśceṣṭayā svapriyayā sthito'ntar-
vyāpyātminaṃ brahmapuraṃ śarīram ॥
namo'stu kālāmṛtarūpiṇe me
prāṇāya tasmai manaso'dhipāya ॥ 4 ॥

Tr. I salute that *prāṇa*, the form of *kāla* (time) and *amṛta* (immortality), the lord of mind which volitionally dwells in the corporeal body, the abode of *brahma*, pervading within. 4.

गुरूपदेशादधिलब्धशास्त्रसंकेतकः प्राणनिरोधदक्षः[4] ।
ज्ञातात्मतत्वो जितचित्तवृत्तिः स राजयोगं हठकर्मणेति[5] ॥ ५ ॥
gurūpadeśādadhilabdhaśāstra-
saṃketakaḥ prāṇanirodhadakṣaḥ ॥
jñātātmatatvo jitacittavṛttiḥ
sa rājayogaṃ haṭhakarmaṇaiti ॥ 5 ॥

Tr. Acquiring the terse lessons laid down in the scriptures, through the teachings of the *guru*, one who is able to control the *prāṇa*, realize *ātman*, controls the modifications of the *citta*, attains *rājayoga* through *haṭha* practices. 5.

कुतर्कवादैर्बहुशास्त्रजालैर्विमोहदैस्तद् गदितुं न शक्ये ।
स्वात्मप्रकाशं हृदि जीवरूपं कर्मावृतं योगमृते न वेत्ति ॥ ६ ॥
kutarkavādairbahuśāstrajālair-
vimohadaistad gadituṃ na śakye ॥

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1. स्वयिययया-a. 2. व्याप्यात्मिमां –b. 3. ब्रह्मपुरशरीरम् —b. 4. दक्ष्यः —b. 5. कर्मणेति –b.

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svātmaprakāśaṃ hṛdi jīvarūpaṃ
karmāvṛtaṃ yogamṛte na vetti ॥ 6 ॥

Tr. The Light of the Self in the heart, which is in the form of *jīva* and is wrapped up in *karma*, cannot be known through absurd logic or debate, or through numerous confusing scriptural arguments, but only through *yoga*. 6.

जीवाभिधश्रीपरमात्मभिन्नं विकारजातं सकलं तनौ मुधा ।
रुद्धाम[1] लोभादिसुखं[2] च दुःखं ज्ञानं विनैत्यस्तमिदं तु योगजम् ॥ ७ ॥
jīvābhidhaśrīparamātmabhinnaṃ
vikārajātaṃ sakalaṃ tanau mudhā ॥
ruddhāma lobhādisukhaṃ ca duḥkhaṃ
jñānaṃ vinaityastamidaṃ tu yogajam ॥ 7 ॥

Tr. Pleasure or pain, of greed etc., which are but distortions happening in the Self (body), called *jīva*, which is alien to *śrīparamātman*, cannot be annihilated without acquiring and inculcating the wisdom of *yoga*. 7.

ज्ञानं न योगोज्झित[3]मस्ति मोक्षदं
योगोऽपि न ज्ञानमृतेऽस्ति मुक्तये ॥
जितेन्द्रियो ज्ञानपरो विरागवान्
देवोऽपि योगे[4]न विना न मोक्षभाक् ॥ ८ ॥
jñānaṃ na yogojjhitamasti mokṣadaṃ
yogo'pi na jñānamṛte'sti muktaye ॥
jitendriyo jñānaparo virāgavān
devo'pi yogena vinā na mokṣabhāk ॥ 8 ॥

Tr. There exists no wisdom without *yoga* which offers liberation, so also there exists no *yoga* for liberation without knowledge. Even a god does not qualify for emancipation without *yoga*, even though he has restricted the senses, is wise and detached. 8.

अपक्व उक्तः खलु योगहीनः पक्वस्तु योगेन बुधो विरागवान् ।
योगाग्निना पक्व उदस्तशोको जड[5]स्त्वपक्वोऽर्त्तिगृहं स पार्थिवः ॥ ९ ॥
apakva uktaḥ khalu yogahīnaḥ
pakvastu yogena budho virāgavān ॥

1. रूप्काम –b. 2. भाद्विमुखं –b. 3. योगोस्मित –b. 4. योगो –b. 5. उदास्तशोकोजः स्त्वऽ —b.

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yogāgninā pakva udastaśoko
jaḍastvapakvo'rttigṛhaṃ sa pārthivaḥ ॥ 9 ॥

Tr. Bereft of *yoga*, one is known as *apakva*. A wise and detached through *yoga* is *pakva*. He who is *pakva* in the fire of *yoga* has transcended all sufferings. *apakva* is the mundane one, who is apathetic (inert) and is source of suffering for himself. 9.

Note: cf. Gh.S. I-8, *yogabīja* 34.

ध्यानस्थः[1] खे विवशोऽसौ हि योगी
द्वन्द्वैः शीतोष्णा[2]दिभिः पीड्यते न ॥
अन्यैः शस्त्रादिभिः चाप्यनेकै[3]श्
चित्तं ज्ञानात् क्षोभ्यते चान्तकाले ॥ १० ॥

dhyānasthaḥ khe vivaśo'sau hi yogī
dvandvaiḥ śītoṣṇādibhiḥ pīḍyate na ॥
anyaiḥ śastrādibhiḥ cāpyanekaiś-
cittaṃ jñānāt kṣobhyate cāntakāle ॥ 10 ॥

Tr. A *yogī*, in the state of oblivion, does not suffer from the dualities like heat and cold or even numerous weapons. At the time of death his *citta* may not get disturbed due to knowledge.10.

प्राणा यदि क्षोभमुपैति वातो दुःखैस्ततः क्षुब्धमदमनो नृणाम् ।
देहावसाने हृदि भावयेद्यत्तदेव[4] जीवस्य भवाय कारणम् ॥ ११ ॥

prāṇā yadi kṣobhamupaiti vāto
duḥkhaistataḥ kṣubdhamadamano nṛṇām ॥
dehāvasāne hṛdi bhāvayed-yat-
tadeva jīvasya bhavāya kāraṇam ॥ 11 ॥

Tr. Due to grief *prāṇas* are agitated which further vitiates *vāta* disturbes the mind also of a person. At the time of departure from the body whatever one thinks forms the cause of following birth. 11.

जिता शरीरेण सखेऽखिला नरा
योगीश्वरै[5]स्तद्विजितं[6] शरीरम् ॥
तेषां[7] कथं तत्सुखदुःखमूलकं
फलं विधत्ताज्जितसर्वतत्वैः ॥ १२ ॥

1. ध्यानस्थ –b. 2. शीतोष्मा –b. 3. श्चाद्यनेकै –b. 4. द्यतद्देव –a. 5. योगेश्वरै –a. 6. विजित –a. 7. अनुपलब्धपाठः —b.

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jitā śarīreṇa sakhe'khilā narā
yogīśvaraistadvijitaṃ śarīram ॥
teṣāṃ kathaṃ tatsukhaduḥkhamūlakaṃ
phalaṃ vidhattājjitasarvatatvaiḥ ॥ 12 ॥

Tr. O dear! Man achieves everything through his body which is controlled by the great *yogīs*. How will they be afflicted by the very cause of happiness and suffering since they have transcended the very effects by controlling all the *tattvas*? 12.

योगाग्निना यैः परिदग्धसप्तधात्वात्मकं पुद्गल[1]मस्तदोषैः ।
न दृश्यते योगतनुस्तु[2] तेषामिच्छाविहारा अमरा रमन्ते ॥१३॥
yogāgninā yaiḥ paridagdhasapta-
dhātvātmakaṃ pudgalamastadoṣaiḥ ॥
na dṛśyate yogatanustu teṣām
icchāvihārā amarā ramante ॥ 13 ॥

Tr. Those who have purified the body (*pudgala*) constituted of the seven bodily constituents (*dhātus*) with the fire of *yoga*, their *yogic* body is not visible. These immortals wander at their free will. 13.

यत्राखिलानां मरणं स तत्र[3] योगी चिरं जीवति नास्य मृत्युः ।
जीवन्ति[4] यस्मिन् म्रियते[5] स तत्र सदा[6] मुदा योगबलेन धीरः ॥१४॥
yatrākhilānāṃ maraṇaṃ sa tatra
yogī ciraṃ jīvati nāsya mṛtyuḥ ॥
jīvanti yasmin mriyate sa tatra
sadā mudā yogabalena dhīraḥ ॥ 14 ॥

Tr. Whereas all (ordinary) human beings perish, a *yogī* does not face death, rather he lives long. On the other hand, in the matters wherein mortals live long(get entangled in the mundane world), a wise (*yogī*) happily transcends that through *yogic* powers. 14.

ज्ञानेन पूर्णा अपरे विरक्ता विवर्धिता नश्वरपुद्गलेन ।
ते योगिभिः स्युस्तु कथं सदक्षाः[7] कुदेहिनः शोणितमांसपिण्डाः ॥१५॥
jñānena pūrṇā apare viraktā
vivardhitā naśvarapudgalena ॥

1. वमुद्गल –b. 2. तनुस्न –a. 3. तीव्र —a. 4. जीवति –b. 5. विद्यते –b. 6. अनुपलब्धपाठः —b. 7. सदृक्ष्याः —b.

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te yogibhiḥ syustu kathaṃ sadakṣāḥ
kudehinaḥ śoṇitamāṃsapiṇḍāḥ ॥ 15 ॥

Tr. Some *yogīs* got evolved with wisdom and some through detachment. How can they, who live a mundane life, excel in *yoga* with the bad physique which is merely a bundle of flesh and blood? 15.

युद्धेन वीर्येण विनासिनैव कथं जयं वीर उपैतु धीरः ।
जयः सुखड्गेन[1] वदन्ति[2] योगं विना न हि ज्ञानमिहास्ति मुक्त्यै ।१६।
yuddhena vīryeṇa vināsinaiva
kathaṃ jayaṃ vīra upaitu dhīraḥ ॥
jayaḥ sukhaḍgena vadanti yogaṃ
vinā na hi jñānamihāsti muktyai ॥ 16 ॥

Tr. A warrior requires sword along with the valour. Wise say that victory is attained through appropriate weapon. Similarly, one cannot attain knowledge without *yoga* for liberation. 16.

योगोऽपि न ज्ञानमृतेऽत्र सिध्यति कदापि पुंसां चलमानसानाम् ।
विद्योगयोस्तन्न हि भेद ईक्ष्यते तस्मात्तयोर्भेदमवैति मूढः ॥ १७ ॥
yogo'pi na jñānamṛte'tra sidhyati
kadāpi puṃsāṃ calamānasānām ॥
vidyogayostanna hi bheda īkṣyate
tasmāttayorbhedamavaiti mūḍhaḥ ॥ 17 ॥

Tr. *yoga* alone does not bring success without wisdom to the man having a fickle mind. No distinction is desirable between wisdom and *yoga*. Only a fool would discriminate. 17.

भवैर्भृशैर्ज्ञानमुदेति[3] योगो भवेन चैकेन सुसंविदैति नु[4] ।
अतो न योगान्न परोऽस्ति मार्गो मोक्षप्रदः सिद्धिपदं नराणाम् ॥१८॥
bhavairbhṛśairjñānamudeti yogo
bhavena caikena susaṃvidaiti nu ॥
ato na yogānna paro'sti mārgo
mokṣapradaḥ siddhipadaṃ narāṇām ॥ 18 ॥

Tr. Knowledge acquired in several lives can be attained just in one life through *yoga*. There is no other way except *yoga* which brings success in liberation to the human being. 18.

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1. सुखहेन –b. 2. वदन्दि –b. 3. मदेति –a. 4. नुः —b.

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देहं धातुमयं भुवो दहनतः सञ्जारये[1]द्योगिराट्
नश्यन्त्यस्य[2] गदाः परात्मनि लयाद् ध्यानादिकं वेधतः ॥
देह्येषो गगनस्वरूप इव[3] वै सन्तिष्ठतेऽप्राणनो
लोके दग्धकपालवत् स्वयमहो देही वशं दृश्यते ॥ १९ ॥

deham dhātumayam bhuvo dahanataḥ sañjārayedyogirāṭ
naśyantyasya gadāḥ parātmani layād dhyānādikam vedhataḥ ॥
dehyeṣo gaganasvarūpa iva vai santiṣṭhate'prāṇano
loke dagdhakapālavat svayamaho dehī vaśam dṛśyate ॥ 19 ॥

Tr. A great *yogī* should purify the bodily constituents with the fire (of *yoga*). Thus the diseases are alleviated through absorption in *paramātmā* and meditation through *vedha* etc. In such a state, one remains like the pure sky, without *prāṇika* movement, and alas! lives in the world as if forehead burnt. 19.

रज्वेव रज्वा परिवर्द्धयन्तः[4] प्राणेन चित्तं[5] तनुषु व्यवस्थितम् ।
नानाविचारैर्न हि साध्यमेतत्तज्ज्जायते[6] तदुपाय उच्यते ॥ २० ॥

rajveva rajvā parivardhayantaḥ
prāṇena cittam tanuṣu vyavasthitam ॥
nānāvicārairna hi sādhyametat-
taj-jāyate tadupāya ucyate ॥ 20 ॥

Tr. As the fibres of a rope fasten a rope (closely), similarly, *citta* is fastened to the body by *prāṇa*. This (*prāṇa*) cannot be controlled through different views. A technique is being narrated. 20.

प्राणरोधनमृते तदुपायोऽन्यो न युक्तिमनु भेषजादिकः ।
प्राण एष[7] न हि सिध्यति सिद्धोपायमार्गमिह देहिनां विना ।२१।

prāṇarodhanamṛte tadupāyo'nyo
na yuktimanu bheṣajādikaḥ ॥
prāṇa eṣa na hi sidhyati siddhopāya-
mārgamiha dehināṃ vinā ॥ 21 ॥

Tr. There is no effective technique like medicine etc. than control of *prāṇa*. For human beings, control of *prāṇa* is not possible without an efficient technique as narrated by the experts. 21.

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1. सन्तारये –b. 2. न प्रपन्त्यऽस्य –b. 3. श्च –b. 4. परिबद्धमन्तः —b. 5. प्राणनचिन्तं –b. 6. मेतद्वज्ज्जायते –a. 7. पष –b.

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अज्ञातोपायमादौ कलयति धिषणां योगमार्गे विमूढः
खण्डज्ञा तेन[1] तेनापतति बहुतरं क्लेशराशौ मनुष्यः ॥
योऽजित्वा वायुमुच्चैः स्पृहयति तमसा योगमेषस्त्वपक्वं
योगं चारुह्य मन्दः सलिलपतिमिवाकांक्षते[2] तर्तुमुग्रम्[3]।२२।

ajñātopāyamādau kalayati dhiṣaṇāṃ yogamārge vimūḍhaḥ
khaṇḍajñātena tenāpatati bahutaraṃ kleṣarāśau manuṣyaḥ ॥
yo'jitvā vāyumuccaiḥ spṛhayati tamasā yogameṣastvapakvam
yogaṃ cāruhya mandaḥ salilapatimivākāṅkṣate tartumugram॥22॥

Tr. Without knowing the techniques of *yoga* even intellectually, a man, due to ignorance (*tamas*), gathering half knowledge suffers immensely, who sets a lofty aim (in *yoga*) without controlling *prāṇa*. This is *apakva-yoga*. One who wishes to cross a rough ocean (of life) with the help of (*apakva-*) *yoga* is unwise. 22.

जीविते सति हि साधके मरुत् लैन्यमेति पतते न पुद्गलम् ।
यस्य तस्य कुमनोमलनाशः स्याच्छुचौ[4] मनसि संविदुदेति ।२३।

jīvite sati hi sādhake marut
lainyameti patate na pudgalam ॥
yasya tasya kumanomalanāśaḥ
syāc-chucau manasi saṃvidudeti ॥ 23 ॥

Tr. While alive, a *sādhaka* experiences absorption of *prāṇa*, yet the body is not destroyed. When the impurities of the mind are removed and it attains purity, one attains super conscious state. 23.

आत्मज्ञानं जन्मनैकेन तस्मात्
स्याद्योगोऽतः साधकेन्द्रोऽभ्यसेत् प्राक् ॥
प्राणायामो मोक्षलब्ध्यै[5] यतीन्द्रैः
सेव्यो नित्यं पुण्यदो मुक्तिदश्च ॥ २४ ॥

ātmajñānaṃ janmanaikena tasmāt
syādyogo'taḥ sādhakendro'bhyaset prāk ॥
prāṇāyāmo mokṣalabdhyai yatīndraiḥ
sevyo nityaṃ puṇyado muktidaśca ॥ 24 ॥

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1. खण्डाज्ञानेन –a. 2. कांक्ष्यते –b. 3. मुग्रः —b. 4. स्याच्छवौ –a. 5. मोक्षलब्धौ –b.

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Tr. A good *sādhaka* should first practise *yoga* to attain *ātmajnāna* in this very life itself. Therefore, a *sādhaka* should always practise *prāṇāyāma* regularly which is auspicious and which begets liberation. 24.

योगाग्निना दग्धमिदं शरीरं योगी स वै पक्व उपैति सिद्धी[1] ।
न केवलं ज्ञानमिहास्ति सिध्यै वैराग्ययुक्तं यमिनः खतुल्यम् ॥२५॥

yogāgninā dagdhamidaṃ śarīraṃ
yogī sa vai pakva upaiti siddhī ॥
na kevalaṃ jñānamihāsti siddhyai
vairāgyayuktaṃ yaminaḥ khatulyaṃ ॥ 25 ॥

Tr. A *yogī* should temper his body in the fire of *yoga* so that he becomes fortified and attains success. For success knowledge alone is not enough. Complete detachment like space is also essential. 25.

अतोऽष्टांगयोगोऽपि ज्ञानान्तर्गतो मुख्यं ज्ञानांगं ज्ञानान्तर्गत एव द्रष्टव्यः ॥

ato'ṣṭāṅgayogo'pi jñānāntargato mukhyaṃ jñānāṅgaṃ jñānāntargata eva draṣṭavyaḥ ॥

Tr. Therefore, *aṣṭāṅgayoga* should be considered included in the mainstream of knowledge itself.

तदुक्तम् —
taduktaṃ —
It has been said—

मन एकत्र संयुज्य जितश्वासो जितासनः ।
वैराग्याभ्यासयोगेन ध्रियमाण[2]मतन्द्रितम् ॥ इति ॥ २६ ॥

mana ekatra saṃyujya jitaśvāso jitāsanaḥ ।
vairāgyābhyāsayogena dhriyamāṇamatandritam ॥iti॥26 ॥

Tr. Through an intense and diligent practice of concentration of mind and detachment, gain mastery over *praṇa āsanas* and integrate both (knowledge and detachment). 26.

॥ इति श्रुन्दरदेवविरचितायां हठतत्वकौमुद्यां योगबीजविवेचनोद्योतः ॥

1. सिद्धीः —b. 2. प्रियमाण –a.

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॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ yogabījavivecanodyotaḥ ॥

Here ends the chapter *yogabījavivecana* of *haṭhatatvakaumudī* composed by *sundaradeva*.

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Chapter—2

अथ योगमाहात्म्यम् —

atha yogamāhātmyam—

The importance of *yoga*—

यावन्मुद्राभ्यसन[1]ममलं सम्प्रदायान्न यातं
यावत् पीठान्यथ गदहराण्युच्चकैर्नो जितानि ॥
यावत् कुम्भो निजगुरुमुखान्नोपलब्धो न दीर्घस्
तावद्योगो न भवति कलौ लोलचित्तस्य सूरैः[2] ॥१॥

yāvanmudrābhyasanamamalaṃ saṃpradāyānna yātam
yāvat pīṭhānyatha gadaharāṇyuccakairno jitāni ॥
yāvat kumbho nijagurumukhānnopalabdho na dīrghas
tāvadyogo na bhavati kalau lolacittasya sūraiḥ ॥ 1 ॥

Tr. So long as sublime *mudrās*, according to the tradition are not perfected, so long as superb *āsanas* which remove the diseases are not accomplished, so long as prolonged *kumbhaka* (*prāṇāyāma*) has not been learnt from a *guru*, even a learned person with a fickle mind would not attain success in *yoga* in this *kaliyuga*. 1.

यावन्नैव प्रविशति चरन्मारुतो मध्यमार्गं
यावत् सूक्ष्मो न भवति दृढः प्राणवातप्रबन्धः ॥
यावद् व्योम्ना सहजसदृशं[3] जायते नैव चित्तं
तावत् सर्वं वदति तदिदं दम्भमिथ्याप्रलापः ॥ २ ॥

yāvannaiva praviśati caranmāruto madhyamārgaṃ
yāvat sūkṣmo na bhavati dṛḍhaḥ prāṇavātaprabandhaḥ ॥
yāvad vyomnā sahajasadṛśaṃ jāyate naiva cittaṃ
tāvat sarvaṃ vadati tadidaṃ daṃbhamithyāpralāpaḥ ॥ 2

Tr. So long as *prāṇa* does not move into the middle path (*suṣumnā*), so long as *prāṇa* does not become subtle and steady by the control of *prāṇāyāma*, and so long as the *citta* does not attain the state of *sahaja* merged with *ākāśa*, (the state of self-realization is not attained), it is hypocrisy and boast, to talk of *jñāna*. 2.

ज्ञानं कुतो मनसि जीवति दुर्विकल्पे
प्राणोऽपि जीवति मनो म्रियते न यावत् ॥

1. म्यासन –a. 2. सूरेः —b. 3. सदशं –b.

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प्राणो मनो द्वयमिदं न विलीयतेऽत्र
मोक्षं न गच्छति नरोऽत्र कथञ्चिदेव ॥ ३ ॥

jñānaṃ kuto manasi jīvati durvikalpe
prāṇo'pi jīvati mano mriyate na yāvat ॥
prāṇo mano dvayamidaṃ na vilīyate'tra
mokṣaṃ na gacchati naro'tra kathañcideva ॥ 3 ॥

Tr. How can wisdom descend on the defiled mind, so long as the *prāṇa* remains active and the mind does not cease its activities? When mind and *prāṇa* cease to act, then alone one attains liberation and not otherwise. 3.

चित्तस्य हेतु[1]द्वयशालिनोऽस्य प्राणो विलोलः क्रियया कुवासना ।
तयोर्विनाशे यदि नश्यतो द्वावेकत्र तौ[2] सिद्धिरनुत्तमा भवेत् ।४।

cittasya hetudvayaśālino'sya
prāṇo vilolaḥ kriyayā kuvāsanā ।
tayorvināśe yadi naśyato dvā-
vekatra tau siddhiranuttamā bhavet ॥ 4 ॥

Tr. There are two characteristics of *citta*—fickleness due to *prāṇa* and insidious desires. When the two cease to exist at one time, then alone the final attainment (of liberation) takes place. 4.

दुग्धाम्बुवत् संमिलितौ[3] सदैव तुल्यक्रियौ मानसमारुतौ च ।
यावन्मनस्तत्र मरुत्प्रवृत्तिस् तत्रैकनाशादपरस्य नाशः ॥ ५ ॥

dugdhāmbuvat saṃmilitau sadaiva
tulyakriyau mānasamārutau ca ॥
yāvanmanastatra marutpravṛttis
tatraikanāśādaparasya nāśaḥ ॥ 5 ॥

Tr. Having common characteristics, both mind and *māruta* are always blended like milk and water. Whenever mind is active, *marut* also becomes active. When one ceases acting, other too follows suite. 5.

एकप्रवृत्तावपरप्रवृत्तिरेकस्य नाशादपरस्य नाशः ।
अध्वस्तयोरिन्द्रियवर्गवृत्तिर्विध्वस्तयोः[4] मोक्षपदस्य सिद्धिः ॥ ६ ॥

ekapravṛttāvaparapravṛttir-
ekasya nāśādaparasya nāśaḥ ॥

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1. हेतू –b. 2. द्वावेक तत्र —a. 3. संमित्वितौ –b. 4. र्विधस्तयो –b.

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adhvastayorindriyavargavṛttir-
vidhvastayoḥ mokṣapadasya siddhiḥ ॥ 6 ॥

Tr. When one acts, the other too becomes active. When one stops, other too stops. When the two are active the sense organs remain occupied. But when both are annihilated, one finds success in attainment of the state of liberation. 6.

मनस्तु सर्वेन्द्रियनाथ उक्तं समीरणो मानसनाथ एषः ।
नाथः समीरस्य मुनेः समाधिः समाश्रयेत[1] सततं सुयोगी[2] ॥ ७ ॥

manastu sarvendriyanātha uktaṃ
samīraṇo mānasanātha eṣaḥ ॥
nāthaḥ samīrasya muneḥ samādhiḥ
samāśrayeta satataṃ suyogī ॥ 7 ॥

Tr. It is said that *manas* is the lord of all the sense organs, and *prāṇa* is the lord of the *manas*. For a *muni*, *samādhi* is the lord of *samīra* which a *yogī* should always resort to. 7.

स्थिरे मानसे स्थैर्यमायाति वायुस्ततो बिन्दुरुच्चै[3]स्थिरत्वं प्रयाति ।
स्थिरत्वेऽथ बिन्दोर्दयासत्वमोजो भवत्येव पुंपिण्डसुस्थैर्य[4]मस्मात् ॥८॥

sthire mānase sthairyamāyāti vāyus-
tato binduruccaisthiratvaṃ prayāti ॥
sthiratve'tha bindordayāsatvamojo
bhavatyeva puṃpiṇḍasusthairyamasmāt ॥ 8 ॥

Tr. On stabilization of the *manas*, *prāṇa* also gains stability and *bindu* is established in the higher region (*brahmarandhra*). Stability of *bindu* brings about the virtues like benevolence, *satva* and vigour, which results in bodily fortitude. 8.

विना दृढाभ्यासमृते विरागं न योगसिद्धिस्तु कथञ्चनास्ति ।
वैराग्यमालम्ब्य पुरा बुधेनाऽभ्यासस्ततः प्राणजये[5] विधेयः ॥ ९॥

vinā dṛḍhābhyāsamṛte virāgaṃ
na yogasiddhistu kathañcanāsti ॥
vairāgyamālambya purā budhenā'-
bhyāsastataḥ prāṇajaye vidheyaḥ ॥ 9 ॥

Tr. There is no success in *yoga* without intense practice of detachment. A sincere practitioner commits to detachment at

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1. समाश्रये तं –a. 2. स योगी –b. 3. रुच्च –a. 4. भवत्येवपुं पिण्डं सस्थैर्य — b. 5. प्राप्तये –b.

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first and then undertakes the practice of *prāṇāyāma*. 9.

आलोड्य शास्त्राणि विचारसिद्धं देहः प्रपञ्चोऽयमनित्यमित्थम् ।
जीवस्य चित्तं ह्यविनाशि[1] नित्यं ध्येयं स ईशोऽन्य उपाधिरुक्तः[2] ॥१०॥

āloḍya śāstrāṇi vicārasiddhaṃ
dehaḥ prapañco'yamanityamittham ॥
jīvasya cittaṃ hyavināśi nityaṃ
dhyeyaṃ sa īśo'nya upādhiruktaḥ ॥ 10 ॥

Tr. On conclusive deliberation of going through the scriptures, it has been found that body (physical existence) is an illusion and is temporary, and the *citta* of the human being is affected with the attributes. Therefore, *īśa* alone should always be meditated upon, who is immortal. 10.

निरीक्षितेऽनुश्रविके विरक्तं मनो विलोलं विषयेषु यस्य ।
तस्याऽधिकारोऽत्र बुधस्य योगे नान्यस्य कस्यापि विनिश्चयेन[3] ॥११॥

nirīkṣite'nuśravike viraktaṃ
mano vilolaṃ viṣayeṣu yasya ॥
tasyā'dhikāro'tra budhasya yoge
nānyasya kasyāpi viniścayena ॥ 11 ॥

Tr. After studying the *śrutis*, a wise, whose mind, attracted towards the objects gets detached. Such a person certainly qualifies for the practice of *yoga* and none else. 11.

इति मनोवायुपरस्परैक्य[4]कथनम् ॥

iti manovāyuparasparaikyakathanam ॥

Here ends the narration of inter-dependence of *manas* and *prāṇa* (*vāyu*).

स्वाध्यायकर्माचरणादहिंसेज्या[5]चारदानेभ्य उदारसत्यात् ।
दयाख्यधर्मादयमुत्तमोऽत्र यदात्मसंदर्शनमीड्ययोगात्[6] ॥ १२ ॥

svādhyāyakarmācaraṇādahiṃsejyā-
cāradānebhya udārasatyāt ॥
dayākhyadharmādayamuttamo'tra
yadātmasandarśanamīḍyayogāt ॥ 12 ॥

Tr. Realization of the Self, through *yoga* is superior to

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1. चित्वंऽविनाशि –b. 2. उपाधितक्तः —a. 3. निश्चयेन –a. 4. वायुम्यरैक्य – b. 5. चरणादःसिहिंसेज्या–a, दऽहिंसेज्या –b. 6. . भोगात् —b.

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study of the scriptures, *karma*, *ahiṃsā*, good behaviour, worship, good conduct, benevolence and truthfulness and virtues like kindness etc. 12.

इति योगमाहात्म्यम् ॥

iti yogamāhātmyam ॥

Here ends the superiority of *yoga*.

मिथ्यावादरतस्य निष्ठुरवचोवृत्तेर् गुरु[1]द्वेषिणः
श्रद्धाजाड्यवतः प्रसक्तविषयासक्तस्य धर्मद्रुहः ॥
योगाभ्यासविधावनुद्यमभृतः प्रापञ्चिकार्थस्पृहा[2]-
चिन्तार्त्तात्मन ऊरुवासनायुजो[3] योगो न सिध्येत् कलौ ॥ १३ ॥

mithyāvādaratasya niṣṭhuravacovṛtter gurudveṣiṇaḥ
śraddhājāḍyavataḥ prasaktaviṣayāsaktasya dharmadruhaḥ ॥
yogābhyāsavidhāvanudyamabhṛtaḥ prāpañcikārthaspṛhā-
cintārtātmana ūruvāsanāyujo yogo na sidhyet kalau ।13।

Tr. In this *kaliyuga*, a person who is engaged in falsehood, harsh talking and acting, hates a *guru*, has no faith (for *yoga*), completely given into the sensual indulgence, defiles the virtues, not enthusiastic to undertake the *yoga* practices, preoccupied in temporary objects like wealth and (fulfillment of the desires), is worried and cherishes big cravings, will not attain success in *yoga*. 13.

एकस्यैकान्तभाजो विगलितविषयेहस्य[4] संगेप्सितस्य
संमुक्ता[5]लस्यलौल्यात्यशनशयनसम्भाषणायासकस्य ॥
धैर्यादुद्योगतः[6] स्यान्मनसि दृढतरान्निश्चयात् लोकसंग-
त्यागात् तत्वप्रबोधाद् व्रतनियमजपे[7] योग एषः[8] सुसिध्येत् ॥१४॥

ekasyaikāntabhājo vigalitaviṣayehasya saṃgepsitasya
saṃmuktālasyalaulyātyaśanaśayanasaṃbhāṣaṇāyāsakasya ॥
dhairyādudyogataḥ syanmanasi dṛḍhatarānniścayāl lokasaṃga-
tyāgāt tatvaprabodhād vrataniyamajape yoga eṣaḥ susidhyet ॥14॥

Tr. Success in *yoga* is assured on adherence to such means as: staying alone in a desolate place, removal of all the desires of the objects, desirous of union (with the Self),

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1. ष्टतेगुरु –a. 2. प्रापञ्चिकभ्यर्थ -b. 3. नरुश्वासनयुजो –b. 4. विशयेहस्य –a.
5. संसर्गोपिस तस्य मुक्ता –b. 6. धैर्योदुद्योगतः -a. 7. जये –a. 8. योगपृषः -b.

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overcoming laziness, greed, excess eating, sleep and talking, perseverance (patience) and diligence, firm mental resolve, shunning public contact, understanding of the *tatva* (Self) and performance of the vows, *japa* and *niyamas*. 14.

फलिष्यतीति[1] दृढनिश्चयः प्राक् श्रद्धा गुरोः पूजनमीशबुद्ध्या[2]
शमोऽनुपञ्चेन्द्रिय[3]निग्रहोऽलं मिताशनं चेति सुयोग[4]बीजम् १५

phaliṣyatīti dṛḍhaniścayaḥ prāk
śraddhā guroḥ pūjanamīśabuddhyā ॥
śamo'nupañcendriyanigraho'laṃ
mitāśanaṃ ceti suyogabījam ॥ 15 ॥

Tr. The following forms the base for *yoga*: a firm and positive resolve towards the goal (success), devotion, worship of the *guru* considering him as *īśa*, tranquility, pacification of the senses and moreover sticking to moderate diet. 15.

दृष्टिः स्थिरा यस्य विनैव दृश्याद्
वायुः स्थिरो यस्य विना प्रयत्नात् ॥
चित्तं स्थिरं यस्य विनाऽवलम्बात्
स एव योगी स गुरुः स सेव्यः ॥ १६ ॥

dṛṣṭiḥ sthirā yasya vinaiva dṛśyād
vāyuḥ sthiro yasya vinā prayatnāt ॥
cittaṃ sthiraṃ yasya vinā'valambāt
sa eva yogī sa guruḥ sa sevyaḥ ॥ 16 ॥

Tr. *A yogī* is considered a *sadguru*, whose gaze is fixed without (seeing) an object, *vāyu* is stable without an effort and the mind becomes steady without object of concentration. Such a *guru* should be accepted. 16.

श्रुति[5]प्रतीतिश्च गुरु[6]प्रतीतिः स्वात्मप्रतीतिर् मनसो निरोधः ।
एतानि सर्वाणि[7] समुच्चितानि मतानि धीरैरिह साधनानि ।१७।

śrutipratītiśca gurupratītiḥ svātmapratītir manasonirodhaḥ
etāni sarvāṇi samuccitāni matāni dhīrairiha sādhanāni ।17।

Tr. Knowledge of scriptures, guidance from *guru*, personal experience and control of mental activity are considered together as valid means of success, according to the adepts. 17.

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1. फलिषातोऽति –a. 2. बुद्धाः -b. 3. शमोऽनुयचेन्द्रिय –b. 4. सयोग –b. 5. श्रुत –a. 6. श्रुतिप्रतीतिश्च गुरु – अनुपलब्धपाठः—b. 7. अनुपलब्धपाठः -b.

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इति शिष्यगुरुलक्षणानि ॥

iti śiṣyagurulakṣaṇāni ॥

Here ends the characteristics of the teacher and the taught.

अभ्यासवैराग्यदृढावलम्बैः संसारवृत्तिषु असंगतासु[1] ।
दृढैकतत्वा[2]भ्यसनादभीष्टध्याने मरुत्स्पन्द उपैति रोधम् ॥१८।

abhyāsavairāgyadṛḍhāvalambaiḥ
saṃsāravṛttiṣu asaṃgatāsu ॥
dṛḍhaikatatvābhyasanādabhīṣṭa-
dhyāne marutspanda upaiti rodham ॥ 18 ॥

Tr. Restraint of the *prāṇic* movement is possible by a firm resolution of practice (*abhyāsa*), and *vairāgya* (detachment), detachment towards worldly occupations, unswerving concentration to one *tatva* (Self) and devotion to the cherished goal. 18.

विरुद्धवृत्त्यन्तरचित्तवृत्तावभेदबुद्ध्यात्ममहेशयोर्यत् ।
तदात्मभावेन विचिन्तनं यद्योगः[3] स उक्तोऽभ्यसनात् समाधिः।१९।

viruddhavṛttyantaracittavṛttāva-
bhedabuddhyātmamaheśayoryat ॥
tadātmabhāvena vicintanaṃ yad-
yogaḥ sa ukto'bhyasanāt samādhiḥ ॥ 19 ॥

Tr. One remains indifferent towards the internal conflicting modifications of the *citta* and one does not discriminate between the (individual) Self and *maheśa* (the cosmic Self) and meditates with this kind of an attitude. This is called *yoga*, practice of which is said to result into the state of *samādhi*. 19.

अवाच्यसद्रसान्तरालयाऽमृतस्य माधुरी ।
अवाप्यते सुयोगिनाऽपतृष्म[4] राजयोगतः ॥ २० ॥

avācyasadrasāntarālayā'mṛtasya mādhurī ।
avāpyate suyoginā'patṛṣmarājayogataḥ ॥ 20 ॥

Tr. A *yogī* who has overcome desire through the practice of *rājayoga* enjoys the inexplicable sweetness of the nectar of immortality. 20.

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1. संसारवृत्तिष्वर्धसंगतासु –b, 2. तत्वाऽभ्यसना -a. 3. विचिन्तयेद्योगः -b. 4. स योगिनाऽपतृष्म –b,

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सदा चिन्ताहीनो गलितविषयासक्तिरचलो
विहीनः शीतोष्णैः[1] पटहशतघोषेऽपि बधिरः ॥
मृतावस्थोऽवध्यो विहतभयरोगादिविकृतिः
परानन्दोन्मन्यां विशति वरयोगी न[2] गुणधीः ॥ २१ ॥

sadā cin[illegible]hīno galitaviṣayāsaktir-acalo
vihīnaḥ śitoṣṇaiḥ paṭahaśataghoṣe'pi badhiraḥ ॥
mṛtāvastho'vadhyo vihatabhayarogādivikṛtiḥ
parānandonmanyāṃ viśati varayogī na guṇadhīḥ ॥ 21 ॥

Tr. An eminent *yogī* enjoys the absolute Blissful state of *unmanī* having been ever devoid of worries, detached from sensual engagement, tranquil, unaffected by heat and cold, remains deaf even to the noise of a hundred drums, attains a death-like state, who cannot be killed, overcomes the disturbances like fear, diseases etc. and not by other merits. 21.

जागर्त्ति प्रणिदधते[3] स्वरूपचिन्तां
मृत्योर्भीः[4] कुत इह तस्य वर्ष्मणि स्यात् ॥
पीठस्थो[5] यदि यतिराट् भजते सुमुद्राः[6]
पीठस्थो न हि शयनस्य सम्भवोऽस्मिन् ॥ २२ ॥

jāgartti praṇidadhate svarūpacintāṃ
mṛtyorbhīḥ kuta iha tasya varṣmaṇi syāt ॥
pīṭhastho yadi yatirāṭ bhajate sumudrāḥ
pīṭhastho na hi śayanasya saṃbhavo'smin ॥22॥

Tr. If the *yogī* remains alert and meditates on the Self, practises the *mudrās* in *āsaṇa*, he overcomes fear from death. Because during *āsana* practice there is no possibility of going into sleep. 22.

मनसा कपिचञ्चलेन नित्यं परमालस्यगुणेन निद्रया च ।
त्रिभिरेभिरुपाय[7]मूलभूतैर्मरणं चामरतावमीषाम्[8] ॥ २३ ॥

manasā kapicañcalena nityaṃ
paramālasyaguṇena nidrayā ca ॥
tribhirebhirupāyamūlabhūtair-
maraṇaṃ cāmaratāvamīṣām ॥ 23 ॥

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1. शीतोष्मैः -b. 2. वरयोगीत –a. 3. प्राणे दधते –b. 4. म्लपोभयः -b. 5. पोटस्थो -a. 6. भजेत्तत्रमुद्राः -b. 7. त्रिभिरेभिरपाप –a. 8. वामरतास्वतावमोषां – b, मरतात्त्दता –a.

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Tr. Fickleness like mind as a monkey, extreme laziness and sleep are the three basic sins of mind which lead to death and snatch away the immortality from a *yogī*. 23.

चित्तं[1] चिन्ताविहीनं परमगुरुमतं योगतत्वैकदर्शि
तत्वज्ञानं शुभं यच्छ्वसन[2]परिधृतिर्योगिनां[3] खेचरी च[4] ॥
गर्भज्ञानं च मोक्षो द्विविधलयपदं कुण्डलीबोध एषो
मुद्राः सर्वाश्च[5] पीठान्यपि मनसि जिते सिद्धिदान्यऽन्यथा नो।२४।

cittaṃ cintāvihīnaṃ paramagurumataṃ yogatatvaikadarśi
tatvajñānaṃ śubhaṃ yachvasanaparidhṛtiryogināṃ khecarī ca ॥
garbhajñānaṃ ca mokṣo dvividhalayapadaṃ kuṇḍalībodha eṣo
mudrāḥ sarvāśca pīṭhānyapi manasi jite siddhidānya'nyathā no ।24।

Tr. The following means and none else, bring about success in *yoga*: *citta* free from worries, guidance of an eminent *guru*, one-pointed devotion to the principles of *yoga*, knowledge of *tatva* (Self) which is auspicious, control of breath through *yoga* (*prāṇāyāma*), (perfection of) *khecarī*, knowledge of conception and liberation, attaining two types of *laya* state, awakening of *kuṇḍalī*, (practice of) all the *mudrās* and *āsanas* and control of *manas*. 24.

तथा चोक्तं *नन्दिकेश्वरब्रह्मज्ञाने* –

tathā coktaṃ nandikeśvarabrahmajñāne —

Therefore it has been said in *nandikeśvara brahmajñāna*—

निर्वाणपदमप्येतद्यत्र[6] चिन्तां विना मनः ।
तदेव केवलं ज्ञानं गर्भज्ञानं तदेव हि ॥ २५ ॥

nirvāṇapadamapyetadyatra cintāṃ vinā manaḥ ।
tadeva kevalaṃ jñānaṃ garbhajñānaṃ tadeva hi ॥ 25 ॥

महानन्दपदं तच्च यच्चिन्तावर्जितं मनः ।
शिवशक्त्योस्तत्र योगः संगमः शशिसूर्ययोः ॥ २६ ॥

mahānandapadaṃ tacca yaccintāvarjitaṃ manaḥ ।
śivaśaktyostatra yogaḥ saṃgamaḥ śaśisūryayoḥ ॥ 26 ॥

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1. चित्रं –b. 2. यशसन –b. 3. परिध्यति योगिना –a. 4. अनुपलब्धपाठः —b. 5. सर्वाशु –b. 6. पदमध्ये तत्तत्र -b.

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मोक्षमार्गः स एवैष निःशेषमलवर्जितः ।
स एव सृष्टिकर्त्तापि यत्र चिन्तां विना मनः ॥ इति ॥ २७ ॥
mokṣamārgaḥ sa evaiṣa niḥśeṣamalavarjitaḥ ।
sa eva sṛṣṭikarttāpi yatra cintāṃ vinā manaḥ ॥ iti ॥ 27 ॥

Tr. When the mind is free from all thoughts, that is the state of *nirvāṇa*, absolute wisdom, knowledge of origination, state of Absolute Bliss, where there is the union of *śiva* and *śakti*, and sun and moon (polarities), only path to liberation, free from all blemishes and he is the lord of all creation. 25-27.

हठं विना सिध्यति राजयोगो नर्त्ते[1] हठश्चापि न राजयोगम् ।
तदभ्यसेत्पूर्वमतः सुनिष्पत्यंतं[2] हठं सद्गुरुणोपदिष्टम् ॥ २८ ॥[3]
haṭhaṃ vinā sidhyati rājayogo
nartte haṭhaścāpi na rājayogam ॥
tadabhyaset pūrvamataḥ suniṣpatyantaṃ
haṭhaṃ sadguruṇopadiṣṭam ॥ 28 ॥

Tr. Success in *rājayoga* is not possible without *haṭha*, and vice versa. Therefore, one should practise *haṭha* first with firm resolve under the guidance of a *guru* until the state of *niṣpatti (samādhi)* dawns. 28.

Note: Also cf. HP-iv.69. 28.

सर्वात्मसम्भावनयानुकम्पया रागादिलैन्येऽस्तमुपैति वासना ।
यदा तदा प्राणजयः सुखेन जितेऽनिले स्वं जितमेव चित्तम् ॥२९॥
sarvātmasambhāvanayānukampayā
rāgādilainye'stamupaiti vāsanā ॥
yadā tadā prāṇajayaḥ sukhena
jite'nile svaṃ jitameva cittam ॥ 29 ॥

Tr. When all the desires due to attachment and craving are subdued through compassion towards pervading all beings then alone *prāṇa* can be easily controlled resulting into natural control of *citta*. 29.

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1. नर्त्ति -b. 2. सुनिष्पत्यते –b. 3. अभ्यासवैराग्यदृढावलम्बैः संसारवृत्तिषु असंगतासु । दृढैकतत्वाभ्यसनादभीष्टध्यानान् मरुत्स्पन्द उपैति रोधम् ॥ —Repeated *śloka* not available in b.

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संगत्यागत इष्टमिष्टरसन्त्यागाद्[1] द्विषण्मित्रयोस्[2]
तुल्यत्वे[3] प्रविनाशिभावनतया देहे च वीतेहया ॥
लक्ष्म्यां तुच्छमृदादिभावनतया स्त्रीपुत्रदेहादिकेषु[4]
औदासीन्यतया स्वयं ध्रुव[5]मसौ दुर्वासना सीदति ॥३०॥

saṅgatyāgata iṣṭamiṣṭarasantyāgād dviṣaṇmitrayos
tulyatve pravināśibhāvanatayā dehe ca vītehayā ॥
lakṣmyāṃtucchamṛdādibhāvanatayā strīputradehādikeṣu
audāsīnyatayā svayṃ dhruvamasau durvāsanā sīdati । 30।

Tr. Bad desire certainly comes to an end, when one gives up attachment of desired objects, does not discriminate between friend and foe, maintain an attitude of transformation towards the body, relief from desires, with an attitude of trifle aimed at worldly possessions, indifference towards wife, offspring etc. 30.

त्यक्त्वा लौकिकवैदिकपद्धतिं[6] विक्षेप[7]बीजां मुनिः
वैराग्याभ्यसनेन निश्चलमना व्युत्थानकालेऽस्पृहः ॥
उत्साही विगतालसश्च मितभुङ् मौनी तितिक्षान्वितः[8]
सद्योगासनमाविविक्तशरणो[9] योग्यस्तद्हृद्याधृतिः[10] ।३१।

tyaktvā laukikavaidikapaddhatiṃ vikṣepabījāṃ muniḥ-
vairāgyābhyasanena niścalamanā vyutthānakāle'spṛhaḥ
utsāhī vigatālasaśca mitabhuṅ maunī titikṣānvitaḥ
sadyogāsanamāviviktaśaraṇo yogyastad hṛdyādhṛtiḥ ।31।

Tr. A *muni* would attain success by discarding all that is *vaidika* or *laukika* commandments, the cause of disturbance (*vikṣepa*), through the practice of detachment, attaining stability of the mind, remaining undeterred in the state of *vyutthāna*, having been enthusiastic, shredding inertia, consuming moderate diet, remaining silent, laced with forbearance, undertaking genuine practice of *āsana* etc. 31.

साक्षात्कृतेषु तु विवेकधिया सुभोग-
दोषेषु वान्तपरमान्नवदा[11]शुकामाः ॥

1. रसन्त्यागात् —a. 2. द्विषारमित्रयो –b. 3. स्वल्पत्वे –b. 4. देहादिकेश्चौ –b. 5. स्वयंभुव –b. 6. व्यहृतिं –a. 7. व्यक्तयति विज्ञेय –b. 8. नौतीति तिक्ष्यान्वितः -b. 9. भाग्विविक्तशरणो –b. 10. योग्यस्तस्य वा वृत्तिः —b. 11. परमात्मवदा –a.

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त्यजन्त[1] एव विदुषा निजयोगविघ्नाः
क्लेशादिपञ्चकगृहा भवदुःखमूलाः ॥ ३२ ॥

sākṣātkṛteṣu tu vivekadhiyā subhoga-
doṣeṣu vāntaparamānnavadāśukāmāḥ ॥
tyajanta eva viduṣā nijayogavighnāḥ
kleśādipañcakagṛhā bhavaduḥkhamūlāḥ ॥ 32 ॥

Tr. Through the discrimination and realisation of the ills of the sensual enjoyment, a wise eschews them like the intent of vomiting to attain sure success. He gives up the group of the five *kleśas* in the body, which is the root cause of suffering and are the obstacles on his own path of *yoga*. 32.

विहरता यथा शास्त्रमन्वहं न त्वरां चरेद्योगसिद्धिषु ।
चिरसमयसम्पक्वसिद्धयः पृष्टसत्फलाः स्युः स्वयं सताम्[2] ॥३३॥

viharatā yathā śāstramanvahaṃ
na tvarāṃ caredyogasiddhiṣu ॥
cirasamayasampakvasiddhayaḥ
pṛṣṭasatphalāḥ syuḥ svayaṃ satām ॥ 33 ॥

Tr. As one should study the scriptures consistently and not hastily, similarly, the practice of *yoga* yields success to a great (*yogī*) after a long time when it gets matured. 33.

आदौ विधेयः खलु साधकेन धर्मो निजः शुक्लतरोऽघहारी[3] ।
धर्मादृते नास्ति सुयोगसिद्धिः कुम्भो द्रुतं[4] सिद्ध्यति शुद्धचित्ते।३४।

ādau vidheyaḥ khalu sādhakena
dharmo nijaḥ śuklataro'ghahārī ॥
dharmādṛte nāsti suyogasiddhiḥ
kumbho drutaṃ siddhyati śuddhacitte ॥ 34 ॥

Tr. In the beginning, a *sādhaka* should discretely follow his own duties (*dharma*), which are very pure and remove sins. Success in *yoga* does not occur without the virtues. Once the *citta* is purified, *kumbhaka* takes place soon. 34.

कायेन वाचा मनसा सुभक्तिविशेषसंसेवितशंकरस्य ।
प्रसादतो योगफलानि योगः सिद्ध्येत् सदाऽभ्यासविरागभाजः।३५।

kāyena vācā manasā subhakti-
viśeṣasaṃsevitaśaṃkarasya ॥

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1. त्यजन्तु –a. 2. सवां –a. 3. ऽपाहारी –a. 4. कुम्भोधरतं –b.

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prasādato yogaphalāni yogaḥ
siddhyet sadā'byāsavirāgabhājaḥ ॥ 35 ॥

Tr. One who is devoted to the regular practice, is detached, and who has surrendered to *śankara* with complete devotion, in action, speech and thought, enjoys benefits of *yoga* by the grace of *śankara*. 35.

न दानैर्व्रतैर्वा तपोभिर्न यज्ञैर्न शास्त्रावलोकैर्न[1] सिद्धासनाद्यैः ।
न मौनेन योगः सुसिद्ध्येद् बुधानां[2] विनाभ्यासवैराग्यदार्ढ्यं कदापि॥३६।

na dānairvratairvā tapobhirna yajñair
na śāstrāvalokairna siddhāsanādyaiḥ ॥
na maunena yogaḥ susiddhyed budhānāṃ
vinābhyāsavairāgyadārḍhyaṃ kadāpi ॥ 36 ॥

Tr. Even a wise never meets with success in *yoga* without regular practice and detachment and never by way of charity, vows, austerity, fire sacrifices, study of the scriptures, practice of *siddhāsana* etc., or observing silence. 36.

मानापमानौ हृदि[3] साधकस्य विषामृते[4] स्तः सुखदुःखमेवम्[5] ।
प्रीतिप्रदोद्वेगकृदिंगितो[6]क्तपरस्य वा स्वस्य वशेन्द्रियस्य[7] ॥ ३७ ॥

mānāpamānau hṛdi sādhakasya
viṣāmṛte staḥ sukhaduḥkhamevam ॥
prītipradodvegakṛdingitokta-
parasya vā svasya vaśendriyasya ॥ 37 ॥

Tr. A *sādhaka* who has controlled the senses remain unaffected by honour or insinuation, poison or nectar happiness or sorrow, objects of love or anxiety, related to the self or other. 37.

यत्कार्यसंसाधनमेव सारं ज्ञानं श्रयीत प्रयतस्तु साधकः ।
यज्ज्ञानबाहुल्यमिदं[8] न योगसिद्धिप्रदं[9] ज्ञेयबहुत्वरागतः ॥३८ ॥

yatkāryasaṃsādhanameva sāraṃ
jñānaṃ śrayīta prayatastu sādhakaḥ ॥
yajjñānabāhulyamidaṃ na yoga-
siddhi-pradaṃ jñeyabahutvarāgataḥ ॥ 38 ॥

Tr. Precise application of knowledge by a *sādhaka*

1. शास्त्राणलोकनैर्न —b, वलोकैर्न -a. 2. दुधानां –b. 3. ह्यदि –b. 4. विनाऽमृतेन –a. 5. दुःखसुख एवं –a. 6. हृल्लिदिंगतो –a. 7. स्ववशेन्द्रियस्य –b. 8. वाक्कल्पमिदं –b. 9. सिद्धिपदं –b.

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leads to successful accomplishment of an action. Accumulation of excessive knowledge leading to pride would not bring success in *yoga*. 38.

परिभवमपमानं[1] मानयेदादरं स्वं
बहुमनसि विवेकी स्वादरं स्वोपसर्गम् ॥
स्तवननुति[2]पुरस्कारादियोगान्तराया
व्यवहृतिरपि[3] लोकैर्नो सती साधकस्य ॥ ३९ ॥

paribhavamapamānaṃ mānayedādaraṃ svaṃ
bahumanasi vivekī svādaraṃ svopasargaṃ ॥
stavananutipuraskārādiyogāntarāyā
vyavahṛtirapi lokairno satī sādhakasya ॥ 39 ॥

Tr. A wise should readilly accept defeat or insinuation as honour. On the other hand he should consider honour as an impediment. Praise, worship, promotion etc. are for mundane people which form obstacles in *yoga*. 39.

अत्याहारो[4] लोलता लोकसंगो[5] जल्पस्त्यागोऽपथ्यजग्धिः क्रियादेः
आयासोऽलं षड्भिरेतैर्विनश्येदु[6]च्चैर्योगः साधकस्यास्थिरस्य ।४०।

atyāhāro lolatā lokasaṅgo
jalpastyāgo'-pathyajagdhiḥ kriyādeḥ ॥
āyāso'laṃ ṣaḍbhiretairvinaśyed
uccairyogaḥ sādhakasyāsthirasya ॥ 40 ॥

Tr. A fickle *sādhaka* loses the success of *yoga* due to these six: excess eating, craving, public contact, talkativeness, desertation (of practice), consumption of prohibited food and lacking initiative to begin the practice. 40.

Note: cf. HP-i.48. 40.

उत्साहतो निश्चयतश्च धैर्याद्योगस्य संदर्शनतस्तथैव ।
ज्ञानेन तत्वस्य जनप्रसंगत्यागेन[7] संसिद्ध्यति योग एषः ॥ ४१ ॥

utsāhato niścayataśca dhairyād
yogasya sandarśanatastathaiva ॥
jñānena tatvasya janaprasaṅga-
tyāgena saṃsiddhyati yoga eṣaḥ ॥ 41 ॥

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1. परिभवयमानं –a. 2. स्तुति –b. 3. व्यवस्थतिरपि –b. 4. अतीहारो –b. 5. लोकसंगाऽजल्प –b. 6. आयासोऽलषदभिरेतैविनश्यद –b. 7. जनसंगपौढो न – b.

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Tr. Success in *yoga* can be achieved by enthusiasm, firm determination, patience, faith in the efficacy of *yoga*, knowledge of *tatva* (Self) and giving up public contact. 41.

हठयोगाः सकलास्तु राजयोगास्पदलब्ध्यै परिलब्धराजयोगः ।
पुरुषस्तनुते सकामचारः स्वशरीरेण कृतान्तवञ्चनां च ॥ ४२ ॥

haṭhayogāḥ sakalāstu rājayogā-
spadalabdhyai parilabdharājayogaḥ ॥
puruṣastanute sakāmacāraḥ
svaśarīreṇa kṛtāntavañcanāṃ ca ॥ 42 ॥

Tr. The whole scheme of *haṭha* is for the sake of *rājayoga*. A person who has attained the state of *rājayoga* can move at will physically anywhere and overcome (premature) death. 42.

द्रव्याद्यशेषार्थविडम्बितस्य[1] पुराणवेदोक्तदशाप्रियस्य ।
तृष्णाबुभुत्सा[2]सहनासहस्य जायेत[3] योगो न कदापि पुंसः ।४३ ।

dravyādyaśeṣārthaviḍaṃbitasya
purāṇavedoktadaśāpriyasya ॥
tṛṣṇābubhutsāsahanāsahasya
jāyeta yogo na kadāpi puṃsaḥ ॥ 43 ॥

Tr. A man who is obsessed with endless material engagement, enamoured with the states described in the *purāṇas* and the *vedas* and is unable to withstand the conditions of thirst, hunger, can never practise *yoga*. 43.

वशीकृतं येन मनोविलोलं जिताश्च येनेन्द्रियशत्रवो ध्रुवाः[4] ।
जगत्त्रयं तेन जितं समस्तं स देवसर्पासुरमानुषं च ॥ ४४ ॥

vaśīkṛtaṃ yena manovilolaṃ
jitāśca yenendriyaśatravo dhruvāḥ ॥
jagattrayaṃ tena jitaṃ samastaṃ
sa devasarpāsuramānuṣaṃ ca ॥ 44 ॥

Tr. One who has restrained the fickleness of the mind, overcomes the deep seated enemies in the form of senses, conquers the three worlds containing reptiles, deities, demons and the man is certainly a *yogī*. 44.

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1. इत्याद्यशेषार्थविडम्बितस्य –b, तास्य -a. 2. बुभुत्मा –b. 3. जायेत् –b. 4. भुवाः –b.

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लोकोऽवनं चञ्चलमानसे स्यादस्मिन्[1] स्थिरे काननमेष दृश्यः ।
देहाभिमाने गलिते तु यत्र समाधयस्तत्र मुनेः सदैव ॥ ४५ ॥

loko'vanaṃ cañcalamānase syād-
asmin sthire kānanameṣa dṛśyaḥ ॥
dehābhimāne galite tu yatra
samādhayastatra muneḥ sadaiva ॥ 45 ॥

Tr. Diversities of the (mundane) world are experienced by a disturbed mind. But when the mind is stabilized the world appears pleasant. A *muni* experiences the state of *samādhi* for ever on dissolution of the identity of the body. 45.

न चक्रिणस्तत्सुख[2]मस्ति किञ्चिन्न श्रीपतेस्तत्सुखमस्ति तद्वत् ।
न तत् सुखं भूमिपतेर्जितारेर्यच्छान्तचित्तस्य समाधियोगे ॥ ४६ ॥

na cakriṇastatsukhamasti kiñcin-
na śrīpatestatsukhamasti tadvat ॥
na tat sukhaṃ bhūmipaterjitārer
yacchāntacittasya samādhiyoge ॥ 46 ॥

Tr. Happiness experienced by the one who in the controlled state of mind in *samādhi*, is not enjoyed even by a king or a wealthy or one who is a landlord and conquered the enemies. 46.

विषं विषं नो विषया विषं भृशं
सत्यं पुनः सत्यमिदं ब्रवीमि ॥
जन्मान्तरघ्ना[3] विषया विषं नृणाम्
एकोद्भवघ्नं[4] क्षणिकव्यथं च ॥ ४७ ॥

viṣaṃ viṣaṃ no viṣayā viṣaṃ bhṛśaṃ
satyaṃ punaḥ satyamidaṃ bravīmi ॥
janmāntaraghnā viṣayā viṣaṃ nṛṇām
ekodbhavaghnaṃ kṣaṇikavyathaṃ ca ॥ 47 ॥

Tr. I will emphatically tell the Truth that poison does not pose a threat, but sensual engagement poses the real threat, since that defiles several (forthcoming) lives, while the former causes a little pain and kills in one life alone. 47.

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1. चञ्चलमानसेऽहस् तस्मिन् —a. 2. न च क्रियास्तत्सुख –b. 3. जन्मान्तरञ्चा – b. 4. एकोद्भवञ्च –b.

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सदसज्जगदीदृशं हि यस्य सकलं स्वात्ममयं प्रपश्यतः ।
न हि कोऽपि गुणागुणप्रगाढं दयितो वा दयितास्ति तस्य कोऽत्र[1] ४८

sadasajjagadīdṛśaṃ hi yasya
sakalaṃsvātmamayaṃ prapaśyataḥ ॥
na hi ko'pi guṇāguṇapragāḍhaṃ
dayito vā dayitāsti tasya ko'tra ॥ 48 ॥

Tr. One who perceives the world comprising *sat* (eternal) or *asat* (temporal), pervaded by the Self, there lies nothing like *guṇa* (attribute) or *aguṇa* (non-attribute), lover or loved. 48.

विशुद्धबुद्धिः[2] समलोष्टकाञ्चनः समस्तभूतेषु वसन् समाहितः ।
स्थानं परं शाश्वतमव्ययं च परं हि गत्वा न पुनः प्रजायते ।४९।

viśuddhabuddhiḥ samaloṣṭakāñcanaḥ
samastabhūteṣu vasan samāhitaḥ ॥
sthānaṃ paraṃ śāśvatamavyayaṃ ca
paraṃ hi gatvā na punaḥ prajāyate ॥ 49 ॥

Tr. One who has attained purified intellect, does not discriminate between trifle and gold, dwells in all the beings, is highly poised, reaches the highest immutable eternal abode from where there is no return. 49.

समाहितो ब्रह्मपरोऽप्रमादी शुचिस्तथैकान्तरुचिर्जितेन्द्रियः ।
समाप्नुवन्योगमिमं महात्मा विमुक्तिमाप्नोति ततश्च योगतः ।५०।

samāhito brahmaparo'pramādī
śucistathaikāntarucirjitendriyaḥ ॥
samāpnuvanyogamimaṃ mahātmā
vimuktimāpnoti tataśca yogataḥ ॥ 50 ॥

Tr. Through the practice of this *yoga*, the eminent *yogī*, who is tranquil, devoted to *brahma*, undistracted, pious, enjoying solitude and who has attained restraint of the senses, achieves liberation. 50.

रजसा तमसो वृत्तिं रजसः सत्वेन संछाद्य ।
तत्वे स्थितो विशुद्धे योगं युञ्जीत योगविद् विजने[3] ॥ ५१ ॥

rajasā tamaso vṛttiṃ rajasaḥ satvena saṃcchādya ।
tatve sthito viśuddhe yogaṃ yuñjita yogavid vijane ।51।

1. दयितो वाऽदयितोरितरस्य कोत्र —b. 2. विशुद्धिबुद्धिः —a. 3. भुञ्जीत योगविद्विजने —b.

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Tr. In a secluded place the *yogī* should undertake the practice of *yoga* by overcoming the *tāmasika* qualities with the help of *rājasika* qualities and *rājasika* qualities with the help of *sātvika* qualities and remaining devoted to the *tatva* (Self), which is ever pure. 51.

Note: The metre is faulty and some word seems to be missing. 51.

आरोहतस्तैलसमृद्धपात्रं भुवः समादाय हि तुंगमार्गम् ।
विज्ञानमुच्चैः प्रविलोक्यते न स्याद्योगिनोऽभ्यासधिया सुयोगः ।५२।

ārohatastailasamṛddhapātraṃ
bhuvaḥ samādāya hi tuṅgamārgam ॥
vijñānamuccaiḥ pravilokyate na
syadyogino'bhyāsadhiyā suyogaḥ ॥ 52 ॥

Tr. Just as a person ascending a mountain starting from its bottom holding a pot filled with oil would not look at the height, similarly, through the practice of *yoga*, a *yogī* would gain unswerving concentration. 52.

तिलकाकृतिरुरुशावकशृंगाग्रं वीक्ष्य वर्धते तेन ।
स ह योगी सिद्धिगणं क्रमेण परिवर्द्धमानमाप्नोति ॥ ५३ ॥

tilakākṛtiruruśāvakaśṛṅgāgraṃ
vīkṣya vardhate tena ॥
sa ha yogī siddhigaṇaṃ krameṇa
parivardhamānamāpnoti ॥ ५३ ॥

Tr. Just as the gradual growth of the horn of a young animal, in the length of a sesame, similarly, a *yogī* indeed acquires *siddhis* (powers) in a steady manner. 53.

जागर्त्ति जीवो यदि मृत्युभीतिः[1] कुतस्तदा योगवरस्य देहे ।
मुद्रान्वितोऽयं यदि बद्धपीठस्तदास्य निद्रा न सखी[2] यमस्य ।५४।

jāgarti jīvo yadi mṛtyubhītiḥ kutastadā yogavarasya dehe
mudrānvito'yaṃ yadi baddhapīṭhastadāsya nidrā na sakhī yamasya ॥ 54 ॥

Tr. Accomplishing the *mudrās* and *āsanas* a *yogī* would not fall asleep, which is the companion of death. When *jīva* remains awake he would not even fear death. 54.

1. भीति –a. 2. सुखी –b.

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मोक्षाध्वा तु स एष इन्द्रियजयो नाडीविशुद्धिः परा
यच्चिन्तारहितं मनः स्थिरतरं बिन्दोर्जयः सिद्धयः ॥
ध्यानं ज्ञानमनल्पकं च विमला निष्पत्यवस्था मुनेर्
योगो मानसवृत्तिरोध[1] उदितस्तत्साधनांगं हठः ॥५५ ॥

mokṣādhvā tu sa eṣa indriyajayo nāḍīviśuddhiḥ parā
yaccintārahitaṃ manaḥ sthirataraṃ bindorjayaḥ siddhayaḥ ॥
dhyānaṃ jñānamanalpakaṃ ca vimalā niṣpattyavasthā muner
yogo mānasavṛttirodha uditastatsādhanāṅgaṃ haṭhaḥ ॥ 55 ॥

Tr. The course of liberation, consists of: control over the senses, thorough purification of the *nāḍīs*, mind free from worries, control over the *bindu*, attainment of the *siddhis*, practice of meditation (*dhyāna*), immense wisdom, attainment of the pure state of *niṣpatti*. *yoga* is an undisturbed state of mind and *haṭha* forms the means. 55.

आलस्यवश्यो यदि नैव[2] सिद्धिर्योगस्य दोषं न तदा वदामः ।
पंगोर्यदारोह अशक्यशैले दोषोऽस्य किं तस्य महीधरस्य ॥५६॥

ālasyavaśyo yadi naiva siddhir
yogasya doṣaṃ na tadā vadāmaḥ ॥
pangoryadāroha aśakyaśaile
doṣo'sya kiṃ tasya mahīdharasya ॥ 56 ॥

Tr. If a lame is unable to scale a mountain it is not the fault of the mountain. Similarly, if one is not able to attain success due to lethargy it is not the fault of *yoga*. 56.

अभ्यासेन विना दृढेन[3] सुचिरं सांगस्य[4] योगस्य नो
विद्वान्याति समाधिसाधुपदवीं मध्येऽन्तरायैर्युजा ॥
वृद्धो वा तरुणः सरुक् च शनकैर्योगेऽस्ततन्द्रः क्रिया-
युक्तः सिद्धिमुपैति शास्त्रपठनान्नो योगसिद्धिर्भवेत् ।५७।

abhyāsena vinā dṛḍhena suciraṃ sāṅgasya yogasya no
vidvānyāti samādhisādhupadavīṃ madhye'ntarāyairyujā ॥
vṛddho vā taruṇaḥ saruk ca śanakairyoge'statandraḥ kriyā-
yuktaḥ siddhimupaiti śāstrapaṭhanānno yogasiddhirbhavet ।57।

Tr. A wise through firm practice of the components of *yoga* even though facing intermittent obstacles, would soon attain

1. धृतिरोध –a. 2. वश्योदिनैव –a, आलस्यावश्यो यदि नैव –b. 3. हठेन –b. 4. सांख्यस्य –a.

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the noble state of *samādhi*. Even the old, young, or diseased, through diligent practice of *yoga* without lassitude would attain success and not by mere study of the scriptures. 57.

यो नास्तिकोऽभ्यासविहीन उग्रश्चाटुप्रियो यो बहुभाषितश्च ।
अपथ्यशीलोऽमितभुग् दरिद्रो न योगसिद्धिं[1] लभते कदापि ।५८।

yo nāstiko'bhyāsavihīna ugraś-
cāṭupriyo yo bahubhāṣitaśca ॥
apathyaśīlo'mitabhug daridro
na yogasiddhiṃ labhate kadāpi ॥ 58 ॥

Tr. One, who is a atheist, is bereft of practice, aggressive, flatterer, talkative, consumes non-recommended and excess food and poor never meets with success in *yoga*. 58.

योगस्य बीजं परमं क्रियैव क्रियैव योगस्य फलं प्रदात्री ।
संकेतविद्योगगुरोः प्रलब्ध्वा[2] सुधी मतो योगपरस्य नान्यत् ।५९।

yogasya bījaṃ paramaṃ kriyaiva
kriyaiva yogasya phalaṃ pradātrī ॥
saṅketavidyogaguroḥ pralabddhvā
sudhī mato yogaparasya nānyat ॥ 59 ॥

Tr. The essence of *yoga* is practice. Practice alone brings about results. None other, but a *guru*, who is an expert in *saṅketa*, is devoted to *yoga* alone, matters for a wise (practitioner). 59.

॥ इति गोविन्ददेवसुतसुन्दरदेवविरचितायां हठतत्वकौमुद्यां[3] साधकपूर्वाभ्यासशिक्षासमुद्योतः ॥

॥ iti govindadevasutasundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ sādhakapūrvābhyāsaśikṣāsamudyotaḥ ॥

Here ends the chapter *sādhakapūrvābhyāsaśikṣā* of *haṭhatatvakaumudī* composed by *sundaradeva*, the son of *govindadeva*.

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1. योगसिद्धिर् -b. 2. पलब्धा –b. 3. हठकौमुद्यां –b.

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Chapter—3

अथ योगसाधनानि –

atha yogasādhanāni—

The means of *yoga*—

आत्मज्ञानेनापवर्गं वदन्ति
तज् ज्ञानं वै नास्ति योगं विनाऽत्र ॥
योगोऽभ्यासादेव सिध्यत्यनल्प-
कालाद् वैराग्याभियोगाद्[1] यमाद्यैः ॥ १ ॥

ātmajñānenāpavargaṃ vadanti
taj-jñānaṃ vai nāsti yogaṃ vinā'tra ॥
yogo'bhyāsādeva siddhyatyanalpa-
kālād vairāgyābhiyogād yamādyaiḥ ॥ 1 ॥

Tr. It is said that *apavarga* (liberation) occurs as a result of *ātmajñāna* (self-knowledge), which does not happen without *yoga*. Success in *yoga* takes place in the longer run through practice of *vairāgya* (indifference) accompanied with *yama* and the like. 1.

परमात्मजीवयोर्यत्त्वैक्यज्ञानं स योगो वा ।
योगः प्राणापानेरणयोर्यः कथ्यते वा ज्ञैः ॥ २ ॥

paramātmajīvayoryattvaikyajñānaṃ sa yogo vā ।
yogaḥ prāṇāpāneraṇayoryaḥ kathyate vā jñaiḥ ॥ 2 ॥

Tr. The experts hold that *yoga* is the knowledge of the union of *paramātmā* (the cosmic soul) and *jīva* (the individual soul) or union of *prāṇa* and *apāna*. 2.

स्थिरतामियान्न सलिलं क्षणमेकं
पवनाहतं मन इदं तथा चलम् ॥
न हि विश्वसेत्तदिति[2] तत्स्थितिहेतोर्
मरुतः[3] श्रयेद्धरणमन्तरे क्रमात् ॥ ३ ॥

sthiratāmiyānna salilaṃ kṣaṇamekaṃ
pavanāhataṃ mana idaṃ tathā calam ॥
na hi viśvasettaditi tatsthitihetor-
marutaḥ śrayeddharaṇamantare kramāt ॥ 3 ॥

Tr. As the water swayed by wind would not become still, similarly, mind remains disturbed by the *pavana* and cannot

1. वैराग्याभिद्योगाद्यैः —b. 2. तदिति –b. 3. हेतोमरुतः -a.

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be trusted. Stability of the mind should be brought about slowly through the control of *marut* (*prāṇa*). 3.

अभ्यासतः स्थैर्यमुपैति मानसं
निरन्तराभ्यासत ईरणत्रुटिः ॥
आनन्द आर्योऽभ्यसनात्[1] तथात्मनि
सन्दर्शनं चाप्यणिमादिसिद्धयः ॥ ४ ॥

abhyāsataḥ sthairyamupaiti mānasaṃ
nirantarābhyāsata īraṇatruṭiḥ ॥
ānanda āryo'bhyasanāt tathāṭmani
sandarśanaṃ cāpyaṇimādisiddhayaḥ ॥ 4 ॥

Tr. Stability of the mind occurs through practice, continued practice removes the faults of the mind, yields into Bliss, realization of the Self and attainment of the *siddhis* like *aṇimā* etc. 4.

चारुरूपता[2]भ्यासतो भवेत् साधकस्य हृन्नाद[3]सम्भवः ।
परपुरे गतिर्वायुवेगताऽभ्यासतः शुभा खेचरी तथा ॥ ५ ॥

cārurūpatābhyāsato bhavet
sādhakasya hṛnnādasambhavaḥ ॥
parapure gatirvāyuvegatā'-
bhyāsataḥ śubhā khecarī tathā ॥ 5 ॥

Tr. Through the practice, the *sādhaka* gets a beautiful appearance and (hears) *nāda* (emanating) from the heart. Through practice, he travels to another plane, enjoys the speed like that of wind and perfects auspicious *khecarī*. 5.

अभ्यासः सकलपदार्थलब्धिबीजं योगस्यादिममपि कारणं वरीयः ।
पुंसोऽनभ्यसनमवाप्तयोगनाशमूलं वै जनरतिलौल्यनिद्रणाद्यम्[4] ।६।

abhyāsaḥ sakalapadārthalabdhibījaṃ
yogasyādimamapi kāraṇaṃ varīyaḥ ॥
puṃso'nabhyasanamavāptayoganāśa-
mūlaṃ vai janaratilaulyanidraṇādyam ॥ 6 ॥

Tr. Practice alone is the crux of every success. The same applies to *yoga* also. Without practice, a person slips into public contact, greed, sleep and the like, which is detrimental to *yoga*. 6.

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1. सना –a. 2. चरुरुयुता –a. 3. स्वन्नाद –b. 4. निद्रणाघम् -b.

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अथ साधनेषु देशकालौ निरूप्यते –

atha sādhaneṣu deśakālau nirūpyate —

Narration of place and time forming part of the means follows—

तत्र देशो यथा –

tatra deśo yathā —

About the place—

अनादृत्य देशं च कालं विमूढो भजेद्यस्तु योगं नरस्तस्य दोषाः
स्मृतिभ्रंश[1]मूकत्वमान्ध्यं ज्वरश्च भवन्त्येव बाधिर्यजाड्ये षडेते७

anādṛtya deśaṃ ca kālaṃ vimūḍho
bhajedyastu yogaṃ narastasya doṣāḥ ॥
smṛtibhraṃśamūkatvamāndhyaṃ jvaraśca
bhavantyeva bādhiryajāḍye ṣaḍete ॥ 7 ॥

Tr. An unscrupulous person, who without considering the (appropriate) place and time undertakes the practice of *yoga*, faces such six troubles as: loss of memory, dumbness, blindness, fever, deafness and lethargy. 7.

गह्वरायतनतीर्थसुदुर्गे निर्जनेऽथ धरणीधरवप्रे ।
शोभनेऽस्तकलुषे[2] विषये वाभ्यासधीः शुभं मठं[3] विदधीत ॥८॥

gahvarāyatanatīrthasudurge
nirjane'tha dharaṇīdharavapre ॥
śobhane'stakaluṣe viṣaye vā-
bhyāsadhīḥ śubhaṃ maṭhaṃ vidadhīta ॥ 8 ॥

Tr. A wise who is devoted to the practice, should construct a suitable hermitage (a cottage), in the expanse of cave, in the place of pilgrimage, unaccessible, desolate, at the foot of a mountain, which would be serene and pleasant. 8.

अथवा –

athavā —

Or else—

सुविषये शुभधार्मिकभूपतेर्बहुसुभिक्षव[4]त्यतीत[5]भये शुचौ ।
सुकृतशालिनि[6] मालिनि वै भुवैर्मनसि[7] योगविधौ मतिमाश्रयेत् ९

1. सरतिभ्रंश –b. 2. शोभनेलकलुषे –a. 3. शुभमठं –b. 4. सुभिक्षवति –a. 5. वीतभये –b. 6. सुकृज्ञशालिनि –a. 7. वैभवैर्मनसि –b.

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suviṣaye śubhadhārmikabhūpater-
bahusubhikṣavatyatītabhaye śucau ॥
sukṛtaśālini mālini vai bhuvair-
manasi yogavidhau matimāśrayet ॥ 9 ॥

Tr. One should concentrate on the *yoga* practice with full devotion choosing a nice place ruled by a king who is benevolent and religious, where abundant alms is easily available, where there is no apprehension, which is pious and inhabited by generous people. 9.

अतिनिगूढपदं मशकोज्झितं[1] तुहिनतापविवर्जितमन्तरा ।
उषर[2]कण्टकशुष्कदलैर्हृतं[3] पितृगृहाऽनवगोष्टमृते ऽमलम्[4] ॥१०॥

atinigūḍhapadaṃ maśakojjhitaṃ
tuhinatāpavivarjitamantarā ॥
uṣarakaṇṭakaśuṣkadalairhṛtaṃ
pitṛgṛhā'navagoṣṭamṛte'malam ॥ 10 ॥

Tr. The place should have secret accessibility, free from mosquitoes and snakes, (extreme) heat and cold, not a barren land, it should not be thorny and free from dry leaves, not an ancestral home, should not be an old cowshed, and it should be clean. 10.

वल्मीकसञ्चयचतुःपथवर्ज्यमग्न्या[5]-
भ्याशोज्झितं[6] विगतसर्वभयं विजन्तुम् ॥
वात्याभिघातरहितं गतभूतरक्षो
योगार्थमेवमवलोक्य मठो विधेयः ॥ ११ ॥

valmīkasañcayacatuḥpathavarjyamagnyā-
bhyāśojjhitaṃ vigatasarvabhayaṃ vijantum ॥
vātyābhighātarahitaṃ gatabhūtarakṣo
yogārthamevamavalokya maṭho vidheyaḥ ॥ 11 ॥

Tr. It should not have an anthill, not situated at the crossing of roads, not to be affected by fire, free from all fears and animals, free from drought, ghost and demon. A cottage for *yoga* practice should be constructed by considering these factors. 11.

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1. मशकोकिदूतं –b. 2. दुःखर –b. 3. दलैस्यूतं –b. 4. ऽमले –b. 5. मग्या –b. 6. भ्याशोक्तिरुतं –b.

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विशेषकमथ मठलक्षणं तदुक्तं हठप्रदीपिकायाम्

viśeṣakamatha maṭhalakṣaṇaṃ taduktaṃ haṭhapradīpikāyām —

There are some special considerations for a cottage as mentioned in *haṭhapradīpikā:*

अल्पद्वारमरन्ध्रगर्त्तविटपं नात्युच्चनीचायतं
सम्यग्गोमयसान्द्रलिप्तममलं निःशेषजन्तूज्झितम्[1] ॥
बाह्ये मण्डपकूपवेदिरचितं प्राकारसंवेष्टितं
प्रोक्तं योगमठस्य लक्षणमिदं सिद्धैर्हठाभ्यासिभिः ।१२।

alpadvāramarandhragarttaviṭapaṃ nātyuccanīcāyataṃ
samyaggomayasāndraliptamamalaṃ niḥśeṣajantūjjhitam ॥
bāhye maṇḍapakūpavediracitaṃ prākārasaṃveṣṭitaṃ
proktaṃ yogamaṭhasya lakṣaṇamidaṃ siddhairhaṭhābhyāsibhiḥ ।12।

Tr. An ideal cottage for *yoga* practice, according to the experts in *haṭhayoga*, should have a small entrance, without holes and pits, not high or low, very well besmeared (treated) with a paste of cow dung, clean and free from all insects, having a canopied platform outside and a well (with pure water) and a raised compound wall around. 12.

इति देशाः ॥

iti deśaḥ ॥

This is (the description of) place.

अथ कालाः —

atha kālāḥ —

The (narration of) time—

एकाह्ने[2] वा द्विकालं त्रिकालं प्राणायामं मध्यरात्रौ भजेत् ।
यामे रात्रेः[3] पश्चिमे पूर्व एव पूर्वाह्ने वाऽह्नश्च मध्ये प्रदोषे ।१३।

ekāhne vā dvikālaṃ trikālaṃ
prāṇāyāmaṃ madhyarātrau bhajet ॥
yāme rātreḥ paścime pūrva eva
pūrvāhne vā'hnaśca madhye pradoṣe ॥ 13 ॥

Tr. In one day, *prāṇāyāma* should be practised twice or thrice, in the midnight, or in the later part or the first part of

1. जन्तुक्रितं –b. 2. एकाऽनेहो –b. 3. रात्रैः -a.

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the *yāma* (three hours) in the night, or first part of the morning or in the middle of the day or in the evening. 13.

न शीतेनात्युष्णे[1] श्रम[2]विकलदेहे न हि न हि तथा
क्षुधायामाध्माने[3] विमलवपुषाऽचेतनमनाः ॥
अजीर्णेऽम्लोद्गारे न च विहितवातावतिसृतौ[4]
प्रभुक्तौ व्यासंगाकुलहृदि न[5] युक्ताऽनिलधृतिः ॥१४॥

na śītenātyuṣṇe śramavikaladehe na hi na hi tathā
kṣudhāyāmādhmāne vimalavapuṣā'cetanamanāḥ ॥
ajīrṇe'mlodgāre na ca vihitavātāvatisṛtau
prabhuktau vyāsaṅgākulahṛdi na yuktā'niladhṛtiḥ ॥14॥

Tr. *prāṇāyāma* should never be practised in (extreme) heat or cold, when one is very tired, when one is feeling hungry, when body is unclean and mentally disturbed, when food has not been well-digested, having acidic belching, when *vāta* humour is vitiated, immediately after having meals or having been over-powered with worries. 14.

चिन्ताकुलो मूत्रमलप्रदूषितोऽभ्यासं न योगस्य कदापि कुर्यात् ।
कार्यातिसक्तो रति[6]कार्यतत्परो नानेकरोगाधियुतो जनान्ते ।१५।

cintākulo mūtramalapradūṣito-
'bhyāsaṃ na yogasya kadāpi kuryāt ॥
kāryātisakto ratikāryatatparo
nānekarogādhiyuto janānte ॥ 15 ॥

Tr. Practice of *yoga* should never be undertaken when one is worried, being filthy of faeces or urine, over-burdened with work, occupied with passion, afflicted by several diseases or remaining in the midst of people. 15.

रथ्यान्तरे सिन्धुसरिन्नदान्तरे[7] चिरन्तने[8] वेश्मनि चैत्यदेशे ।
योगं विदध्यान्न कदापि साधकः खेद[9]दौर्मनस्यादि भवेत् कृतेऽत्र ॥१६॥

rathyāntare sindhusarinnadāntare
cirantane veśmani caityadeśe ॥
yogaṃ vidadhyānna kadāpi sādhakaḥ
khedadaurmanasyādi bhavet kṛte'tra ॥ 16 ॥

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1. नात्युष्णे –a. 2. भ्रम –b. 3. माध्याने –b. 4. निसृतौ –b. 5. कुलस्यदिन –b. 6. sति –a. 7. न्नदान्ति –b. 8. कार्यतत्परो नानेकरोगाधिरेचिरन्तने –b. 9. स्वेदौ –b.

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Tr. If a *sādhaka* undertakes practices, avoiding a highway, an ocean, a river, old house, a monument (a Buddha or Jaina temple), he would never suffer from worries and depressions. 16.

युग्मम् —

yugmam —

Here follows a *śloka* —

अनादृत्य यः साधको देशकालौ
प्रयुञ्जीत योगं हि दोषास्तु तस्य ॥
प्रकुप्यन्ति देहेऽन्तराया इवोच्चैर्
जडत्वान्ध्यमूकत्वबाधिर्य[1]मुख्याः ॥ १७ ॥

anādṛtya yaḥ sādhako deśakālau
prayuñjīta yogaṃ hi doṣāstu tasya ॥
prakupyanti dehe'ntarāyā ivoccair-
jaḍatvāndhyamūkatvabādhiryamukhyāḥ ॥ 17 ॥

Tr. A *sādhaka*, who does not follow the norms of the place and time while undergoing the practice of *yoga*, invites the acute vitiation of the main obstacles like inertia, blindness, dumbness and deafness. 17.

स्मृतिलयो जडतांगविमूकता बधिरतान्ध्यरुजाकसनज्वराः ।
कुविषयेऽसमये परियुञ्जतो[2] वपुषि योगममी चलरोषतः[3] ।१८।

smṛtilayo jaḍatāṅgavimūkatā
badhiratāndhyarujākasanajvarāḥ ॥
kuviṣaye'samaye pariyuñjato
vapuṣi yogamamī calaroṣataḥ ॥ 18 ॥

Tr. If *yoga* is practised in a wrong place and time, having unsteady and agitated (mind), one gets loss of memory, inertia, stiffness (or numbness) of the limbs, dumbness, blindness, disorders of cough and fever. 18.

अप्रमत्तः· समाप्तोऽति[4]दोषानतः
श्वाससंरोधनं सावधानात्मना ॥
ज्ञानयुक्तेन सत्साधकः साधयेच्
चेत् प्रमादाद् गदास्तच्चिकित्सां भजेत् ॥ १९ ॥

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1. मूकत्वाधिर्य -b. 2. परियुजतो –b. 3. समीचलेरोषेत –b. 4. समाप्नोति –b.

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apramattaḥ samāpto'tidoṣānataḥ
śvāsasaṃrodhanaṃ sāvadhānātmanā ॥
jñānayuktena satsādhakaḥ sādhayec-
cet pramādāt gadāstaccikitsāṃ bhajet ॥ 19 ॥

Tr. A sincere and careful *sādhaka* should overcome the acute disorders through diligent practice of *prāṇāyāma* with proper understanding. In case of lapses resulting into diseases he should undertake treatment. 19.

यथा[1] –

yathā –

As for –

स्निग्धां कोष्मां यवागूं हृदि[2] **परिविभृयाद् वातगुल्मप्रशान्त्यै**[3]
तद्वद् दध्यर्शसि स्यादिति पवनभवग्रन्थिरोगे यवागूम्[4] ॥
ध्यायेदामं फलं वै रसन इह तृषि श्रोत्रयोः प्राग्वदेव
बाधिर्ये वाग्विघाते न[5]**गमथ विभृयाद्वत्सघाते**[6] **रसांके** ॥ २० ॥

snigdhāṃ koṣmāṃ yavāgūṃ hṛdi parivibhṛyād vātagulmapraśāntyai
tadvad dadhyarśasi syāditi pavanabhavagranthiroge yavāgūm ॥
dhyāyedāmaṃ phalaṃ vai rasana iha tṛṣi śrotrayoḥ prāgvadeva
vādhirye vāgvighāte nagamatha vibhṛyādvatsaghāte rasāṅke ॥ 20 ॥

Tr. One should spread lukewarm and unctuous rice-gruel on chest to treat inflammation due to *vāta* vitiation. Similarly, curd can be used to treat piles, rice-gruel may be applied to cure inflammation caused due to *vāta*. One should think of unripe fruit when thirsty. In case of deafness one should visualize roaring sound in the ears as before. In case of stammering (or stuttering) and in spasm in chest one should visualize a mountain in the tongue. 20.

Note: cf. *āgamarahasya*-28th *paṭala*, sl.4914. 20.

कम्पे नगेन्द्रं हृदि चिन्तयेद्वा[7] **संस्थापयेत्**[8] **स्थूलतरं तथोपलम्** ।
घृतप्लुतां कोष्म[9]**यवागुकां द्रागायामजे**[10] **मस्तकशूल उल्बणे** ॥ २१ ॥

kampe nagendraṃ hṛdi cintayedvā
saṃsthāpayet sthūlataraṃ tathopalam ॥

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1. यदा –a. 2. कोस्मा यवां गूह्यदि –b. 3. प्रशांश्चै –b. 4. ग्रन्थिरोमे यवागं –b. 5. वाग्विघातेन –a. 6. गमप्यभृयाद्वत्सघाते –b. 7. ह्यदि चिन्तयेद्वा –b. 8. स्थापयेत् -b. 9. वृत्तल्युतांकोष्म –b. 10. यवागुकांद्रायामजे –b.

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ghṛtaplutāṃ koṣmayavāgukāṃ drāg-
āyāmaje mastakaśūla ulbaṇe ॥ 21 ॥

Tr. To get rid of tremors, one should visualize a mountain or place a heavy stone on the chest, in case of a very bad headache a warm rice-gruel mixed with *ghee* should be applied for immediate relief. 21.

यस्मिन् यस्मिंश्च यदा देशे तदुपकारि धारणाम्[1] ।
विभृयाद्[2] उष्णे[3] शीतां शीते विदाहिनीं साधनकरणी ॥ २२ ॥
yasmin yasmińśca yadā deśe tadupakāri dhāraṇām ।
vibhṛyād uṣṇe śītāṃ śīte vidāhinīṃ sādhanakaraṇī ॥ 22 ॥

Tr. One should apply judicious *dhāraṇā* (when affected) like that of heat in the cold and cold in heat for relief. 22.

कीलं शिरसि स्थाप्य च काष्ठं काष्ठेन ताडयेत् सम्यक् ।
नष्टस्मृतेरपि मुनेः स्मरणं द्राग् जायते तेन ॥ २३ ॥
kīlaṃ śirasi sthāpya ca kāṣṭhaṃ kāṣṭhena tāḍayet samyak
naṣṭasmṛterapi muneḥ smaraṇaṃ drāg jāyate tena ॥ 23 ॥

Tr. After placing a nail on the head one should hit a wooden staff with another wooden staff. Thus a *muni*, who has lost memory soon regains it. 23.

अमनुजं[4] यदा सत्वमन्तरे निविशते[5] मुनिर्धारणां[6] तदा ।
देहसंस्थितं वायुवह्निजां सन्दधन् बलान्निर्हरेद्धि तत् ॥ २४ ॥
amanujaṃ yadā satvamantare
niviśate munirdhāraṇāṃ tadā ॥
dehasaṃsthitaṃ vāyuvahnijāṃ
sandadhan balānnirhareddhi tat ॥ 24 ॥

Tr. When a *muni* applies *dhāraṇā* on the beings other than human, then he should forcefully draw out the *prāṇa* along with fire and establish it in it. 24.

द्यावापृथिव्यौ हुतभुक्[7]समीरौ संव्यापिना[8]वप्यभिधारयेन्मुनिः ।
अमानुषात् सत्वसमुद्भवाद्या बाधास्थितिस्तेन वदन्ति योगिनः ॥२५॥
dyāvāpṛthivyau hutabhuksamīrau
saṃvyāpināvapyabhidhārayenmuniḥ ॥

1. धारणम् -b. 2. विभूयाद् -a. 3. उष्णे-b .4. अमनुज –a. 5. निविशेते –b. 6. सुनिर्धारणं –b. 7. पृथिव्यौदगतभुक् -b. 8. संव्यापिता –b.

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amānuṣāt satvasamudbhavādyā
bādhāsthitistena vadanti yoginaḥ ॥ 25 ॥

Tr. A *muni* should visualize the pair of ether and earth, fire and air, even though these are subtle and extensive. Thus the *yogis* overcome the obstacles created by supernatural elements and (other) creatures. 25.

प्रवृत्तिलक्षणस्मृतेर्मुनेस्तु विस्मयात्तथा[1] ।
प्रयाति विलयं ततः प्रवृत्तिहेयता सती ॥ २६ ॥
pravṛttilakṣaṇasmṛtermunestu vismayāttathā ।
prayāti vilayaṃ tataḥ pravṛttiheyatā satī ॥ 26 ॥

Tr. Innate nature and memory are not only to be forgotten but also to be discarded. Thus a *muni* attains *laya* state. 26.

वातप्रधानबहुला बहुधा गदाः स्युस्
तद्यत् चिकित्सितमिह प्रविचार्य कार्यम् ॥
नो यात्युपक्रमशतैस्तु यदा गदोऽन्त-
मुद्रासनाऽनिलनिरोधनतो जयेत्तम् ॥ २७ ॥
vātapradhānabahulā bahudhā gadāḥ syus-
tadyat cikitsitamiha pravicārya kāryam ॥
no yātyupakramaśataistu yadā gado'nta-
mudrāsanā'nilanirodhanato jayettam ॥ 27 ॥

Tr. There are several diseases caused due to the vitiation of *vāta* humour, which should be treated carefully. If these are not cured through various efforts, same can be brought under control by the practices of *mudrā, āsana* and *prāṇāyāma*. 27.

धातुरसन्तरणं निजबिन्दुं योगिवरः परिपालयतीह ।
तस्य समाधिरुदेति सुदीर्घः सर्वसमामतिरुद्भवतीड्या ॥ २८ ॥
dhāturasantaraṇaṃ nijabinduṃ
yogivaraḥ paripālayatīha ॥
tasya samādhirudeti sudīrghaḥ
sarvasamāmatirudbhavatīḍyā ॥ 28 ॥

Tr. A wise *yogī*, who takes care of his *bindu*, which pervades all the bodily constituents, enjoys a prolonged *samādhi*

1. विस्मया तथा –b.

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and indeed a very fine equanimity of mind towards all which is praiseworthy. 28.

आयामतः प्राणमरुत् प्रदुष्टो वामप्रतीके यदि रुक्करः स्यात् ।
स्वदक्षनासापुटकेन रेचपूरौ मुनिर्वा मनसान्यथा चरेत् ॥ २९ ॥

āyāmataḥ prāṇamarut praduṣṭo
vāmapratīke yadi rukkaraḥ syāt ॥
svadakṣanāsāpuṭakena reca-
pūrau munirvā manasānyathā caret ॥ 29 ॥

Tr. During the practice of *prāṇāyāma* if the *prāṇa* moves through left nostril (alone) adversely causing diseases, a *muni* should practice *recaka* and *pūraka* through the right nostril or visualize it so happening. 29.

कुर्वञ् च तद्देशजमर्मधारणां शमेति तद्रोगजिदासनानि ।
तथानिलेनाकलितं प्रदेशं प्रमर्द्दयन् भूरि[1] हविः यदुभाभ्याम् ॥ ३० ॥

kurvañ ca taddeśajamarmadhāraṇāṃ
śameti tadrogajidāsanāni ॥
tathānilenākalitaṃ pradeśaṃ
pramardayan bhūri haviḥ yadubhābhyām ॥ 30 ॥

Tr. By efficiently practising both *dhāraṇā* at a particular vital point and applying intense massage at that very (vitiated) spot and practising certain therapeutic *āsanas,* disorders caused due to vitiation of *vāta* (humour) can be alleviated. 30.

हठावरोधेन समीरणस्य स्युर्ग्रन्थितुल्याग्निवधाश्च शूलम् ।
श्वासाध्महिक्कोदरमुख्यरोगा उद्गारकासाश्चलपित्तरोगाः ॥३१॥

haṭhāvarodhena samīraṇasya
syurgranthitulyāgnivadhāśca śūlam ॥
śvāsādhmahikkodaramukhyarogā
udgārakāsāścalapittarogāḥ ॥ 31 ॥

Tr. Injudicious practice of *prāṇāyāma*, which causes blockades for the passage of *vāyu* mainly creates the troubles like hard swelling, feeling heat (fire), excruciating pain, asthma, inflammation, hiccup, dropsy, belching, cough, tremors and diseases caused due to the vitiation of *pitta* (bile) humour. 31.

1. भूमिं –a.

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मलांशयोगान्न हि मूलबन्धः सिध्यत्यपानस्य विसर्गतो ह्यधः ।
प्राणेन न ग्रन्थिरुपैत्यनेन मलाक्तदेहेऽस्थिरहृद्युजा मनाक् ।३२।

malāṃśayogānna hi mūlabandhaḥ
siddhyatyapānasya visargato hyadhaḥ ॥
prāṇena na granthirupaityanena
malāktadehe'sthirahṛdyujā manāk ॥ 32 ॥

Tr. *mūlabandha* cannot be perfected if there is residual faeces which causes downward movement of *apāna*. Moreover, if the body is replete with impurities, the mind remains fickle and the *prāṇa* cannot pierce through the *granthi*. 32.

विकार्यऽमेध्यान्तमलप्रभावान्नुन्नोऽन्तरुद्धो मरुदेति रोषताम् ।
दुर्वासनायुक्तहृदाऽनिलेन हठे[1] ततोऽन्नाम्बुमितिः[2] सुसिद्धिभूः ।३३।

vikārya'medhyāntamalaprabhāvān-
nunno'ntaruddho marudeti roṣatām ॥
durvāsanāyuktahṛdānilena
haṭhe tato'nnāmbumitiḥ susiddhibhūḥ ॥ 33 ॥

Tr. Due to impurities caused by stagnated and unwholesome food (in the body), and practice of *prāṇāyāma* with wrong attitude the *marut (prāṇa)* gets obstructed and (consequently) it goes astray. Therefore, one should consume moderate diet which brings success in the practice of *haṭha*. 3.

क्लेशाश्च पञ्चालसता[3] प्रमादाश्
चित्तस्य[4] दोषा असदन्नजान्मलात् ॥
रोगास्तथा वातकृताश्च विघ्ना
योगे पुराभ्यास इमे भवेत् परम्[5] ॥ ३४ ॥

kleśāśca pañcālasatā pramādāś-
cittasya doṣā asadannajānmalāt ॥
rogāstathā vātakṛtāśca vighnā
yoge purābhyāsa ime bhavet param ॥ 34 ॥

Tr. Impurities resulting from (consumption) of bad food produce in the mind defects like— five *kleśas*, lethargy and obstacles like diseases caused due to the vitiation of *vāta* humour.

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1. From second half of *śloka* 26 to first half of *śloka* 33 not available—b. 2. ततोऽन्नांऽडमिति –b. 3. यं चाऽलसता –a. 4. चित्तस्थ –b. 5. भवन्त्यपरम् –a

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In the practice of *yoga*, these and other obstacles are faced initially. 34.

भयमथ दिननिद्रा स्वप्नसञ्जागराश्च
भ्रमणमतिरतं यन्मूत्रविड्रोधनं[1] च ॥
बहुलविषमजग्धी भूरिचिन्तेति चेतैर्
भवति नरि गदो यः कथ्यते योगजः[2] सः ॥ ३५ ॥

bhayamatha dinanidrā svapnasañjāgarāśca
bhramaṇamatiratam yanmūtraviḍrodhanam ca ॥
bahulaviṣamajagdhī bhūricinteti cetair
bhavati nari gado yaḥ kathyate yogajaḥ saḥ ।35।

Tr. Fear, siesta, (over)sleep, loss of sleep, wandering, excessive sex (or attachment), obstruction of urine and faeces, excessive consumption of toxic food, and excessive worry during the practice of *yoga* produce diseases which are called *yogaja* (diseases). 35.

॥ इति हठतत्वकौमुद्यां
साधकरोगोपक्रमादिसमुद्योतः ॥
॥ iti haṭhatatvakaumudyāṃ
sādhakarogopakramādisamudyotaḥ ॥

Here ends the chapter *sādhakarogopakramādi* of *haṭhatatvakaumudī*.

1. विद्रोधनं –b. 2. भवति नागणि दोषः कथ्यते योगजः सः -b.

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Chapter—4

अथ नाडीशुध्युपयोग्याहारशुद्धिः —

atha nāḍīśudhyupayogyāhāraśuddhiḥ —

Narration of purification of the food which purifies the *nāḍīs*—

अल्पाशनमपतर्पणमुभयं न हि युज्यते पुरा ।
अभ्यासे क्षुद्भवति[2] यदैव तदा भोक्तव्यं वा मितं स्तोकम्[3] ॥१॥

alpāśanamapatarpaṇam-
ubhayaṃ na hi yujyate purā ॥
abhyāse kṣudbhavati yadaiva tadā
bhoktavyaṃ vā mitaṃ stokam ॥ 1 ॥

Tr. In the beginning, neither less consumption of food nor abstinence is recommended. Whenever one feels hungry, one should consume small quantity of food. 1.

उक्तञ्च —

uktañca —

It has been stated—

अन्नाधिक्याद् वर्धते वै मलादिरन्नह्रासात् क्षीयते द्राङ् मलादिः ।
अल्पाशने धातुसंक्षोभ उक्त आधिक्ये स्याच्छयनाऽनुत्तमाद् ।इति ।२।

annādhikyād vardhate vai malādir-
annahrāsāt kṣīyate drāṅ malādiḥ ॥
alpāśane dhātusaṃkṣobha ukta
ādhikye syācchayanā'nuttamād ॥ iti ॥ 2 ॥

Tr. Excess consumption of food produces excess amount of faeces, while less food reduces the faeces very much. Less food aggravates the bodily constituents while excess food makes one feel sleepy which is undesirable. 2.

न तु कृते संन्यासे यते भिक्षैकदाशने कदशनपरा यततायां प्राणायामप्रथमाभ्यासे । योगोक्तपथ्याभावान्न योगाभ्यास उचितः । मैवम् । तस्यापि हितमितमेध्यद्विवाराशनाद्युचितं भवति ॥ ३॥

na tu kṛte saṃnyāse yate bhikṣaikadāśane kadaśanaparā yatatāyāṃ prāṇāyāmaprathamābhyāse । yogoktapathyābhāvānna yogābhyāsa ucitaḥ । maivam । tasyāpi

1. नाडी अभ्यु –b. 2. तद् भवति –b. 3. मितस्तोकम् -b.

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hitamitamedhyadvivārāśanādyucitaṃ bhavati ॥ 3 ॥

Tr. A recluse begs alms only once a day and/or takes bad food. In absence of recommended food, he should not undertake the *prāṇāyāma* or *yoga* practice seriously. It is highly recommended that he should consume two meals in moderation containing wholesome and healthy food. 3.

तथा च मैत्रिः —

tathā ca maitriḥ —

***maitri* has this to put forth—**

हितं मितं सदाश्नीयाद्यत्सुखेनैव जीर्यति ।
धातुः प्रकुप्यते येन तदन्नं वर्जयेद्यतिः ॥ ४ ॥

hitaṃ mitaṃ sadāśnīyādyatsukhenaiva jīryati ।
dhātuḥ prakupyate yena tadannaṃ varjayedyatiḥ ॥ 4 ॥

Tr. A *yogī* should always consume suitable food in moderate quantity, which is easily assimilated. The food that aggravates the bodily constituents should be eschewed. 4.

वसिष्ठः —

vasiṣṭhaḥ —

According to *vaṣiṣṭha* —

ब्राह्मणकुले वा यल्लभेत तत्र भुञ्जीत मधुमांसवर्जं सायं प्रातर्न तृष्येद् । इति । सायं प्रातर् ॥ इति ॥ ५ ॥

brāhmaṇakule vā yallabheta tatra bhuñjīta madhumāṃ savarjaṃ sāyaṃ prātarna tṛṣyed ॥ *iti* ॥ *sāyaṃ prātar* ॥ *iti* ॥ 5 ॥

Tr. One may eat whatever is served in the home of a *brāhmaṇa* or elsewhere, avoiding honey and meat. He should not feel thirsty in the morning and evening. 5.

अशक्तयोगज्ञानाभ्यासिनां भिक्षुविषयं एककालं चरेद् भैक्ष्यमित्यादिवचनविरोधास्त्वितरेषामतः प्रथमाभ्यासे क्षुद्भवति तदैव भोक्तव्यं भिक्षुणा ॥ ६ ॥

aśaktayogajñānābhyāsināṃ bhikṣuviṣayaṃ ekakālaṃ cared bhaikṣyamityādivacanavirodhāstvitareṣām ataḥ prathamābhyāse kṣudbhavati tadaiva bhoktavyaṃ bhikṣuṇā ॥ 6 ॥

Tr. "A *yoga* practitioner, who is a mendicant and is weak should take alms only once"—this is in contradiction with

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the former statement. Therefore, in the beginning a *bhikṣu* should eat whenever he feels hungry. 6.

तथा च जीवन्मुक्तिविवेके विद्यारण्यस्वामिनः

tathā ca jīvanmuktiviveke vidyāraṇyasvāminaḥ —

vidyāraṇyasvāmī holds in *jīvanmuktiviveka*—

एकवारं द्विवारं वा भुञ्जीत परमहंसकः ।
येन केन प्रकारेण ज्ञानाभ्यासी भवेत् सदा[1] ॥ इति ॥ ७ ॥

ekavāraṃ dvivāraṃ vā bhuñjīta paramahaṃsakaḥ ।
yena kena prakāreṇa jñānābhyāsī bhavet sadā ॥ iti ॥ 7 ॥

Tr. A *paramahaṃsa* may eat once or twice. By all means, he should always concentrate on practice. 7.

तेन उत्तमं ज्ञानं दण्डयोः धारयति । स एव मुख्यः परमहंसः । तस्य प्रथमयोगाभ्यासेऽनेकवारभुक्तौ न दोषः ॥ ८ ॥

tena uttamaṃ jñānaṃ daṇḍayoḥ dhārayati । sa eva mukhyaḥ paramahaṃsaḥ । tasya prathamayogābhyāse'nekavārabhuktau na doṣaḥ ॥ 8 ॥

Tr. He holds the Supreme knowledge in the form of *daṇḍa* (stick). Therefore, he is considered the chief *paramahaṃsa*. It is not considered odd if he eats several times in the initial phase of practice. 8.

भिक्षादिनियमास्तु ज्ञानवर्जितं प्रतिविहितामिताशनो भवेन्नित्यम् ।
भिक्षुर्मोक्षपरायणः कामदर्वादयो दोषा न भवन्ति मिताशिनः ।९।

bhikṣādiniyamāstu jñānavarjitaṃ
prativihitāmitāśano bhavennityam ॥
bhikṣurmokṣaparāyaṇaḥ kāmadarvādayo
doṣā na bhavanti mitāśinaḥ ॥ 9 ॥

Tr. One should daily stick to moderate diet and follow the guidelines regarding alms (even though he is ignorant). A *bhikṣu*, who is devoted to emancipation, would not face the distractions like carnal gratification or demon (evil spirit) etc., if he sticks to moderate diet. 9.

छान्दोग्यश्रुतौ च –

chāndogyaśrutau ca —

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1. सद् —a.

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According to *chāndogyaśruti*—

आहारशुद्धौ सत्वशुद्धिः सत्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विमोक्षः ॥ इति ॥ १० ॥

āhāraśuddhau satvaśuddhiḥ satvaśuddhau dhruvā smṛtiḥ smṛtilambhe sarvagranthīnāṃ vimokṣaḥ ॥ iti ॥ 10 ॥

Tr. Purification of the food yields to purification of the *satva* (the inner self), which consequently offers perpetual memory (*smṛti*) that removes all the knots (of ignorance). 10.

[1]हठप्रदीपिकोदितम् —

haṭhapradīpikoditam —

According to *haṭhapradīpikā*—

शालिदुग्धगोधूममुद्गयवषष्टिकाद्यम् उत्पन्न[2]योगस्य च नाडीशुद्धौ[3] स्याच्चाऽन्तःसत्वं[4] श्रुतिवीर्यतः सत् ॥ ११ ॥

śālidugdhagodhūmamudgayavaṣaṣṭikādyaṃ utpannayogasya ca nāḍīśuddhau syāccāntaḥsatvaṃ śrutivīryataḥ sat ॥ 11 ॥

Tr. *śāli* (a variety of rice), milk, wheat, green gram (*mudga*), barley and *ṣaṣṭika* (a variety of rice which takes sixty days to harvest)—food prepared from these is helpful in purifying the *nāḍīs*, which enhances memory and stamina for a beginner in *yoga*. 11.

यावन्न कुम्भः[5] परिवृद्धिमेति स्वं मूलतोऽपान उपैति[6] नोद्गतिम् अपानकप्राणविकार्यऽमेध्य[7]गुर्वन्नजातैर्न समीरसिद्धिः ॥ १२ ॥

yāvanna kumbhaḥ privṛddhimeti
svaṃ mūlato'pāna upaiti nodgatim ॥
apānakaprāṇavikārya'medhya-
gurvannajātairna samīrasiddhiḥ ॥ 12 ॥

Tr. So long as *kumbhaka* does not get prolonged and *apāna* does not rise up from its base, one does not attain control over *prāṇa*. Due to unwholesome and heavy food *prāṇa* and *apāna* get distorted which poses an obstacle in accomplishment of *prāṇa*. 12.

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1. After śloka No. 10 वत्रकुम्भः हठप्रदीपोदित not available –b. 2. षष्टिकाच्चंऽत्यत्र -b. 3. योगस्व नाडिशुद्धौ –a. 4. चानसत्वं-b. 5. वन्नकुम्भः - अनुपलब्धपाठः -b. 6. दर्पेति –b. 7. विकार्यः मध्यः -b.

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प्राणोऽध ऊर्ध्वं वहमेत्य[1]पानको यावन्नराणां विषयेषु चादरः ।
इमौ न यावद्विजितौ हठेनाऽऽपथ्यैर्हि तावद्विकृतिस्तनौ मुनेः।१३।

prāṇo'dha ūrdhvaṃ vahametyapānako
yāvannarāṇāṃ viṣayeṣu cādaraḥ ॥
imau na yāvadvijitau haṭhenā'-
pathyairhi tāvadvikṛtistanau muneḥ ॥ 13 ॥

Tr. So long as the human beings are attached towards the worldly objects, *prāṇa* and *apāna* would move downwards and upwards respectively. So long as these two are not controlled through *haṭha*, a *muni's* body would get afflicted due to unwholesome food. 13.

अग्नीषोमात्मकौ प्राणापानवुष्णहिमौजसौ[2] ।
स्वनिदानप्रकुपितौ प्राघ्घठे[3] रोगविघ्नदौ ॥ १४ ॥

agnīṣomātmakau prāṇāpānavuṣṇahimaujasau ।
svanidānaprakupitau prāgghaṭhe rogavighnadau ॥ 14 ॥

Tr. *prāṇa* and *apāna* are hot and cold being of the nature of *agni* (fire) and *soma* (moon), respectively. Both may go astray due to ones own mistake in the beginning of *haṭha*, which may cause diseases and obstacles. 14.

दोषघ्न[4]सत्वप्रदशोभनान्नौऽर्ह[5]त्वात्मनोः कुम्भ उपैति वृद्धिम् ।
मलान्यदा नाडिविशुद्धिकालस्तदा मुनेः स्याद् हठसिद्धिचिह्नम् ।।१५॥

doṣaghnasatvapradaśobhanānnau'-
rhatvātmanoḥ kumbha upaiti vṛddhim ॥
malānyadā nāḍiviśuddhikālastadā
muneḥ syād haṭhasiddhicihnam ॥ 15 ॥

Tr. The wholesome and *sātvika* food removes vitiation of the humours, increases *kumbhaka* and leads to wellbeing. Removal of impurities from the *nāḍīs* brings about the signs of success in *haṭha* for a *muni*. 15.

रसोत्थ[6]दोषप्रभवा गदा ये लीयन्त आयामसुपीठबन्धैः ।
नाडीविशुद्ध्याऽस्तरसामदोषे देहे न मूलेन विनाऽत्र सिद्धिः ।१६।

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1. वहुमेत्य –b. 2. ब्रस्महि मौजसौ –b. 3. प्राच्यटे–b. 4. दोषञ्च –b. 5. नान्तैर्ह -b. 6. रसोस्य –a.

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rasotthadoṣaprabhavā gadā ye
līyanta āyāmasupīṭhabandhaiḥ ॥
nāḍīviśuddhyā'starasāmadoṣe
dehe na mūlena vinā'tra siddhiḥ ॥ 16 ॥

Tr. With the practice of *prāṇāyāma, āsana* and *bandha*, all the disorders related to plasma (*rasa*) are removed. If the *nāḍīs* in the body are not purified at the very level of plasma (*rasa*) and toxins *(āma)*, no success is possible without *mūlabandha*. 16.

विना मूलबन्धं भजेन्नाडीशुद्धिमकृत्वा यमो यस्तु तत्हृन्मलान्तम्[1] ।
भवेद्वै हठ[2]प्राणरोधांगमुख्यं जडापानयुक् प्राणरोधेऽस्तसिद्धिः ।१७।
vinā mūlabandhaṃ bhajennāḍīśuddhim-
akṛtvā yamo yastu tathṛnmalāntam ॥
bhavedvai haṭhaprāṇarodhāṅgamukhyaṃ
jaḍāpāṅayuk prāṇarodhe'stasiddhiḥ ॥ 17 ॥

Tr. Without *mūlabandha, yama* and without purification of the *nāḍīs*, if one practises without removing impurities from the heart, one does not render the mind pure. If the *apāna* remains impure, one does not get success in *prāṇāyāma. prāṇāyāma* forms the foremost practice of *haṭha*. 17.

बुद्धेर्भ्रंशकरं च पापजनकं कर्माशनाद्यं[3] मनाक्
यानाहारविहारवाग्वि[4]लसितं योगेच्छुरेतत् त्यजेत् ॥
स्थैर्यं याति सुमानसं शुचितया देहः शुचिर्नाडिका[5]
दोषो नाम न एति योगमनिलः कुम्भप्रवृध्या जयम्[6] ॥ १८ ॥
buddherbhraṃśakaraṃ ca pāpajanakaṃ karmāśanādyaṃ manāk
yānāhāravihāravāgvilasitaṃ yogecchuretat tyajet ॥
sthairyaṃ yāti sumānasaṃ śucitayā dehaḥ śucirnāḍikā
doṣo nāma na eti yogamanilaḥ kumbhapravṛdhyā jayam ॥ 18 ॥

Tr. A *yoga* practitioner should avoid the activities which defiles the power of discrimination (*buddhi)*, that which is sinful, course of (bad) *karma*, food and often the vehicle (for moving), and wondering and loose talk. A prolonged *kumbhaka* brings about stability to a sound mind, purification of the body and the

1. यमौद्यस्तुतत्हृन्मलान्तं -b. 2. दृढ –b. 3. कर्माशनायं –b. 4. मनाक्याहारविहारवाग् -a. 5. नाडिकां –b. 6. जपः -b.

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nāḍīs and (ensures) one remains free from defects and gains success in controlling the *prāṇa*. 18.

नाडीविशुध्युत्तरमाप्रयोगे[1] सिध्यंकुरे[2] कुम्भविदग्धदोषे ।
रिक्तासु नाडीषु यदेति वायुः स्थितिस्तदापेतभया हठे स्यात् ॥ १९ ॥

nāḍīviśuddhyuttaramāprayoge
siddhyaṅkure kumbhavidagdhadoṣe ॥
riktāsu nāḍīṣu yadeti vāyuḥ
sthitistadāpetabhayā haṭhe syāt ॥ 19 ॥

Tr. The practices followed after the cleansing of the *nāḍīs* offer consolidation to the foundation (of *yoga*). Burning of the impurities through *kumbhaka* renders the *nāḍīs* free enabling the *vāyu* to stay in. Then alone one is freed from fear. 19.

मिताहारश्च वैराग्यमायामो ध्येयचिन्तनम् ।
सांगो मितोक्तिरभ्यासो योगनिष्पत्तिकृद् गुणः ॥ २० ॥

mitāhāraśca vairāgyamāyāmo dhyeyacintanam ।
sāngo mitoktirabhyāso yoganiṣpattikṛd guṇaḥ ॥ 20 ॥

Tr. The following practices form the virtues which bring about the state of *niṣpatti*: moderate diet, detachment, *prāṇāyāma*, concentration on the desired object, other components (of *yoga*) and moderate speech. 20.

यदा भवेत् मिताहारो दृढस्थैर्येण[3] पूर्ववत् ।
तस्युत्साह[4]बलाद्यंकी नाडीशुद्धिं तदारभेत् ॥ २१ ॥

yadā bhavet mitāhāro dṛḍhasthairyeṇa pūrvavat ।
tasyutsāhabalādyankī nāḍīśuddhiṃ tadārabhet ॥ 21 ॥

Tr. One should resort to purification of the *nāḍīs* when one gets established in moderate diet, which results in satiety, enthusiasm, stamina etc. 21.

अथादेयानि –
athādeyāni —
Recommended food—
गोधूमशालियवषष्टिक[5]शोभनान्नं
क्षीराज्यमण्ड[6]नवनीतसितामधूनि ॥

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1. मात्ययोग –b. 2. सिध्यंकृते –b. 3. हठस्थैर्येण –b. 4. हत्युत्साह –b. 5. श्रष्टिक –b. 6. मण्डन –a.

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शुण्ठिपटोलक[1]फलादि च पञ्चशाक-
मुद्गादिदिव्यमुदकञ्च मुनीन्द्रपथ्यम् ॥ २२ ॥

godhūmaśāliyavaṣaṣṭikaśobhanānnaṃ
kṣīrājyamaṇḍanavanītasitāmadhūni ॥
śuṇṭhipaṭolakaphalādi ca pañcaśāka
mudgādi-divyamudakañca munīndrapathyam ॥22॥

Tr. The wholesome food items for a *yogī* should comprise good grains like wheat, rice, barley, *ṣaṣṭika* (a variety of rice that takes sixty days to harvest), milk, *ghee*, cream, butter, sugar candy, honey, dry ginger, *paṭola* fruits (a species of cucumber), the set of five recommended green leafy vegetables, green gram and rain water. 22.

मुख्यं घृतं क्षीरमिति द्वये सन्नाडीविशुद्धावथ मूलबन्धे ।
ओजो बलं तृप्तिमतीव दत्ते सत्त्वान्नतो वा किल नाडीशुद्धिः ॥ २३ ॥

mukhyaṃ ghṛtaṃ kṣīramiti dvaye san-
nāḍīviśuddhāvatha mūlabandhe ॥
ojo balaṃ tṛptimatīva datte
satvānnato vā kila nāḍīśuddhiḥ ॥ 23 ॥

Tr. In the process of purification of the *nāḍīs* and *mūlabandha*, chiefly these two—*ghee* and milk are very helpful in augmenting virility, stamina, contentment and *satva* diet which in true sense is *nāḍīśuddhi*. 23.

सिद्धान्तश्रवणं सत्यं शान्तिः श्रद्धा मितं वचः ।
गुरोः सेवां क्रमाभ्यासं साधकः प्रथमं भजेत् ॥ २४ ॥

siddhāntaśravaṇaṃ satyaṃ
śāntiḥ śraddhā mitaṃ vacaḥ ॥
guroḥ sevāṃ kramābhyāsaṃ
sādhakaḥ prathamaṃ bhajet ॥ 24 ॥

Tr. A *sādhaka* should initially undertake the practices of listening to the scriptures, truthfulness, tranquility, respect, moderate speech, service of *guru* and an orderly practice (of *yoga*). 24.

गव्यं पयः सघृत[2]शीतलं यद्धैय्यंगवीनं[3] च घृतं[4] नवं शुभम् ।
तक्रं तथाऽनुधृत[5]सारमिष्टं मिष्टे सिताऽपास्य गुडं च फाणितम् ।२५।

1. पटोल –a. 2. सद्घृत –b. 3. यद्वैप्यंगवानं –a. 4. धृतं –a. 5. घृत –b.

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gavyaṃ payaḥ saghṛtaśītalaṃ yad-
dhaiyyangavīnaṃ ca ghṛtaṃ navaṃ śubham ॥
takraṃ tathā'nudhṛtasāramiṣṭaṃ
miṣṭe sitā'pāsya guḍaṃ ca phāṇitam ॥ 25 ॥

Tr. Cold cow milk with ghee, fresh pure cream, *ghee*, buttermilk, and unextracted buttermilk and among the sweets—sugar candy, but avoiding jaggery and molasses, are wholesome. 25.

पञ्चशाकस्तु –

pañcaśākastu —

The set of five leafy vegetables are—

क्षीरपर्णी च जीवन्ती मत्स्याक्षी च पुनर्नवा ।
मेघनादश्चेति बुधैः पञ्चशाकः प्रकीर्तितः ॥ इति ॥ २६ ॥

kṣīraparṇī ca jīvantī matsyākṣī ca punarnavā ।
meghanādaśceti budhaiḥ pañcaśākaḥ prakīrtitaḥ ॥iti॥26॥

Tr. The set of five leafy green vegetables declared by the experts are – *kṣīraparṇī, jīvantī, matsyākṣī, punarnavā* and *meghanāda*. 26.

ग्रन्थान्तरे –

granthāntare —

According to another scripture—

पीत्वा क्षीरं पयोमिश्रां योगी बलमवाप्नुयाद् ॥ इति ॥ २७ ॥

pītvā kṣīraṃ payomiśrāṃ yogī balamavāpnuyād ॥iti॥27॥

Tr. A *yogī* gains strength by drinking milk mixed with water. 27.

इत्यादेयानि ॥

ityādeyāni ॥

Here ends (the list of) recommended food.

अथ वर्ज्यानि[1] –

atha varjyāni —

The unwholesome food:—

कट्वम्लतीक्ष्णलवणोष्ण[2]हरितशाक-
सौवीरतैलतिलसर्षपमत्स्यमद्यम् ॥

1. वर्जान्ने a. 2. णोष्म –b.

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अजा[1]विमांसदधितक्रकुलत्थकोल-
पिण्याकहिंगुलशुनाद्यमपथ्यमाहुः ॥२८॥

kaṭvamlatīkṣṇalavaṇoṣṇaharitaśāka-
sauvīratailatilasarṣapamatsyamadyam ॥
ajāvimāṃsadadhitakrakulatthakola-
piṇyākahingulaśunādyamapathyamāhuḥ ॥ 28 ॥

Tr. Hot (food), (tastes like) bitter, sour, pungent, salty, hot, green leafy vegetables, sour (gruel), oil, mustered, sesame, fish, alcohol, meat like mutton and lamb, curd, butter-milk, *kulattha* (a type of lentil), berries, oil-cakes, asafoetida, garlic etc. are unsuitable for consumption. 28.

भोजनमहितं विद्यात्पुनरुष्णीकृतं रुक्षम् ।
अतिलवणादिकयुक्तं कदशनशाकोत्कटं दुष्टम् ॥ २९ ॥

bhojanamahitaṃ vidyāt punaruṣṇīkṛtaṃ rukṣam ।
atilavaṇādikayuktaṃ kadaśanaśākotkaṭaṃ duṣṭam ॥ 29 ॥

Tr. Food that has been heated over again, dry, excessively salty, stale food and excess of leafy vegetables—are also unwholesome and must be eschewed. 29.

क्षीरप्रभूतान्नमभित्यजेत्पुराऽभ्यासे गरिष्ठं चणकाश्च माषाः ।
तथाढकीयं दाहकराः स्युरुत्तमः स्यादाढकीसूपमिहाज्यमिश्रम् ॥३०॥

kṣīraprabhūtānnamabhityajet purā'-
bhyāse gariṣṭhaṃ caṇakāśca māṣāḥ ॥
tathāḍhakīyaṃ dāhakarāḥ syuruttamaḥ
syādāḍhakīsūpamihājyamiśram ॥ 30 ॥

Tr. In the initial phase of practice, one should avoid food containing excess of milk, heavy articles like horse gram, black gram and pigeon pea (*arhar* pulse) which cause burning. However, the soup prepared of pigeon pea mixed with *ghee* is desirable. 30.

कायक्लेशादिकमेषदपि च न भजेच्चाटनं[2] भूरिवह्नि-
स्त्रीसेवां यद्विदाहि प्लुतिमुषसि[3] भृशां वाचमीर्ष्यां च चौर्यम् ॥
हिंसां द्वेषं तथाहंकृतिमशनमति[4] प्राणिपीडां विमोहं
मित्रामित्रत्वबुद्धिं ह्यनश[5]नमसतां सन्त्यजेत् संगतिं च ॥ ३१ ॥

1. आजा –b. 2. च्चारनं –b. 3. यद्विस्वतिमुषसि –b. 4. कृतिमथनमति –a. 5. घ्नःनशः -b.

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kāyakleśādikarmeṣadapi ca na bhajeccāṭanaṃ bhūrivahni-
strīsevāṃ yadvidāhi plutimuṣasi bhṛśāṃ vācamīrṣyāṃ ca cauryam।
hiṃsāṃ dveṣaṃ tathāhaṃkṛtimaśanamati prāṇipīḍāṃ vimohaṃ
mitrāmitratvabuddhiṃ hyanaśanamasatāṃ santyajet saṅgatiṃ ca 31

Tr. Even little physical work (generating exertion), wondering, excessive contact of fire and woman, (food) that causes excessive burning, hopping in the morning, talkativeness, hatred, stealing, violence, jealousy, ego, over-eating, torture of animals, infatuation, non-discrimination between friend and foe, fasting and company of the wicked people should be avoided. 31.

मद्यं बह्वत्यान्नपानं शुभसुतभवनारामपाण्डित्यवेद-
शास्त्रालोकाश्च गीतं ततमति[1]मधुरं हेमरौप्याम्बराणि ॥
नृत्यं राज्यं तुरंगाः कुसुममलयजे सत्स्त्रियः स्फीतिशौर्ये णादि-
ताम्बूलं चेति सर्वं विषयसुखमथामुष्मिकं यत्त्यजेत्तत् ॥ ३२ ॥[2]

madyaṃ bahvatyānnapānaṃ śubhasutabhavanārāmapāṇḍityaveda-
śāstrālokāśca gītaṃ tatamatimadhuraṃ hemaraupyāmbarāṇi ॥
nṛtyaṃ rājyaṃ turaṅgāḥ kusumamalayaje satstriyaḥ sphītiśauryeṇādi-
*tāmbulaṃ ceti sarvaṃ viṣayasukhamathāmuṣmikaṃ yattyajettat।*32।

Tr. Liquor, excessive drinking and eating, living in luxurious palace, scholarship in the *vedas* and other scriptures, singing sweetly for long time, gold and silver canopy, dancing, kingdom, horse (riding), flower with sandal, beautiful woman, arrogance, (showing off) prowess, (chewing) betel leaf—all these

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1. तंतमति –b. 2. तथा चोक्तं योगचन्द्रिकायाम् -
प्रवृत्तिहेयता सती२६ वातप्रधानबहुला बहुधा गदाः स्युस्तद्वंचिकित्सितमिह प्रविचार्य कार्यम् नो यात्युपक्रमशतैस्तु यदा गदोन्तं मुद्रासनानिलनिरोधनतो जयेते ॥
धातुरसन्तरण निजबिन्दुयोगिवरः परिपालयतीह तस्य समाधिरुदेति सुदीर्घः सर्व समा मतिरुद्भव नाड्या ॥२८ ॥
प्राणमरुत्प्रदूष्ये वा प्रतीते यरुक्करः स्यात् स्वदक्षनासापुटके नरे च पुरौ मुनि वामनासान्या यथा चरेत् पूर्वश्च ते देशजमलमाग्निवदश्च शूलश्वासाध्महिकोदरमुखरोगा उद्गारकासाश्चलपि न रोगा मला स योगान्यत् क्रमबन्धं सिध्यत उपानस्य विसर्गतोस्य अधः प्राणेन नु ग्रन्थिरुपेन्त्यनेन मलात्र देहे स्थिति हृदि रुजां मनाक् तेन हठे ततो विकार्य अमेध्यान् मलप्रभावात् रुदेति रोषतो दुर्वा सनायुक्त हृदा इति ॥ – अधिकपाठः -b.

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temporal objects may be given up. 32.

तथा चोक्तं योगचन्द्रिकायाम् —

tathā coktaṃ yogacandrikāyām —

It is said in *yogacandrikā*—

योषिद्रागो हि गानं रतिरभसयुतं वाग्विवादोऽतिनिद्रा
बह्वाहारो विहारो भगवति रमणं निर्गताहार एव[1] ॥
बह्वाऽसंगोऽग्निसेवा रसनरतिरतिजल्पनं चेन्द्रियाणां
येषां भोगो हि नित्यप्रति[2]दिनममला योगयुक्तिर्न तेषाम् ॥ ३३ ॥

yoṣidrāgo hi gānaṃratirabhasayutaṃ vāgvivādo'tinidrā
bahvāhāro vihāro bhagavati ramaṇaṃ nirgatāhāra eva ॥
bahvāsaṅgo'gnisevā rasanaratiratijalpanaṃ cendriyāṇāṃ
yeṣāṃ bhogo hi nityapratidinamamalā yogayuktirna teṣām ॥33॥

Tr. Those who indulge in excess attachment towards woman, exciting and amorous songs, verbal assault, over sleep, excessive eating and enjoyment, carnal gratification, abstinence from food, overindulgence, contact of fire, falling prey to the dictation of palate, talkativeness, continuous sensual indulgence, for them *yoga* does not succeed. 33.

कदन्नशाकादिकमूलमव्ययं विहाय दध्यम्लकषायतिक्तकम् ।
घृतोदनक्षीरमपूरितोदरो यमी च गोधूमविकारमाश्रयेत् ॥ ३४ ॥

kadannaśākādikamūlamavyayaṃ
vihāya dadhyamlakaṣāyatiktakam ॥
ghṛtodanakṣīramapūritodaro
yamī ca godhūmavikāramāśrayet ॥ 34 ॥

Tr. A *yogī* should prefer ghee, rice, milk, leaving the stomach half empty, wheat products and avoid unwholesome food, vegetables, roots, curd, sour (food), astringent and (food of) bitter tastes. 34.

कदन्नं कोद्रवचणकमसूरादि कन्दमूलं बहुतरं सर्वं त्यजेत् । श्लेष्मकारित्वाद् । दधितिन्तिण्याद्य[3]म्लं च कषायमपक्वबदर्यादितिक्तं निम्बादि । एतानि त्यक्त्वा योगी घृतोदनक्षीरगोधूमविकारं च आश्रयेत् । भुञ्जीत किञ्चित् घृतेन सह क्षीरेण भुक्तं भुञ्जीत । वा केवलं पयः

1. निर्गताहार्य -b. 2. निसम्प्रति –b. 3. तिन्तिरायाद्य –b.

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पिबेत् । मिताहारयुक्तः सदा भवेत् ॥ ३५ ॥

kadannaṃ kodravacaṇakamasūrādi kandamūlaṃ bahutaraṃ sarvaṃ tyajet। śleṣmakāritvāt। dadhitintiṇyādyamlaṃ ca kaṣāyamapakvabadaryāditiktaṃ nimbādi। etāni tyaktvā yogī ghṛtodanakṣīragodhūmavikāraṃ ca āśrayet । bhuñjīta kiñcit ghṛtena saha kṣīreṇa bhuktaṃ bhuñjīta। vā kevalaṃ payaḥ pibet । mitāhārayuktaḥ sadā bhavet॥ 35॥

Tr. One should entirely eschew unwholesome food, *kodrava* (a variety of rice), Bengal gram, *masūra* (a kind of lentil) and the like, various types of bulbous roots. Moreover, a *yogī* should avoid curd and tamarind which are sour and which generate phlegm (*kapha*), astringent (food) like unripe berries, bitter like *neem* etc. Rather he should consume *ghee* mixed with rice and milk and preparations made up of wheat. Always he should consume (food) with little *ghee* and milk or only milk and should always stick to moderate diet. 35.

आहारशुद्ध्या खलु सत्वशुद्धिः
प्रजायतेऽतो वरनाडीशुद्धिः[1] ॥
न्यग्गाम्य[2]ऽपानस्य जयो[3] न मूल-
बन्धो दृढोऽधश्चलविट् कदन्नात्[4] ॥ ३६ ॥

āhāraśuddhyā khalu satvaśuddhiḥ
prajāyate'to varanāḍīśuddhiḥ॥
nyaggāmya'pānasya jayo na mūla-
bandho dṛḍho'dhaścalaviṭ kadannāt॥ 36॥

Tr. Purification of food results in purification of *satva* (inner self), which consequently purifies the *nāḍīs*. As a result of bad food *apāna* which moves downwards, is not controlled, *mūlabandha* is not perfected well, faeces would not move downwards. 36.

उक्तञ्च –
uktañca —
Moreover—

---

1. प्रजायतेऽतो वरनाडिशुद्धिः -repeated-b. 2. न्यग्राम्य –b. 3. अपानस्य जयी –b. 4. कृदन्नात् -b.

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प्रसार्यमाणो विरलस्तूलपिण्डो घनो यथा ।
सूक्ष्मी[1]भवेत् तथा प्राणौ अभ्यासाधिक्याद् ध्रुवोऽत्यणुः ॥ इति[2] ॥३७॥

prasāryamāṇo viralastūlapiṇḍo ghano yathā।
sūkṣmībhavet tathā prāṇau abhyāsādhikyād
dhruvo'tyaṇuḥ॥ iti॥ 37॥

Tr. A solid ball of cotton when spread out becomes subtle and fine, similarly, *prāṇa* becomes stable and subtle through prolonged practice. 37.

कुम्भे श्वासोच्छ्वासलयो व्युत्थाने कर्म वीक्षणात् ।
आरूढस्य सुषुम्णातः प्राणः स्वाभाविकोऽस्त्यणुः ॥ ३८ ॥

kumbhe śvāsocchvāsalayo vyutthāne karma vīkṣṇāt।
ārūḍhasya suṣumṇātaḥ prāṇaḥ svābhāviko'styaṇuḥ।38।

Tr. Inhalation and exhalation get merged in *kumbhaka.* In the phase of *vyutthāna*, one gets the perception of *karma.* In the state of *ārūḍha*, *prāṇa* becomes subtle and naturally flows through *suṣumnā.* 38.

जितोऽपानः[3] प्राकृतं स्वं मूलेनान्तश्चरन्नणुम्[4] ।
धत्ते[5] वैकृतमुत्सृज्यं वाहन्ताम[6]समन्नजम् ॥ ३९ ॥

jito'pānaḥ prākṛtaṃ svaṃ mūlenāntaścarannaṇum।
dhatte vaikṛtamutsṛjyaṃ vāhantāmasamannajam॥ 39॥

Tr. *apāna* defiled (*vaikṛta*) due to *tāmasika* food is modified into *prakṛta* with the practice of *mūlabandha* making it internalised and subtle. 39.

अतो हि—

ato hi —

Therefore—

अभ्यासकाले प्रथमं शस्तं क्षीराज्यभोजनमित्याहुः ॥ ४० ॥

abhyāsakāle parthamaṃ śastaṃ
kṣīrājyabhojanamityāhuḥ॥ 40॥

Tr. It is emphasized that, in the initial phase of practice it is desirable that one should consume *kṣīra* and *ghee.* 40.

केचित्तु –

1. घनोपयथासुक्ष्मो –b. 2. ध्रुवोऽत्यराडरिति –b. 3. ध्यानः -b. 4. मूलेनातश्चरन्नण्ड –b. 5. यते –b. 6. वाहन्तमन्तजम् –a,

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kecit-tu —

Others contend—

पूर्वाभ्यासे देशकालानुसारेण यदाप्यते ।
रुच्या यत्सहते देहे तत्पथ्यं ब्रुवते इति ॥ ४१ ॥

pūrvābhyāse deśakālānusāreṇa yadāpyate।
rucyā yatsahate dehe tatpathyaṃ bruvate iti ॥ 41 ॥

Tr. In the initial phase of practice, one should consume food which is suitable to the body taking into consideration the factors of place and time (season), which will be known as wholesome food. 41.

अस्यायमाशयः —

asyāyamāśayaḥ —

This means—

मुद्रासनैः कुम्भकवह्निनान्तर्नाडीस्थदोषः खलु यन्त्रगेक्षुवत् ।
निपीडितो लैन्यमुपैति तत्र हिताहितं स्वभ्यसनेऽर्थवादवत् ।४२।

*mudrāsanaiḥ kumbhakavahninānta*r-
nāḍī-sthadoṣaḥ khalu yantragekṣuvat ॥
nipīḍito lainyamupaiti tatra
hitāhitaṃ svabhyasane'rthavādavat ॥ 42 ॥

Tr. Practice of *mudrā* and *āsana* and heat generated by *kumbhaka* removes the impurities from inside the *nāḍīs* like sugarcane is thoroughly squeezed out in a crusher machine. Therefore, effectiveness or ineffectiveness lies with ones understanding of *arthavāda* (assertion) in the course of practice. 42.

Note: *arthavāda* – It usually recommends a *vidhi* or precept by stating the good arising from its proper observance, and the evils arising from its omission, and also by adducing historical instances in its support. 42.

यत्तामसं राजसमन्नपानं निद्रालसत्वामयमौढ्यबीजम् ।
मिताशनोक्तिव्यवहारभाजामभ्यासिनां तत्र सदल्पमास्तात्[1] ।४३।

yattāmasaṃ rājasamannapānaṃ
nidrālasatvāmayamauḍhyabījam ॥

1. मास्नात् -b.

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mitāśanoktivyavahārabhājām-
abhyāsināṃ tatra sadalpamāstāt ॥ 43 ॥

Tr. *tāmasika* and *rājasika* food is the root cause of sleep, laziness and disease. The practitioners who stick to the guidelines of moderate food face less troubles. 43.

यथा लवणे सैन्धवमिति-- इत्याशयेन अतिलवणादिकयुक्तमित्युक्तम् । मिताशनवतां हठयोगभाजां वशिनामपथ्यम् पथ्यमेव विध्युक्तम् । क्रमेण मन्दं मन्दं युक्त[1]युक्तं विमृश्य प्राणसंयमनमीश्वरप्रणिधानेन सिद्धिदमरोगकरं भवति ॥ इति ॥ ४४ ॥

yathā lavaṇe saindhavamiti—ityāśayena atilavaṇādikayuktamityuktam। mitāśanavatāṃ haṭhayogabhājāṃ vaśināmapathyam pathyameva vidhyuktam। krameṇa mandaṃ mandaṃ yuktayuktaṃ vimṛśya prāṇasaṃ yamanamīśvarapraṇidhānenasiddhidamarogakaraṃ bhavati॥ iti॥44॥

Tr. '*saindhava* (rock salt) in salt'—by this statement it is emphasized that there is an excess amount of salt. The *haṭha* practitioners who are restrained and stick to moderate food, for them (excess salt is) not recommended. What is recommended (quantity) is said in the precept. Undertaking the practices of *prāṇāyāma* and *īṣvarapraṇidhāna* in an organized manner in a slow and steady fashion and in moderate amount, one meets success and gets rid of the diseases. 44.

यथा चोक्तम् —
yathā coktam —
Therefore it is said—
यमेष्विव मिताहारमहिंसां नियमेषु[2] ॥
इति -- हठप्रदीपिकायाम् ॥ ४५ ॥

yameṣviva mitāhāramahiṃsā niyameṣu ॥ iti— **haṭhapradīpikāyām** ॥ 45 ॥

Tr. "*mitāhāra* (moderate diet) is (important) among the *yamas* and *ahiṃsā* (non-violence) among the *niyamas*"—*haṭhapradīpikā*. 45.

1. अनुपलब्धपाठः -b. 2. नियमेथिति –b.

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अतो नाडीशुद्धौ मिताशनमितोक्तिनिद्राजया घृतक्षीरे मिष्टान्नमिति प्रशस्तम् । सर्वयोगशास्त्रे लवणनिषेधस्तु सामान्य इव । हठयोगग्रन्थाद्यनुक्तत्वादा[1]जन्मनित्याभ्याससाम्यत्वाद्[2] बलकरत्वाच्च गौणो लवणातियोगत्याग एव । कटूवम्लकषायाणामतिदाहकत्वात् सर्वथा त्याग इति प्रतिभाति ॥ ४६ ॥

ato nāḍīśuddhau mitāśanamitoktinidrājayā ghṛtakṣīre miṣṭānnamiti praśastam । sarvayogaśāstre lavaṇaniṣedhastu sāmānya iva । haṭhayogagranthādyanuktatvādājanmanityābhyāsasāmyatvād balakaratvācca gauṇau lavaṇātiyogatyāga eva । kaṭvamlakaṣāyāṇātidāhakatvāt sarvathā tyāga iti pratibhāti ॥46 ॥

Tr. Therefore, in the context of purification of the *nāḍīs*, observance of moderate diet and speech and controlled sleep (are desirable). *ghee*, *kṣīra*, sweet candy are highly recommended. In all the *yogic* scriptures, prohibition of salt is commonplace. Though it is not held in the *haṭha* texts, due to a lifelong habit built through daily practice and also due to its enhancing strength, it is of secondary importance (to talk about) excess salt intake. But it appears that bitter, sour, astringent and (food items) causing excessive burning should be entirely avoided. 46.

तदुक्तं वाग्भटेन आयुर्वेदे –

taduktaṃ vāgbhaṭena āyurvede —

***vāgbhaṭa* said in *āyurveda* —**

शाका वरान्नभूयिष्ठमत्यम्ललवणं त्यजेद् ॥ इति ॥ ४७ ॥

śākā varānnabhūyiṣṭhamatyamlalavaṇaṃ tyajed ॥iti॥47॥

Tr. Vegetables, heavy food items in excessive quantity, excessively sour and salt should be eschewed. 47.

स्वल्पं सुमिष्टं बहुवारमन्नमभ्यासिना भुक्तमिदं न बाधते ।
अन्नादसौ[3] भूरिपयः ससर्पिः प्रदीप्तयोगानलतः क्षुधार्दितः ।४८।

svalpaṃ sumiṣṭaṃ bahuvāramannam-
abhyāsinā bhuktamidaṃ na bādhate ॥
annādasau bhūripayaḥ sasarpiḥ
pradīptayogānalataḥ kṣudhārdditaḥ ॥ 48 ॥

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1. त्वाद् तदा –b. 2. प्राप्यत्वात् -b. 3. अतादऽसौ –b.

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Tr. Little quantity of sweetened milk mixed with *ghee* consumed several times is a better preference over rice (and the like) for the one who has works up a strong appetite due to the fire lit up through the *yoga* practices. 48.

तुर्यांशवर्जितो यः सुस्निग्धः स्वादुराहारः सम्भुज्यते ।
रुचितया स मिताहारः सुयोगिनां प्रोक्तः ॥ ४९ ॥

turyāṃśavarjito yaḥ sausnigdhaḥ svādurāhāraḥ sambhujyate ।
rucitayā sa mitāhāraḥ suyogināṃ proktaḥ ॥ 49 ॥

Tr. Hearty consumption of food that is unctuous, keeping one fourth (of the stomach) empty—is *mitāhāra* for a sincere student of *yoga*. 49.

यो ब्रह्मचारी मितपथ्य[1]भोजी निरन्तरैकान्तरतिः सुशान्तः ।
समस्तसंगोज्झित[2] आत्मदृष्टिः स सिद्धिभाग् योगपरायणे स्यात्[3] ५०

yo brahmacārī mitapathyabhojī
nirantarekāntaratiḥ suśāntaḥ ॥
samastasaṅgojjhita ātmadṛṣṭiḥ
sa siddhibhāg yogaparāyaṇe syāt ॥ 50 ॥

Tr. One, who observes celibacy, consumes wholesome moderate food, always, prefers remaining in solitude, poised, abstains from all the public contact, devoted to Self and *yoga* practice, embraces success. 50.

॥ इति श्रीसुन्दरदेवविरचितायां हठतत्त्वकौमुद्यां साधकपथ्यापथ्यविवेचनोद्योतः[4] ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ sādhakapathyāpathyavivecanodyotaḥ ॥

Here ends the chapter
sādhakapathyāpathyavivecana
of *haṭhatatvakaumudī* composed
by *sundaradeva*.

1. मितिपथ्य –b. 2. संगोविकृत–b. 3. परायणेऽष्टात् -b. 4. विऽवेकनोद्योतेः -b.

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Chapter—5

अथ साधकानां लक्षणभेदाः —

atha sādhakānāṃ lakṣaṇabhedāḥ —

Various characteristics of *sādhakas*—

सत्संगो गुरुलक्ष्यमात्मनि सदा वात्मस्वरूपस्य वा ।
लक्ष तत् पथि स व्रजन् व्यवहरन् अश्नन् स्वपन् भावयन् ॥१॥[1]

satsaṅgo gurulakṣyamātmani
sadā vātmasvarūpasya vā ॥
lakṣa tat pathi sa vrajan vyavaharan
āśnan svapan bhāvayan ॥ 1 ॥

Tr. While walking on the road, dealing with people, eating, sleeping or thinking, one should always keep an aim at Self-realization and have company of good people and a *guru*. 1.

प्रातःस्नानं शिरःस्नानं निषिद्धं हठयोगिनाम् ।
योगनिष्पत्तावपि तद्युक्तं[2] **न ब्रह्मचर्यत्वात्**[3] **॥ २ ॥**

prātaḥsnānaṃ śiraḥsnānaṃ niṣiddhaṃ haṭhayoginām।
yoganiṣpattāvapi tadyuktaṃ na brahmacaryatvāt॥ 2॥

Tr. A *haṭhayogī* should refrain from taking morning bath and head-bath, because it does not suit a celibate even in the state of *niṣpatti*. 2.

आवश्यके तूष्णजलैः कार्यं शीताम्बुना न सत् ।
कण्ठस्नानं तु मध्याह्ने न कदापि भजेत् प्रगे[4] **॥ ३ ॥**

āvaśyake tūṣṇajalaiḥ kāryaṃ śītāmbunā na sat ।
kaṇṭhasnānaṃ tu madhyāhne na kadāpi bhajet prage ।3।

Tr. If necessary, one should take hot water bath and never cold water bath. Neck-deep bath should be taken in the noon and never in the early morning. 3.

तृतीये प्रहरे कार्यं भोजनं योगिना मितम् ।
भुक्त्वा आयामा नैव[5] **सेव्या तिष्ठेदब्जेऽत्र षट् घटि**[6] **॥ ४ ॥**

tṛtīye prahare kāryaṃ bhojanaṃ yoginā mitam ।
bhuktvā āyāmā naiva sevyā tiṣṭhedabje'tra ṣaṭ ghaṭi ॥ 4 ॥

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1. Incomplete *śloka*. 2. नयुक्तं -a. 3. ब्रह्मचर्यवत् -b. 4. प्रगे–not available in -a. 5. भुक्ताः यामानैव –b. 6. तिष्ठेदज्चेत्रषटषटिव्यायामतप –b.

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Tr. A *yogī* should do well by consuming moderate meal in the third *prahara* (afternoon). After taking meals one should not practice *prāṇāyāma* for a *yāma*. He should rather sit in *padmāsana* for six *ghaṭis*. 4.

व्यायाममातपं रोषं साधको नैव सेवयेत् ।
अम्बुपानं[1] शैत्यदेशं बहुलं भ्रमणं तथा ॥ ५ ॥

vyāyāmamātapaṃ roṣaṃ sādhako naiva sevayet ।
ambupānaṃ śaityadeśaṃ bahulaṃ bhramaṇaṃ tathā ।5।

Tr. (After taking a meal), a *sādhaka* should not undertake exercise, going into the sun, become angry, drinking water, (staying in) a cold place and engage long walk. 5.

आयामोत्तरमंगानां[2] मर्द्दनं सम्यगीहयेत् ।
मौनमेकान्तवासं च तितिक्षां साधको भजेत् ॥ ६ ॥

āyāmottaramaṅgānāṃ marddanaṃ samyagīhayet ।
maunamekāntavāsaṃ ca titikṣāṃ sādhako bhajet ॥ 6 ॥

Tr. After *prāṇāyāma* a *sādhaka* should massage the body thoroughly. He should observe silence, remain in solitude and exercise forbearance. 6.

क्लेशोद्वेगश्रमकरं कायवाङ्मनसैस्त्यजेत्[3] ।
भजेत् सुखावहं कर्म योग्यं पानाशनं[4] तथा ॥ ७ ॥

kleśodvegaśramakaraṃ kāyavāṅmanasaistyajet ।
bhajet sukhāvahaṃ karma yogyaṃ pānāśanaṃ tathā ।7।

Tr. He should stay away from physical, vocal and mental activities, which are highly strenuous, causing anxiety and are laborious. He should engage in convenient and easy (physical) activities and should take suitable food and drink. 7.

योगाभ्यासे भूगृहान्ते मठे वा तैलदीपकात् ।
कुम्भितः[5] प्राणा एति द्रागपथं तदमुं त्यजेत् ॥ ८ ॥

yogābhyāse bhūgṛhānte maṭhe vā tailadīpakāt ।
kumbhitaḥ prāṇā eti drāgapathaṃ tadamuṃ tyajet ॥ 8 ॥

Tr. Practising *yoga* inside in an underground cell or a cottage while using an oil-lamp moves the *prāṇa* quickly astray

1. अम्बुपान –b. 2. अथोत्तमंगानां –a. 3. मनैरुपजे –b. 4. पानापानं –b. 5. तूक्मितः -b.

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in the course of *kumbhaka*. Therefore, this should be avoided. 8.

अतो योगमठे घृतदीप उपयुज्यत इति ।

ato yogamaṭhe ghṛtadīpa upayujyata iti ॥

Tr. Therefore, a lamp of *ghee* suits in a cottage for *yoga*.

ब्राह्ममुहूर्त्त उत्थाय प्राणायामान् समभ्यसेत् ।
प्रातः प्रहरषट्कान्तं[1] ततो मुद्रासनादि च ॥ ९ ॥

brāhmamuhūrtta utthāpya prāṇāyāmān samabhyaset ।
prātaḥ praharaṣaṭkāntaṃ tato mudrāsanādi ca ॥ 9 ॥

Tr. One should get up in *brāhma-muhūrtta* (early in the morning, two hours before sunrise) and undertake the practice of *prāṇāyāma*. And thereafter early in the morning uptill half-an-hour one should practise *mudrā, āsana* etc. 9.

पुनः प्राणनिरोधने सार्द्धद्विप्रहरावधि ।
ततो हितमिताशिनः स्यात्तिष्ठेत् पद्मेऽन्नपक्तये[2] ॥ १० ॥

punaḥ prāṇanirodhane sārddhadvipraharāvadhi ।
tato hitamitāśinaḥ syāttiṣṭhet padme'nnapaktaye ॥ 10 ॥

Tr. Thereafter again one should undertake practice of *prāṇāyāma* untill first half of the second *prahara* (upto 10.30 in the morning). After that consuming wholesome and moderate food one should sit in *padmāsana* for digestion of food. 10.

निशायाः पूर्वयामेऽथ प्राणायामान् समाचरेत् ।
याममेकं ततः स्वप्यादनु प्राणायामं भजेदनु ॥ ११ ॥

niśāyāḥ pūrvayāme'tha prāṇāyāmān samācaret ।
yāmamekaṃ tataḥ svapyādanu prāṇāyāmam bhajedanu 11

Tr. Again, *prāṇāyāma* should be practised in the first three hours of the night, after which one should sleep for three hours and then again should take up the practice of *prāṇāyāma*. 11.

घटसंशोधनाद्यं च शौचं तुर्ये[3] भजेन् मितम् ।
नाडीशुद्ध्यायाममिति षण्मासान्यऽभ्यसेद्दृढम् ॥ १२ ॥

ghaṭasaṃśodhanādyaṃ ca śaucaṃ turye bhajenmitam ।
nāḍīśudhyāyāmamiti ṣaṇmāsānya'bhyaseddṛḍham ॥12 ॥

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1. षट्वातं –b. 2. मिताशास्यातिष्ठेत्यदमेन्नपक्तये –b. 3. शौचतुर्यं –b.

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Tr. One should undertake the purificatory practices and *nāḍīśuddhi prāṇāyāma* in moderation in the fourth *yāma* (three hours before sunrise). One should parctise this intensely for six months. 12.

मध्ये मध्ये मनःश्रान्ति[1]रुच्छिशावं[2] मुहुर्भजेत् ॥ १३ ॥

madhye madhye manaḥśāntirucciśāvaṃ muhurbhajet ।13।

Tr. He should intermittently take up the practice of *śavāsana* for pacification of the mind. 13.

"अभ्यासिना च भोक्तव्यं स्तोकं स्तोकमनेकधा ।"
स्वल्पं स्वल्प[3]मनेकवारम् । नैकदा पूर्णोदरमश्नीयादित्यर्थः ।१४।

abhyāsinā ca bhoktavyaṃ stokaṃ stokamanekadhā ।
svalpaṃ svalpamanekavāram ।
naikadā pūrṇodaramaśnīyādityarthaḥ ॥ 14 ॥

Tr. "A practitioner should take food several times in small quantity"— *little quantity of food several times* – this means that one should not eat food to the full-stomach. 14.

क्रियायोगमुपासीत साधको विधिवत् सदा ।
अशुद्धमनसः सम्यक् सम्प्रसादार्थमुत्तमम् ॥ १५ ॥

kriyāyogamupāsīta sādhako vidhivat sadā ।
aśuddhamanasaḥ samyak samprasādārthamuttamam ॥ 15 ॥

Tr. A *sādhaka* should practise *kriyāyoga* as prescribed. This is highly efficacious in bringing about complete pacification of an impure mind. 15.

अत्र क्रियायोग ईश्वराराधनमेव ।

atra kriyāyoga īśvarārādhanameva ॥

In this context, *kriyāyoga* stands for worshiping God.

तच्च[4] योगांगभूतनियममध्ये सर्वयोगशास्त्रेषु गणितमस्ति ॥१६ ॥

tacca yogāṅgabhūtaniyamamadhye sarvayogaśāstreṣu gaṇitamasti ॥ 16 ॥

Tr. This is included in *niyama* in all the *yoga* scriptures. 16.

तथा च पातञ्जलसूत्रद्वयम् —

tathā ca pātañjalasūtradvayam —

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1. मनःशान्ति –a. 2. स्वच्छशाठं –b. 3. स्वःतांस्वत्स -b. 4. तत्व –b.

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These two *sūtras* of *patañjali* (support the above contention)—

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ।

शौचसन्तोषतपःस्वाध्येश्वरप्रणिधानानि नियमाः ॥ इति ॥ १७ ॥

tapaḥsvādhyāyeśvarapraṇidhānāni kriyāyogaḥ ।
śaucasantoṣatapaḥsvādhyāyeśvarapraṇidhānāni niyamāḥ ॥iti॥17॥

Tr. *kriyāyoga* comprises *tapas*, *svādhyāya* and *īśvarapraṇidhāna*. *niyama* stands for *śauca*, *santoṣa*, *tapaḥ*, *svādhyāya* and *īśvarapraṇidhāna*. 17.

तपः कृच्छ्रचान्द्रायणादिः । स्वाध्यायः प्रणवादिः प्रणिधानं परमेश्वरे फलनिरपेक्षया सर्वकर्मार्पणम् । एते क्रियायोगा इत्युच्यते यत्तदनुष्ठानेन[1] समाधिः सम्भवति[2] ॥ १८ ॥

tapaḥ kṛcchracāndrāyaṇādiḥ । svādhyāyaḥ praṇavādiḥ praṇidhānaṃ parameśvare phalanirapekṣayā sarvakarmārpaṇam । ete kriyāyogā ityucyate yattadanuṣṭhānena samādhiḥ sambhavati ॥ 18 ॥

Tr. *tapaḥ* means austerities like *kṛcchracāndrāyaṇa* etc. *svādhyāya* stands for (meditation on) *praṇava* and dedication of all the actions to God without any expectation for results. These are called *kriyāyoga* practice of which enables one to attain *samādhi*. 18.

ईश्वरप्रणिधाने निरुद्धं चित्तं क्रमेण प्रशान्तवाहितां समिदाज्याहुतिप्रक्षेपे वह्निरुत्तरोत्तरवृद्ध्या प्रज्वलति ॥ १९ ॥

īśvarapraṇidhāne niruddhaṃ cittaṃ krameṇa praśāntavāhitāṃ samidājyāhutiprakṣepe vahniruttarottaravṛddhyā prajvalati ॥ 19 ॥

Tr. When *citta* becomes annihilated (*niruddha*) through *īśvarapraṇidhāna*, it gradually gets more and more enkindled in the state of *praśāntavāhitā* like the fire (gets fanned) being fed by fire-wood and *ghee*. 19.

समिदादिक्षये प्रथमक्षणे किञ्चिच्छाम्यति । उत्तरोत्तरक्षणे शान्तिर्वर्धते । तथा प्रणिधाननिरुद्धे चित्ते प्रशमवाहिता ज्ञेया ॥ २० ॥

samidādikṣaye prathamakṣaṇe kiñcicchāmyati । uttarottarakṣaṇe śāntirvardhate । tathā praṇidhānaniruddhe citte

1. ष्ठातेन –b. 2. माधिःसंमति –b.

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praśamavāhitājñeyā ॥ 20 ॥

Tr. Initially it (fire) becomes slightly mitigated due to lack of fire-wood. As the time passes, peace gets enhanced. So also, when *citta* attains the state of *niruddha* through devotion to God Bliss reigns willfully. 20.

येन स्यान्मनसः स्थितिर्हठविधौ स्वाभीष्टभावे लयः ।
तत्कार्यं स हि योग आर्य उदितस्तूष्णीं न वायोर्जयः ॥ २१ ॥[1]

yena syānmanasaḥ sthitirhaṭhavidhau
svābhīṣṭabhāve layaḥ ॥
tatkāryaṃ sa hi yoga ārya uditas-
tūṣṇīṃ na vāyorjayaḥ ॥ 21 ॥

Tr. Practice of *haṭha* which results in stability of mind and one merges (*laya*) in his true nature, should be indulged in. Such (practices) are known as noble, which bring about silence, not mere control of *prāṇa*. 21.

उत्साही वकवृत्तिरर्त्तिकलितो लोभी गुरोर्द्दूषको
बह्वाशी वनिताप्रियोऽतिचपलो भीरुः पराधीनधीः ॥
मन्दाचारबलोऽतिनिष्ठुरमतिर्मूको ऽलसः साधको
रागी चेति गुणस्तु[2] सिद्ध्यति भृशैर्यत्नैः द्विषड्वत्सरैः[3] ॥२२॥

utsāhī bakavṛttirarttikalito lobhī gurordūṣako
bahvāśī vanitāpriyo'ticapalo bhīruḥ parādhīnadhīḥ ॥
mandācārabalo'tiniṣṭhuramatirmūko'lasaḥ sādhako
*rāgī ceti guṇastu siddhyati bhṛśairyatnaiḥ dviṣaḍvatsaraiḥ*22

Tr. A *sādhaka* who is (over-) enthusiastic, hypocrite, badly miserable, greedy, condemns a *guru*, overeats, attached to woman, extremely fickle, scared, inclined to remain a subordinate, poor in daily regimen and weak, extremely rough, dull, lazy, and (sensually) indulged—(a *sādhaka* having such characteristics) will take twelve long years to attain success after diligent work. 22.

इति मृद्ध्यधिकाविलक्षणानि ॥

iti mṛdvadhikārilakṣaṇāni ॥

Here end the characteristics of a low category *sādhaka*.

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1. *śloka* incomplete. 2. गुणास्तु –a. 3. द्विषद्वत्सरैः -b.

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स्वाधीनः स्थिरधीर्बली गुरुपदे रक्तो दयासत्यभाक्
शूरो दक्षतरो दयैकधिषणो[1] गाढं गभीराशयः ॥
श्रद्धावान् अतियोग[2]शास्त्रनिपुणोऽभ्यासी सदा यो भवेत्
भूयिष्ठं हठयोगभाजनमसौ सिध्येत् स षड्वत्सरैः ॥ २३ ॥

svādhīnaḥ sthiradhīrbalī gurupade rakto dayāsatyabhāk
śūro dakṣataro dayaikadhiṣaṇo gāḍhaṃ gabhīrāśayaḥ ॥
śraddhāvān atiyogaśāstranipuṇo'bhyāsī sadā yo bhavet
bhūyiṣṭhaṃ haṭhayogabhājanamasau siddhyet sa saḍvatsaraiḥ 23

Tr. A practitioner who is self-dependant, composed, (physically) strong, devoted to the *guru,* kind and truthful, brave, attentive, compassionate, serene, devoted, respectful, a master in the *yogic* scriptures, devoted to the consistent practice in great length, can attain success in six years through *haṭha* practice. 23.

इत्यधिमात्रसाधकलक्षणानि ॥

ityadhimātrasādhakalakṣaṇāni ॥

Here end the characteristics of a mediocre *sādhaka*.

उत्साह्यभ्यास[3]शीलो मितिभुगनलसोऽभीः[4] शुचिः कार्यदक्षो
दाता धीमान्यथेष्टस्थितिरखिलजनेष्वविरक्तः[5] सुधर्मी ॥
स्वाचारो[6] लुप्तचेष्टो[7]ऽमरगुरू रतिमान् व्याधिहीनो वशी यः
सः स्याद् योगाधिकारी तरुण उपरताज्ञान एषस्त्रिवर्षैः ॥ २४ ॥

utsāhyabhyāsaśīlo mitibhuganalaso'bhīḥ śuciḥ kāryadakṣo
dātā dhīmānyatheṣṭasthitirakhilajaneṣvaviraktaḥ sudharmī ॥
svācāro luptaceṣṭo'maragurū ratimān vyādhihīno vaśī yaḥ
saḥ syād yogādhikārī taruṇa uparatājñānā eṣastrivarṣaiḥ ॥ 24 ॥

Tr. A young practitioner of *yoga* who is enthusiastic, devoted to (regular) practice, takes moderate food, is devoid of laziness, fearless, clean, is smart in actions, generous, intelligent, contented (in whatever he has), detached from all people, virtuous, possessing good conduct, effortless, has an immortal *guru,* interested, free from illness, self-restrained, and is free from ignorance attains success in three years. 24.

1. दमैकधिषणो –b. 2. नियोग –b. 3. उत्सासऽभ्यास –b. 4. नलसोऽभो – b. 5. जनेष्टोविरक्तः -b. 6. सदाचारी –b. 7. लुप्तवेष्टो –b.

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इत्यधिमात्रतमसाधकलक्षणानि ॥
ityadhimātratamasādhakalakṣaṇāni ॥
Here end the qualities of a superior *sādhaka.*

अधिमात्रतमस्तु साधकोऽखिलयोगस्य सुसाधने वरः ।
हठयोगसुसाधने पटुर्मनुयोगाधिकृतौ मृदुः स्मृतः ॥ २५ ॥
adhimātratamastu sādhako-
'khilayogasya susādhane varaḥ ॥
haṭhayogasusādhane paṭur-
manuyogādhikṛtau mṛduḥ smṛtaḥ ॥ 25 ॥

Tr. It is held that a highly illustrious *sādhaka* excels in performance of all the *yoga* practices and proficient in *haṭha* practices. While a mediocre practises *manuyoga* (rituals). 25.

सुशान्तदान्तः क्षमयाभियुक्तः प्रियंवदः पुण्यमतिस्तथैव हि ।
मध्यस्थ एषोऽखिलकार्यजाते मध्यस्थ उक्तो लययोगभाजनम्[1] ।२६।
suśāntadāntaḥ kṣamayābhiyuktaḥ
priyaṃvadaḥ puṇyamatistathaiva hi ॥
madhyastha eṣo'khilakāryajāte
madhyastha ukto layayogabhājanam ॥ 26 ॥

Tr. One who remains balanced in all the activities and is tranquil, restrained, merciful, is sweet-speaking and is pious (in intention) and balanced is qualified for *layayoga.* 26.

अथ साधकस्योत्तरसाधकलक्षणाः[2] –
atha sādhakasyottarasādhakalakṣaṇaḥ –
Characteristic of a progressive *sādhaka*—

नैष योगः प्रसिद्ध्यति[3] विना ह्युत्तरसाधकम् ।
स चाप्तो[4] हितकृन्मित्रं गम्भीरो बुद्धिमान् सुखी[5] ॥ २७ ॥
naiṣa ẏogaḥ prasiddhyati vinā hyuttarasādhakam ।
sa cāpto hitakṛnmitraṃ gambhīro buddhimān sukhī ।27।

Tr. Without being progressive, *yoga* does not bear fruits. Such a *yogī* is authentic, affable, friendly, serious, intelligent and joyous. 27.

Note: cf. *kumbhaka paddhati* verse no.287. 27.

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1. योगभाजने –b. 2. क्षणाः -अनुपलब्धपाठः -b, साधकलः -a. 3. प्रसिध्येति –a. 4. चाप्नो –b. 5. मुखी –b.

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योगासनं मौनमथो[1] तितिक्षा मिताशनं निःस्पृहता समत्वम् ।
व्यापारमात्रं प्रविहाय गुप्तं श्रयीत चेति प्रविधाय योगम् ॥ २८ ॥

yogāsanaṃ maunamatho titikṣā
mitāśanaṃ niḥspṛhatā samatvam ॥
vyāpāramātraṃ pravihāya guptaṃ
śrayīta ceti pravidhāya yogam ॥ 28 ॥

Tr. Adopting *yoga*, one should practise *yogic* postures, observe silence, fortitude, take moderate diet, remain indifferent, balanced, should give up all activities and remain in a secluded place. 28.

वर्णाश्रमाचाररतो यमान्वितो वेत्ता क्रियास्थानपदादि[2] वायोः ।
नाड्युद्गमस्थानविधानकृत्[3] सुधीः पवित्रयुक्तान्नविहारसेवी ।२९।

varṇāśramācārarato yamānvito
vettā kriyāsthānapadādi vāyoḥ ॥
nāḍyudgamasthānavidhānakṛt sudhīḥ
pavitrayuktānnavihārasevī ॥ 29 ॥

Tr. He remains devoted to the regimen prescribed as per his *varṇa* and *āśrama*, practices the *yamas*, well versed in the practices, locations and *quantity* (of practice) etc. of *prāṇa*, and also can manage with the roots of the *nāḍīs*, is gentle and takes (moderate) wholesome and pure food and activities. 29.

आलस्यनिद्रादिविवर्जितोऽन्तराभ्यासवैराग्ययुतो जितासनः ।
मुनिर्गुणैश्चेति युतो यदा स्यात् प्रशस्यते नाडिविशुद्धये तदा[4]।३०।

ālasyanidrādivivarjito'ntarābhyāsa-
vairāgyayuto jitāsanaḥ ॥
munirguṇaiśceti yuto yadā syāt
praśasyate nāḍiviśuddhaye tadā ॥ 30 ॥

Tr. A *muni*, who has overcome laziness, sleep etc., is devoted to higher *yoga* practices and detachment, mastered the *āsanas* and is virtuous, is eligible for purification of the *nāḍīs*. 30.

युग्ममथ –

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1. पथो –b. 2. यदादि –b. 3. विधनकृत् -a. 4. युक्तान्नविहारसेवी । आलस्यनिद्राविवर्जितोऽन्तराभ्यासवैराग्ययुतो जितासनः । मुनिर्गुणैश्चेति युतो यदा स्यात् प्रशस्यते नाडिविशुद्धये तदा ॥ –अनुपलब्धपाठः -b.

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yugmamatha —

A *śloka* follows—

जीवशक्तिकुण्डली जाग्रदवस्था मूर्तिबीजम्[1] **॥ ३१ ॥**

jīvaśaktikuṇḍalī jāgradavasthā mūrtibījam ॥ 31 ॥

Tr. *kuṇḍalī* which is the *jīvaśakti* (vital force of life), is the *bīja* (essence) of the body in the awakening state. 31.

बुद्धीन्द्रियमनसां या जाग्रदवस्था ह्यसौ मोहः ।
जीवस्यात्मज्ञानाभावो यः कर्मसंसृतिः सोक्ता ॥ ३२ ॥

buddhīndriyamanasāṃ yā jāgradavasthā hyasau mohaḥ
jīvasyātmajñānābhāvo yaḥ karmasaṃsṛtiḥ soktā ॥ 32 ॥

Tr. The awakening state of intelligence, senses and mind (actually) is a state of delusion. (Because) it is said that involvement into *karma* occurs due to absence of Self-realization of a *jīva*. 32.

सुप्तदशा यात्मशक्त्या कुण्डल्या अविद्यया वपुषि ।
आधारे मलगर्त्ते ऽविद्याकर्माशये स्वप्नात् ॥ ३३ ॥

suptadaśā yātmaśaktyā kuṇḍalyā avidyayā vapuṣi ।
ādhāre malagartte'vidyākarmāśaye svapnāt ॥ 33 ॥

Tr. In the sleep or dream, the *kuṇḍalī*, through the power of the self-knowledge remains at the *ādhāra* (*cakra*) in the body which is full of impurities, is absorbed in ignorance and the depository of *karma*. 33.

तत्स्पन्दपुर्यष्टकमात्तमोहं[2] **चलं मुनेः प्राणनिरोधने पुरा ।**
अभ्यासतो ज्ञानदसत्वबीजोन्मुखं जडा स्वप्नदशा तदा भवः ।३४।

tatspandapuryaṣṭakamāttamohaṃ
calaṃ muneḥ prāṇanirodhane purā ॥
abhyāsato jñānadasatvabījonmukhaṃ
jaḍā svapnadaśā tadā bhavaḥ ॥ 34 ॥

Tr. In the beginning of the practice of *prāṇāyāma*, in the body, which has eight *puras*, wherein the force of life vibrates, and wherein the inert state of sleep reveals the creation, through practice a *muni* leans towards acquiring the *satvabīja* which bestows wisdom by removal of delusion. 34.

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1. स्फूर्त्तिबीजम् -b. 2. पातमोहं –b.

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स्वाधिष्ठाने चालनायाममुद्राभ्यासैर्दीर्घं चालिता सैव यत्नाद् ।
वै तद्ग्रन्थिं[1] गौणमाभिद्य शक्तिः सत्वं धत्ते योगदं शान्तिभाजे ॥३५॥

svādhiṣṭhāne cālanāyāmamudrā-
bhyāsairdīrghaṃ cālitā saiva yatnād ॥
vai tadgranthiṃ gauṇamābhidya śaktiḥ
satvaṃ dhatte yogadaṃ śāntibhāje ॥ 35 ॥

Tr. Prolonged practice of *(śakti-)cālana, prāṇāyāma* and *mudrā* at the *svādhiṣṭhāna* forcefully pierces the knot (*granthi*) therein and moves the *śakti* from other attributes to the *satva* state which begets peace and success in *yoga*. 35.

इयं कुण्डल्याः जाग्रतदशा ॥
iyaṃ kuṇḍalyāḥ jāgratadaśā ॥

This is the awakened state of *kuṇḍalī*.

नृणां हि मायाशबलं सुलिंगमोम् ब्रह्मशक्तेर्वलयान्तराले ।
आधारचक्रोपरि जीवशक्तिर्यत् स्पन्दपुर्यष्टकमात्मबन्धः ॥ ३६ ॥

nṛṇāṃ hi māyāśabalaṃ sulińgam-
oṃ brahmaśaktervalayāntarāle ॥
ādhāracakropari jīvaśaktir-
yat spandapuryaṣṭakamātmabandhaḥ ॥ 36 ॥

Tr. In the human beings the attribute of *māyā* as *OM*, the Absolute (*liṅga*) is located at the center of the *brahmaśakti*, which is placed above the *ādhāraśakti*, wherein the vital energy of *jīva* vibrates and wherein the Soul is confined in the body abode. 36.

अस्याः प्रबोधार्थमुदीरितोऽयं यमादिपूर्वो हठयोग आद्यैः ।
हन्ता[2] च कर्माशयबीजकस्य क्लेशादिभूमेः शुभसिद्धिसप्त ।३७।

asyāḥ prabodhārthamudīrito'yaṃ
yamādipūrvo haṭhayoga ādyaiḥ ॥
hantā ca karmāśayabījakasya
kleśādibhūmeḥ śubhasiddhisapta ॥ 37 ॥

Tr. The ancients have recommended the course of *haṭha* preceded by *yama* etc. to be practised to awaken her (the latent *kuṇḍalī*). Thus one can overcome the root cause of residue of *karma* which forms the very substratum of *kleśa* and the like

1. यलाद्वैतग्रन्थिं –a. 2. हंजा –a.

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and enjoy the seven Blissful Stages. 37.

तथा चोक्तं गीतायाम् —

tathā coktaṃ gītāyām —

It is therefore, said in the *gītā*—

या निशा सर्वभूतानां तस्यां जागर्त्ति संयमी ।
यस्यां जाग्रति[1] भूतानि सा निशा पश्यतो मुनेः ॥ इति ॥ ३८ ॥

yā niśā sarvabhūtānāṃ tasyāṃ jāgartti saṃyamī ।
yasyāṃ jāgrati bhūtāni sā niśā paśyato muneḥ ॥ iti ॥ 38 ॥

Tr. A *yogī* keeps awake in the night when all creatures sleep. When all creatures keep awake, it is night for a *muni*. 38.

केवलतन्त्रेऽपि –

keralatantre'pi —

So also in *keralatantra*—

सर्वतत्वानि देवेशि कुण्डलिन्यां विभासते[2] ।
यस्य यस्य यथाभासः तत्तद्रूपेण भासते ॥ इति ॥ ३९ ॥

sarvatatvāni deveśi kuṇḍalinyāṃ vibhāsate ।
yasya yasya yathābhāsaḥ tattadrūpeṇa bhāsate ॥ iti ॥ 39 ॥

Tr. O *devi* ! All the *tatvas* get revealed in *kuṇḍalinī*. A *tatva* is revealed according to ones own nature. 39.

॥ इति सुन्दरदेवविरचितायां हठतत्वकौमुद्यां साधकलक्षणादिविवेचनोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ sādhakalakṣaṇādivivecanodyotaḥ ॥

Thus ends the *sādhakalakṣaṇādivivecanodyota*
in
haṭhatatvakaumudī
composed by *sundaradeva*.

1. जागर्ति -b. 2. विभाषते –b.

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Chapter—6

अथ यमनियमौ –

atha yamaniyamau—

***yama* and *niyama*—**

ज्ञानपूर्वकमभ्यासादाविवेकान्तमात्मिनः ।

ज्ञानदीप्तिस्तारतम्यात् स्याद् हृत्क्लेशक्षयात्मिका ॥ १ ॥

jñānapūrvakamabhyāsādāvivekāntamātminaḥ ।

jñānadīptistāratamyāt syād hṛtkleśakṣayātmikā ॥ 1 ॥

Tr. A seeker of *ātman* should practise with full knowledge (of *yoga*) thus reaching to the end of the power of discrimination which brings about steady revelation of the light of wisdom which eliminates the *kleśas* dwelling in the heart. 1.

अहिंसाऽमृतं ब्रह्मचर्यार्जवे च

क्षमाऽस्तेयशौचं धृतिश्चानुकम्पा ॥

मिताहार इत्थं दशामी यमाख्याः

शुभा याज्ञवल्क्योदिता[1] योगसिद्धयै ॥ २ ॥

ahiṃsā'mṛtaṃ brahmacaryārjave ca

kṣamā'steyaśaucaṃ dhṛtiścānukampā ॥

mitāhāra itthaṃ daśāmī yamākhyāḥ

śubhā yājñavalkyoditā yogasiddhyai ॥ 2 ॥

Tr. Non-violence, Truth (*amṛta*), celibacy, straightforwardness, forgiveness, non-stealing, cleanliness, fortitude, compassion and moderate diet—these auspicious ten are called *yamas* by *yājñyavalkya* for the success of *yoga*. 2.

Note: *amṛta* is not mentioned in *yājñavalkya*, instead it is *satya*. 2.

इति यमाः ॥

iti yamāḥ ॥

These are the *yamas*.

आस्तिक्यसन्तोषतपोऽच्युतार्चा-

सिद्धान्तसाधुश्रवणादि दानम् ॥

लज्जा जपः[2] सन्मतिरित्थमेते[3]

प्रोक्ता मुनीन्द्रैः नियमाः दशात्र[4] ॥ ३ ॥

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1. यातवलोक्यादिता -b. 2. अनुपलब्धशब्दः -b. 3. रित्यमेते –b. 4.दशास्त्र -a.

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āstikyasantoṣatapo'cyutārcā-
siddhānta-sādhuśravaṇādi dānam ॥
lajjā japaḥ sanmatiritthamete
proktā munīndraiḥ niyamāḥ daśātra ॥ 3 ॥

Tr. Belief (in God), contentment, austerity, worship of *acyuta* (God), listening to doctrines (laid down in the scriptures) and saints, generosity, modesty, *japa* and noble intention— these are the ten *niyamas* told by the great *munis*. 3.

इति नियमाः ॥

iti niyamāḥ ॥

These are the *niyamas*.

या[1] जातिकालसमय[2]देशैर्भिन्ना चतुर्विधैः ।
न हनिष्येति हिंसाऽलं तन्महाव्रत[3]मुच्यते ॥ ४ ॥

yā jātikālasamayadeśairbhinnā caturvidhaiḥ ।
na haniṣyeti hiṃsā'laṃ tanmahāvratamucyate ॥ 4 ॥

Tr. "I will not kill"—irrespective of the four states like species, season, time and place—(to adhere to such a commitment) for ever is *ahiṃsā* which is a *mahāvrata*. 4.

अहिंसेत्युपलक्षणम् । एवं सत्यादिषु यथायोगं योज्यम् । कृतकारितेरणकृत् लोभविमोहादिकांश्च मृदुमध्याः अधिमात्रादुःखाविदसंख्यफला । एषु भावनं विपक्षतया[4] ॥ ५ ॥

ahiṃsetyupalakṣaṇam । evaṃ satyādiṣu yathāyogaṃ yojyam । kṛtakāriteraṇakṛt lobhamohādikāṅśca mṛdumadhyāḥ adhimātraduḥkhāvidasaṃkhyaphalā । eṣu bhāvanaṃ vipakṣatayā ॥ 5 ॥

Tr. An example of *ahiṃsā* has been provided above, which may be applied appropriately in all the subjects like *satya* etc.

Involving directly (*kṛta*), indirectly (*kārita*) or giving consent to the acts being motivated by greed, delusion in the states mild (*mṛdu*), moderate (*madhya*) and intense (*adhimātra*) will result in innumerable suffering. Whenever one suffers one should think in opposite manner. 5.

1. य –a. 2. समये –b. 3. तन्माहाद्य –b. 4. विशतया –b.

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Note: cf. PYS-ii. 34.

तथा चोक्तं विरक्तसर्वस्वे –

tathā coktaṃ viraktasarvasve —

It is said in *viraktasarvasva*—

स्त्रीतैलामिषवर्जितं[1] कतिपये ग्रासाः पवित्रार्थतस्[2]
त्रिःस्नानं रहसि स्थितिः हृदि[3] हरिध्यानं वचः संयमः ॥
औदासीन्यमशेषवस्तुषु दया सर्वेषु भूतेष्वपि[4]
क्षान्तिः सागसिनस्पृहा[5] क्वचिदपीत्येतन् मुमुक्षोर् व्रतः ।इति[6]।६।

strītailāmiṣavarjitaṃ katipaye grāsāḥ pavitrārthatas
triḥsnānaṃ rahasi sthitiḥ hṛdi haridhyānaṃ vacaḥ saṃyamaḥ ॥
audāsīnyamaśeṣavastuṣu dayā sarveṣu bhūteṣvapi
kṣāntiḥ sāgasinaspṛhā kvacidapītyetan mumukṣor vrataḥ ॥ iti ॥6॥

Tr. Giving up woman, oil and meat, (sticking to) moderate diet, pious intention, bathing thrice a day, living in a desolate place, meditation on *hari* in the heart, restraint of speech, detachment, compassion towards all the creatures, forbearance, desirelessness, indifference — these are the vows of the one seeking emancipation. 6.

यमनियम उभाभ्यां पूर्वमासाद्य शौच-
मनसि विविधयोनिक्रूरदुर्वासनाद्ये ॥
भृशशमलविलोले शौचयुग्मादिनालं
तदऽमलगुण[7]सम्पद्दर्शने सच्छडंगः[8] ॥ ७ ॥

yamaniyama ubhābhyāṃ pūrvamāsādya śauca-
manasi vividhayonikrūradurvāsanādye ॥
bhṛśaśamalavilole śaucayugmādinālaṃ
tada'malaguṇasampaddarśane sacchaḍaṅgaḥ ॥ 7 ॥

Tr. One should first of all get proficient in the practice of *yama* and *niyama*, with a purified mind, one should get rid of the incriminating desires imbibed (in several previous lives), which pull one down to the whirlpool of suffering, and resort to both internal and external purity. Thus one attains the divine virtues through the practice of six components of *yoga*. 7.

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1. वर्जिनं –a. 2. पवित्रार्थस्त्रिः -b. 3. स्यदि –b. 4. भूतेष्वपि –b. 5. सागसिनसपृहा –b. 6. व्रतमिति –b. 7. गुणं –b. 8. दर्शनेसच्छंगः -a.

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षडंगयोगाभ्यसनं विनाभ्यां वृथा न सिद्धिं विदधाति जन्मिनाम् ।
न सम्प्रसादो हृदि दुर्मलाक्षे[1] सत्वं यमाभ्यां हठयोगभाजाम् ॥८ ॥

ṣaḍaṅgayogābhyasanaṃ vinābhyāṃ
vṛthā na siddhiṃ vidadhāti janmināṃ ॥
na samprasādo hṛdi durmalākṣe
satvaṃ yamābhyāṃ haṭhayogabhājām ॥ 8 ॥

Tr. For a living being, practice of six-fold *yoga* cannot be had without these two (*yama* and *niyama*), nor the pacification of the heart which is full of impurity can be attained. The practitioners of *haṭha* can attain *satva* through *yama* and *niyama*. 8.

यदि शक्य एतौ भवौ[2] ॥
yadi śakya etau bhavau ॥
One must aspire for these two, if possible.

॥ इति हठतत्वकौमुद्यां यमनियमोद्योतः ॥
॥ iti haṭhatatvakaumudyāṃ yamaniyamodyotaḥ ॥

Thus ends the chapter of *yama-niyama*
of *haṭhatatvakaumudī*.

1. दुर्मलाक्ष्ये –b. 2. अनुपलब्धपक्तिः -a.

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Chapter—7

अथासनानि –

athāsanāni —

The *āsanas*—

सम्प्राप्तबीजभावो यमनियमाभ्यामयं योगः ।
प्राणायामासनकैरंकुरवान् साधकस्य भवेत् ॥ १ ॥

samprāptabījabhāvo yamaniyamābhyāmayaṃ yogaḥ ।
prāṇāyāmāsanakairaṅkuravān sādhakasya bhavet ॥ 1 ॥

Tr. On attainment of *bījabhāva* (foundation in *yoga* practices) by the practice of *yama-niyama*, this *yoga* flourishes (sprouts) for a *yogī* through *prāṇāyāma* and *āsana*. 1.

स्यादासने[1] स्थैर्यमरोगतांगेषु लाघवं दुःखसुखोष्ण[2]शीतैः ।
द्वन्द्वैर्जितेऽस्मिन् अभिभूयते नानन्ते समापत्तितया यमाभ्याम् ।२।

syādāsane sthairyamarogatāṅgeṣu
lāghavaṃ duḥkhasukhoṣṇaśītaiḥ ॥
dvandvairjite'smin abhibhūyate
nānante samāpattitayā yamābhyām ॥ 2 ॥

Tr. One gets stability, good health and lightness in the limbs through *āsanas* and moreover, overcomes the duality of happiness and suffering, heat and cold, by meditating on infinity and practice of *yama* and *niyama*. 2.

साधनत्रयमिदं मरुज्जये प्रोदितं हि मितजग्धिविष्टरे ।
शक्तिचालमथ साधनयुग्मं नाभिवायुधृति नाडिचालनम्[3] ॥ ३ ॥

sādhanatrayamidaṃ marujjaye
proditaṃ hi mitajagdhiviṣṭare ॥
śakticālamatha sādhanayugmaṃ
nābhivāyudhṛti nāḍicālanam ॥ 3 ॥

Tr. Moderate diet, (mastery in) *āsanas* and *śakticālana*— these three means are (recommended) for control over *prāṇa*. Retention of *prāṇa* at the navel and (moving the) *prāṇa* into the *nāḍīs* are the two means . 3.

नियमैश्च यमैर्विषाणि रोगाः प्रविनश्यन्ति सुसंयुतस्य पीठैः ।
चिरकालयदान्तरा[4] असाध्या यमिनः साधुजिताशनस्य पुंसः ।४।

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1. स्यासने –b. 2. दुःखमुखोष्म –b. 3. चालन –b. 4. पदान्तरा –b.

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niyamaiśca yamairviṣāṇi rogāḥ
pravinaśyanti susaṃyutasya pīṭhaiḥ ॥
cirakālayadāntarā asādhyā
yaminaḥ sādhujitāśanasya puṃsaḥ ॥ 4 ॥

Tr. A *yogī*, who is well-balanced, has control over food intake can alleviate the chronic and incurable diseases and toxicity through the practice of *yama, niyama* and *āsana*. 4.

अथ तेषु नाडीशुद्ध्युपयोग्यासनद्वयम् —
atha teṣu nāḍīśuddhyupayogyāsanadvayam —

Here are the two *āsanas* helpful in purification of the *nāḍīs*:

पादांगुष्ठौ पाणियुग्मेन धृत्वा कर्णावध्या[1]कर्षयेत् स्वस्य शश्वत् ।
कुर्याच्चापाकर्षणं[2] प्रोक्तमेतदालस्यघ्नं दोषजिन्नाडीशुद्धौ ॥ ५ ॥
pādāṅguṣṭhau pāṇiyugmena dhṛtvā
karṇāvadhyākarṣayet svasya śaśvat ॥
kuryāccāpākarṣaṇaṃ proktametad-
ālasyaghnaṃ doṣajinnāḍīśuddhau ॥ 5 ॥

Tr. Catch hold of the toes with the hands and pull them upto the ear repeatedly. This removes inertia, overcomes humoral disorders and consequently helps in purifying the *nāḍīs*. 5.

इति नाडीशुद्धौ धनुरासनम् ॥
iti nāḍīśuddhau dhanurāsanam ॥
This is *dhanurāsana* for *nāḍīśuddhi*.

अथ कुक्कुटासनम् -
atha kukkuṭāsanam —
***kukkuṭāsana*—**

पद्मासनं तु संस्थाप्य जानूर्वोरन्तरे करौ ।
निवेश्य भूमौ संस्थाप्य व्योमस्थः कुक्कुटासनम् ॥ ६ ॥
padmāsanaṃ tu saṃsthāpya jānūrvorantare karau ।
*niveśya bhūmau saṃsthāpya vyomasthaḥ kukkuṭāsanam*6

Tr. Adopt *padmāsana* and insert the hands between the thighs and the knees and place the palms on the ground and hoist the body in the air forming *kukkuṭāsana*. 6.

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1. कर्णाविध्या –b. 2. च्चापाककर्षणं –b.

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इति नाडीशुद्धौ कुक्कुटासनम् ॥

iti nāḍīśuddhau kukkuṭāsanam ॥

This is *kukkuṭāsana* in the context of *nāḍīśuddhi*.

अथ शक्तिबोधोपयोगिज्वरामशूलादिरोगे मत्स्येन्द्रपीठम् —

atha śaktibodhopayogijvarāmaśūlādiroge matsyendrapīṭham —

***matsyendrapīṭha* is being described which is helpful in arousal of *śakti* and which removes fever, pain due to *āma* (toxins) and the like.**

वामोरुमूलार्पितदक्षपादं जान्वोर्बहिर्वेष्टितवामदोष्ण्या ।
प्रगृह्य तिष्ठेत् परिवर्त्तितांगः श्रीमत्स्यनाथोदितमासनं[2] स्यात् ॥ ७ ॥

vāmorumūlārpitadakṣapādaṃ
jānvorbahirveṣṭitavāmadoṣṇyā ॥
pragṛhya tiṣṭhet parivarttitāṅgaḥ
śrīmatsyanāthoditamāsanaṃ syāt ॥ 7 ॥

Tr. The right foot is placed at the root of the left thigh. The left leg is placed by the outer side of the right knee. Holding the left leg by the right hand and twisting the body, one remains steady. This posture comes from *śrīmatsyendranātha*. 7.

मत्स्येन्द्रपीठं जठरप्रचण्ड[3]रुङ्मण्डलखण्डन[4]खण्डनास्त्रम् ।
अभ्यासतः कुण्डलिनीप्रबोधं दण्डस्थिरत्वं च ददाति पुंसाम् ।८।

matsyendrapīṭhaṃ jaṭharapracaṇḍa-
ruṅmaṇḍalakhaṇḍanakhaṇḍanāstram ॥
abhyāsataḥ kuṇḍalinīprabodhaṃ
daṇḍasthiratvaṃ ca dadāti puṃsām ॥ 8 ॥

Tr. Practice of *matsyendrāsana* enhances the digestive functioning and works like a weapon to destroy hosts of severe ailments. It also helps arousal of *kuṇḍalinī* and gives stability to the spine. 8.

इति शक्तिबोधे मत्स्येन्द्रपीठम् ॥

iti śaktibodhe matsyendrapīṭham ॥

This is *matsyendrāsana* for the arousal of *kuṇḍalinī*.

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1. योमिज्यराम –b. 2. दितिमासनं –b. 3. जठरप्रचण्डं –b. 4. खण्डन – अनुपलब्धपाठः -b.

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अथ मयूरासनं ज्वरोदरगुल्मामाजीर्ण शूलविषादिहरम् —

atha mayūrāsanaṃ jvarodaragulmāmājīrṇaśūlaviṣādiharam

Here follows ***mayūrāsana*** which alleviates fever, dropsy, inflammation, toxins, indigestion, severe pain, toxicity and the like —

धरामवष्टभ्य करद्वयाभ्यां तत् कूर्परस्थापितनाभिपार्श्वः ।
उच्चासनो दण्डवदुत्थितः[1] खे मायूरमेतत् प्रवदन्ति पीठम् ॥ ९ ॥

dharāmavaṣṭabhya karadvayābhyāṃ
tat kūrparasthāpitanābhipārśvaḥ ॥
uccāsano daṇḍavadutthitaḥ khe
māyūrametat pravadanti pīṭham ॥ 9 ॥

Tr. Both the palms are placed on the ground. Elbows are placed on the respective sides of the navel and the body is raised in the air like a horizontal stick. This is called *mayūrapīṭha*. 9.

ज्वरमथ रसदोषान्[2] हन्ति गुल्मोदरादीन्
अभिभवति च दोषानासनं[3] श्रीमयूरम् ॥
बहुकदशनभुक्तं भस्मकुर्यादशेषं
जनयति जठराग्निं जारयेत् कालकूटम् ॥ १० ॥

jvaramatha rasadoṣān hanti gulmodarādīn
abhibhavati ca doṣānāsanaṃ śrīmayūram ॥
bahukadaśanabhuktaṃ bhasmakuryādaśeṣaṃ
janayati jaṭharāgniṃ jārayet kālakūṭam ॥ 10 ॥

Tr. *mayūrāsana* removes fever, disorders related to plasma (*rasa*), spleen and the stomach and alleviates the imbalances caused due to the humours. It also digests excess of food and accelerates digestive fire to such an extent as to digest even poison (*kālakūṭa*). 10.

इति वह्निमान्द्यामरसज्वरादौ मयूरासनम् ॥

iti vahnimāndyāmarasajvarādau mayūrāsanam ॥

This is *mayūrāsana* for poor digestion, disorders of *āma* (toxins), *rasa* (plasma) and fever etc.

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1. वदास्थितः -b. 2. दोषां –b. 3. दोषानासन –b.

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अथ चित्तविश्रान्तौ शवासनम् —

atha cittaviśrāntau śavāsanam —

śavāsana **follows for pacification of the mind—**

उत्तानमूर्व्यां शयनं विधाय
प्रसार्य पादौ करसम्पुटं हृदि[1] ॥
नासाग्र आधाय दृशं[2] स्मरन् शिवं
पृष्ठोत्थितिर्यत्र शवासनं हि तत् ॥ ११ ॥

uttānamūrvyāṃ śayanaṃ vidhāya
prasārya pādau karasaṃpuṭaṃ hṛdi ॥
nāsāgra ādhāya dṛśaṃ smaran śivaṃ
pṛṣṭhotthitiryatra śavāsanaṃ hi tat ॥ 11 ॥

Tr. One lies on the ground in supine position, legs are apart, placing the folded palms on the chest, gaze fixed at the tip of the nose while meditating on *śiva*. This is *śavāsana*. 11.

शवासनं हृत्कुपितवातग्रन्थिविभेदकम् ।
सर्वासनश्रान्तिजितृहृत्[3]श्रमघ्नं योगि[4]सौख्यदम् ॥ १२ ॥

śavāsanaṃ hṛtkupitavātagranthivibhedakam ।
sarvāsanaśrāntijithṛt-śramaghnaṃ yogisaukhyadam ।12।

Tr. Practice of *śavāsana* cures the knots (obstructions) caused due to vitiated *vāta* in the chest, removes the fatigue of the body and mind arising due to the practice of all the *āsanas* and exhaustion. This brings wellbeing to the *yogī*. 12.

सर्वासनानि सिद्धपद्मादीनितः[5] श्रान्तिपरिश्रमस्तं[6] जयतीति जित् । पुनः[7] हृत् हृदश्चित्तस्य[8] विश्रान्तिकरं शयने चित्तं स्वास्थ्यं भवति ॥ १३ ॥

sarvāsanāni siddhapadmādīnitaḥ śrāntipariśramastaṃ jayatīti jit । punaḥ hṛt hṛdaścittasya viśrāntikaraṃ śayane cittaṃ svāsthyaṃ bhavati ॥ 13 ॥

Tr. All the *āsanas* like *siddha, padma* etc. lead to success (in *yoga*), bring rest to tired body, *hṛt* means heart (or chest), rest to the *citta* happens on lying and *citta* becomes poised. 13.

इति शवासनम् ॥

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1. ह्यदि –b. 2. दशं –a. 3. सर्वाश्रान्तिजित् हृत् -b. 4. श्रमप्रयोगि –b. 5. सिद्धयप्राद्दीनितः -a. 6. श्रमस्नं –b. 7. जयतीति जितः पुनः -b. 8. स्ययस्वसश्चित्तस्य –b.

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iti śavāsanam ॥

This is *śavāsana.*

अथ वातरोगेषु सिंहासनम् —

atha vātarogeṣu siṃhāsanam —

siṃhāsana for diseases caused due to *vāta* humour—

गुल्फौ सीवन्याः[1] क्षिपेत् पार्श्वे युग्मे
मेढ्रस्याधो दक्षिणे सव्यगुल्फम्[2] ॥
सव्ये गुल्फं दक्षिणं स्थाप्य हस्तौ[3]
जान्वोः कृत्वा स्वांगुलीः सम्प्रसार्य ॥ १४ ॥

gulphau sīvanyāḥ kṣipet pārśve yugme
meḍrasyādho dakṣiṇe savyagulpham ॥
savye gulphaṃ dakṣiṇaṃ sthāpya hastau
jānvoḥ kṛtvā svāṅgulīḥ samprasārya ॥ 14 ॥

नासाग्रं स्वं वीक्षयेद् व्यात्तवक्त्रश्चित्तै[4]काग्रं स्वं विधाय स्वलक्ष्ये ।
एतत्[5] पीठं योगसिंहासनाख्यं सन्धानं स्यादत्र बन्ध[6]त्रयाणाम् ॥१५॥

nāsāgraṃ svaṃ vīkṣayed vyāttavaktraś-
cittaikāgryaṃ svam vidhāya svalakṣye ॥
etat pīṭhaṃ yogasiṃhāsanākhyaṃ
sandhānaṃ syādatra bandhatrayāṇām ॥ 15 ॥

Tr. The two ankles are placed under the scrotum on both the sides of the perineum, in such a manner that the left ankle is on the right and the right on the left side. Thereafter, one places the palms on the knees, spreading the fingers out and keeping the mouth wide open; one fixes the gaze on the tip of the nose and keeps the mind fixed on the Self. This is *yogasiṃhāsana*, which helps to form the three *bandhas*. 14-15.

नाड्यः स्वव्यापारपराभवन्ति हस्तपादयोर्लाघवं भवति ।
वृषणाधर सीवनीपार्श्वकः[4] ॥ इति शेषः ॥ १६ ॥

nāḍyaḥ svavyāpāraparābhavanti hastapādayorlāghavaṃ bhavati । vṛṣaṇādhara sīvanīpārśvakaḥ । iti śeṣaḥ ॥ 16 ॥

Tr. *nāḍīs* regain their normal functioning. All limbs like hands and legs gain lightness. Under the scrotum means the side of the perineum. 16.

1. सीदन्याः -b. 2. सव्यगुल्फे –b. 3. हस्तो –b. 4. रवं वीक्षयेद्वातचक्रश्चित्तौ – b. 5. पतत् -b. 6. बन्धन –a. 7. वृषणाधठसीदनोपार्श्वक –b.

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इति वातरोगे योगसिंहासनम् ॥

iti vātaroge yogasiṃhāsanam ॥

This is *yogasiṃhāsana* for disorders of *vāta* humour.

अथ कफवातरोगे भद्रासनम् —

bhadrāsana for disorders of *kapha* and *vāta*:

सत्सीवनी पार्श्वयुगे स्वगुल्फावधोऽण्डकोशस्य विधाय तिष्ठेत् ।
दोर्भ्यां च पार्श्वे चरणौ निबध्य भद्रं कफक्ष्वेडसमीरहारि ।१७।

satsīvanī pārśvayuge svagulphāvadho-
'ṇḍkośasya vidhāya tiṣṭhet ॥
dorbhyāṃ ca pārśve caraṇau nibadhya
bhadraṃ kaphakṣveḍasamīrahāri ॥ 17 ॥

Tr. The two ankles are placed under the scrotum on the sides of the perineum. One holds the feet with the hands. This is *bhadrāsana*, which removes disorders of *kapha*, toxins and *vāta*. 17.

सर्वरोगमनःस्थैर्यकरं[1] भद्रासनम् ॥

sarvarogamanaḥsthairyakaraṃ bhadrāsanam ॥

This is *bhadrāsana* which removes all the diseases and offers mental stability.

अथ मनःस्थैर्यकरं वीरासनम् —

atha manaḥsthairyakaraṃ vīrāsanam —

Now *vīrāsana* for mental stability—

एकस्मिन्नुरुसंस्थितमेकं पादं[2] चरेद्योगी ।
इतरस्मिन् ऊरुमिदं वीरासनमीरितं धीरैः ॥ १८ ॥

ekasminnurusaṃsthitamekaṃ pādaṃ caredyogī ।
itarasmin ūrumidaṃ vīrāsanamīritaṃ dhīraiḥ ॥ 18 ॥

Tr. One foot is placed on the opposite thigh and the other foot under the opposite thigh. This is *vīrāsana* according to the adepts. 18.

वीरासनमनःस्थैर्यकरमुत्साहवीर्यकृत् ।
लक्ष्यसन्धान[3]जननं सुखासनमनामयम्[4] ॥ १९ ॥

vīrāsanamanaḥsthairyakaramutsāhavīryakṛt ।
lakṣyasandhānajananaṃ sukhāsanamanāmayam ॥ 19 ॥

Tr. *vīrāsana* gives mental stability, enhances enthusiasm

1. कारं –b. 2. मेकपादं –b. 3. लक्ष्यसन्धनं –b. 4. सुखासनमानामयम् -b.

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and stamina. It helps achieving the goal. It is comfortable and it removes diseases. 19.

इति वीरासनम् ॥

iti vīrāsnam ॥

This is ***vīrāsana.***

अथाशीतिवातहरं कूर्मासनम् —

athāśītivātaharaṃ kūrmāsanam —

Now ***kūrmāsana,*** which removes the eighty varieties of ***vāta*** disorders—

गुल्फद्वयाभ्यां परिपीड्य पायुं जानुद्वयं भूमितले विधाय ।
कूर्मासनं योगिभिरेतदुक्तमशीतिवातामपहारि वर्यम्[1] ॥ २० ॥

gulphadvayābhyāṃ paripīḍya pāyuṃ
jānudvayaṃ bhūmitale vidhāya ॥
kūrmāsanaṃ yogibhiretaduktam
aśītivātāmapahāri varyam ॥ 20 ॥

Tr. One presses the anus with both the ankles (everted) while keeping the knees on the floor. This *kūrmāsana* is superior which alleviates all the eighty varieties of *vāta* disorders as said by the *yogīs.* 20.

इति कूर्मासनम् ॥

iti kūrmāsanam ॥

This is ***kūrmāsana.***

अथ राजयोगोपयोगि प्रसारितासनम् —

atha rājayogopayogi prasāritāsanam —

Now ***prasāritāsana*** suitable for ***rājayoga***—

प्रणामितं तथोन्मुखं प्रसार्य दोर्द्वयं सुखम् ।
कृतोपधान[2]मासनं प्रसारितं सुयोगदम् ॥ २१ ॥

praṇāmitaṃ tathonmukhaṃ prasārya dordvayaṃ sukham ।
kṛtopadhānamāsanaṃ prasāritaṃ suyogadam ॥ 21 ॥

Tr. Turning the face upwards in a saluting pose, one keeps the hands widely spread out comfortably under the head like a pillow. This is *prasāritāsana*, which brings success in yoga. 21.

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1. वयं –b. 2. कृतोपधन –a.

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इति प्रसारिताशनम् ॥

iti prasāritāsanam ॥

This is *prasāritāsana*.

अथ प्राणायामोपयोगि पद्मासनम् —

atha prāṇāyāmopayogi padmāsanam —

Now *padmāsana* helpful in the practice of *prāṇāyāma*—

शरीरसंसाधनहेतवे स्युः सर्वाणि पीठानि शिवोदितानि ।
सिद्धासनेनांबुरुहासनेन सुयोगनिष्पत्तिमुपैति योगी ॥ २२ ॥

śarīrasaṃsādhanahetave syuḥ
sarvāṇi pīṭhāni śivoditāni ॥
siddhāsanenāmburuhāsanena
suyoganiṣpattimupaiti yogī ॥ 22 ॥

Tr. All the *āsanas* as propagated by *śiva* are helpful for physical well-being. Adopting *siddhāsana* or *amburuhāsana* (*padmāsana*) a *yogī* attains the *niṣpatti* state. 22.

उत्तानौ चरणौ विधाय विधिवत्सक्थिस्थितौ[1] योगिराट्
उत्तानौ स्वकरौ च सक्थि[2]युगलान्ते साधु कृत्वा समौ ॥
नासाग्रे दृश[3]माविधाय चिबुकं चोत्तोल्य वक्षस्थलं[4]
मूलं साधुरसज्ञया[5]ऽभिकलयेत् स्वं राजदन्तस्य तत् ॥ २३ ॥

uttānau caraṇau vidhāya vidhivatsakthisthitau yogirāṭ
uttānau svakarau ca sakthiyugalānte sādhu kṛtvā samau ॥
nāsāgre dṛśamāvidhāya cibukaṃ cottolya vakṣasthalaṃ
mūlaṃ sādhurasajñayā'bhikalayet svaṃ rājadantasya tat ॥ 23 ॥

Tr. A *yogī* places the upturned feet on the thighs as prescribed. He places the hands upturned between two thighs and gazes at the tip of the nose. He raises the chest up and fixing the chin presses the root of the teeth (*rājadanta*) with the tongue. 23.

अपानमुत्थाप्य शनैः स्वशक्तितः प्राणं समाकृष्य च कुम्भकं चरेत्
धृत्वा यथाशक्त्यनुरेचयेच्छनैः वायुं गदघ्नं स्मृतमम्बुजासनम् ।२४।

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1. वत्सविवस्थितौ –b. 2. सव्ये –b. 3. दश –a. 4. वक्षस्यऽलं –a. 5. रसतया –b.

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apānamutthāpya śanaiḥ svaśaktitaḥ
prāṇaṃ samākṛṣya ca kumbhakaṃ caret ॥
dhṛtvā yathāśaktyanurecayecchanaiḥ
vāyuṃ gadaghnaṃ smṛtamabujāsanam ॥ 24 ॥

Tr. Gently one raises up the *apāna* as per the capacity and sucks the *prāṇa* and retains the air in. After retaining it up to the capacity one exhales in a sustained manner. This is *ambujāsana*, which alleviates diseases. 24.

युग्ममथ पद्मासनगुणाः—

yugmamatha padmāsanaguṇāḥ —

In the following two (stanzas), the benefits of *padmāsana* are described:

समस्तदोषज्वरदाहपित्तहरं गदघ्नं सरलं सुखावहम् ।
प्राणः समोऽस्मिन् चलति क्षणेन मुनेरनुष्ठानविधौ सरोरुहे २५

samastadoṣajvaradāhapitta-
haraṃ gadaghnaṃ saralaṃ sukhāvaham ॥
prāṇaḥ samo'smin calati kṣaṇena
muneranuṣṭhānavidhau saroruhe ॥ 25 ॥

Tr. Practice of *saroruha (padmāsana)* removes all the disorders caused due to humours, fever, burning and acidity. This makes the *prāṇa* moving smoothly in a balanced manner and quickly offers wellness. 25.

प्रभोजनान्ते कान्ताऽब्जमुखसेवनमाचर ।
मनोरमाहारसारपरिणामसुखं भज ॥ २६ ॥

prabhojanānte kāntābjamukhasevanamācara ।
manoramāhārasāraparipariṇāmasukhaṃ bhaja ॥ 26 ॥

Tr. After consuming a meal one should chew cardamom in the mouth (practice of *padmāsana*). Thus one would enjoy the advantage of proper digestion of a sumptuous meal. 26.

इति पद्मासनगुणाः ॥

iti padmāsanaguṇāḥ ॥

Here ends the description of the benefits of *padmāsana*.

पद्मासने कृत्यविशेषः ॥

Special instructions for *padmāsana*:

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कृत्वा सम्पुटितौ करौ दृढतरं बध्वा च पद्मासनं
गाढं वक्षसि सन्निधाय चिबुकं ध्यानं च तच्चेतसि[1] ॥
वारं वारमपानमूर्ध्वमनिलं प्रोच्चालयन् पूरयन्[2]
मुञ्चन् प्राणमुपैति बोधमतुलं शक्तिप्रभावोदयात् ॥ २७ ॥

kṛtvā saṃputitau karau dṛḍhataraṃ baddhvā ca padmāsanaṃ
gāḍhaṃ vakṣasi sannidhāya cibukaṃ dhyānaṃ ca taccetasi ॥
vāraṃ vāram-apānam-ūrddhvam-anilaṃ proccālayan pūrayan
muñcan prāṇam-upaiti bodham-atulaṃ śaktiprabhāvodayāt ॥ 27 ॥

Tr. Firmly adopt *padmāsana* and fold the hands, firmly press the chin against the chest, meditate on that (Supreme Reality). Move the *apāna* and *prāṇa* repeatedly upwards through inhalation and exhalation respectively. Thus one attains higher state of consciousness through the arousal of *śakti* (*kuṇḍalinī*). 27.

परमात्मनो यद्ध्यानं[3] तच्चेतसि निधाय अतुलबोधं[4] अतुलनाडिजालशोधनं प्राप्नोति वा । अतुलं ब्रह्मबोधं[5] प्रकाशस्तमुपैति बोधः[6] । अपानमूर्ध्वं प्रोच्चालयन् ऊर्ध्वमाकर्षयन् । अपानोर्ध्वकरणेन प्राणं पूरयन् पुनः ब्रह्मरन्ध्रे[7] त्यजन् । कस्मात् शक्तेः सामर्थ्यस्य वा । शक्तेः कुण्डलिन्याः प्रभावो जागरणं उदय उत्थानमूर्ध्वकरणं[8] तस्मात् ॥ २८ ॥

paramātmano yaddhyānaṃ taccetasi nidhāya atulabodhaṃ atulanāḍijālaśodhanaṃ prāpnoti vā । atulaṃ brahmabodhaṃ prakāśastamupaiti bodhaḥ । apānamūrddhvaṃ proccālayan ūrddhvamākarṣayan । apānorddhvakaraṇena prāṇaṃ pūrayan punaḥ brahmarandhre tyajan । kasmāt śakteḥ sāmarthyasya vā । śakteḥ kuṇḍlinyāḥ prabhāvo jāgaraṇaṃ udaya utthānamūrddhvakāraṇaṃ tasmāt ॥ 28 ॥

Tr. One should meditate on *paramātman*. The entire network of the *nāḍīs* is purified. Or rather one attains the

1. तच्चेतसि –b. 2. रयन् -b. 3. पद्मासनम् -b. 4. अतुलं बोधं –b. 5. ब्रह्मबोधं बोधः -b. 6. अनुपलब्धपाठः -b. 7. ब्रह्मरन्ध्रं –b. 8. मूर्ध्वकारणं –a.

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brahma-hood which is but immensely luminous. *apāna* is raised upwards and *prāṇa* is sucked upto the *brahmarandhra*. This is due to awakening of *kuṇḍalinī*. 28.

अथ बद्धपद्मासनं वातकफज्वरादौ –

atha baddhapadmāsanaṃ vātakaphajvarādau —

Now ***baddha-padmāsana*** **for fever caused due to** *vāta* **and** ***kapha*****—**

वामोरूपरि दक्षिणं[1] च चरणं संस्थाप्य वामं तथा
दक्षोरुपरि[2] पश्चिमेन विधिना धृत्वा कराभ्यां दृढम् ॥
अंगुष्ठौ हृदये निधाय चिबुकं नासाग्रमालोकयेद्
एतद् व्याधिविनाशकारि यमिनां पद्मासनं प्रोच्यते ॥ २९ ॥

vāmorūpari dakṣiṇaṃ ca caraṇaṃ saṃsthāpya vāmaṃ tathā
dakṣorupari paścimena vidhinā dhṛtvā karābhyāṃ dṛḍham ॥
aṅguṣṭhau hṛdaye nidhāya cibukaṃ nāsāgramālokayed
etad vyādhivināśakāri yamināṃ padmāsanaṃ procyate ॥ 29 ॥

Tr. Place the right foot on the left thigh and left foot on the right thigh and catch hold the big toes winding the hands over the back. Press the chin on the chest and fix the gaze on the tip of the nose. This is *padmāsana* which alleviates all the disorders of the *yogīs*. 29.

पद्मासनस्थितो योगी नाडीद्वारेषु पूरयन् ।
मारुतं धारयेद्यस्तु स मुक्तो नात्र संशयः ॥ ३० ॥

padmāsanasthito yogī nāḍīdvāreṣu pūrayan ।
mārutaṃ dhārayedyastu sa mukto nātra saṃśayaḥ ॥ 30 ॥

Tr. A *yogī* fills (the body) with air inhaled through the nostrils and holds it in. Doing so, one undoubtedly attains emancipation. 30.

अत्र सर्वनाडीनां द्वाराणि अभ्यन्तरं पूर्णं कुर्वन्नित्यर्थः ॥

atra sarvanāḍīnāṃ dvārāṇi abhyantaraṃ pūrṇaṃ kurvannityarthaḥ ॥

It means all the internal openings of the *nāḍīs* are filled (with *prāṇa*).

आसनपरिश्रमतो कार्यमाह –

1. रूपरदक्षिणां –b. 2. दक्ष्योरूपरि –b.

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āsanapariśramato kāryamāha —

For removal of the fatigue arising out of the practice of *āsanas* certain practice is being recommended.

अत्र योगचन्द्रिकाकारः —

atra yogacandrikākāraḥ —

It is maintained by the author of *yogacandrikā*—

अंगानां मर्द्दनं कृत्वा श्रमजातेन वारिणा ।
कटूवम्ललवणत्यागी क्षीरभोजनमाचरेद् ॥ इति ॥ ३१ ॥

aṅgānāṃ marddanaṃ kṛtvā śramajātena vāriṇā ।
kaṭvamlalavaṇatyāgī kṣīrabhojanamācared ॥ iti ॥ 31 ॥

Tr. One should massage the limbs with the perspiration caused due to exertion. One gives up (the tastes like) bitter, sour and saline and consumes milk. 31.

स्वेदजलेनांगमर्द्दने लाघवं[1] भवति कटुशुण्ठ्यादि[2] इदम् ।
प्राणायामजस्वेद उक्तं तदासनश्रमेऽपि ज्ञेयमुत्सर्गः ॥ ३२ ॥

svedajalenāṅgamarddane lāghavaṃ
bhavati kaṭuśuṇṭhyādi idam ॥
prāṇāyāmajasveda uktaṃ
tadāsanaśrame'pi jñeyamutsargaḥ ॥ 32 ॥

Tr. Lightness is experienced if one massages the limbs with perspiration generated by the practice of *āsana, prāṇāyāma* and (consumption of) pungent (ingredients like) dry ginger etc. 32.

इति बद्ध[3]पद्मासनम् ॥

iti baddhapadmāsanam —

Thus ends *baddha-padmāsana*.

अथ सिद्धासनम् —

atha siddhāsanam —

***siddhāsana*—**

योनिस्थानकमंघ्रिमूलघटितं कृत्वा ध्रुवं विन्यसेन्
मेढ्रे पादमथैकमेव हृदये धृत्वा समं विग्रहम्[4] ॥
स्थाणुः संयमितेन्द्रियोऽचलदृशा पश्येद्[5] भ्रुवोरन्तरं
चैतन्मोक्ष[6]कपाटभेदजनकं सिद्धासनं प्रोच्यते ॥ ३३ ॥

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1. लघवं –b. 2. कटुश्रुत्यादि –b. 3. बध्व –b. 4. विग्रहे –b. 5. पश्ये –b. 6. मोक्ष्य –b.

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yonisthānakamaṅghrimūlaghaṭitaṃ kṛtvā dhruvaṃ vinyaset
meḍhre pādamathaikameva hṛdaye dhṛtvā samaṃ vigraham ॥
sthāṇūḥ saṃyamitendriyo'caladṛśā paśyed bhruvorantaram
caitanmokṣakapātabhedajanakaṃ siddhāsanaṃ procyate ॥ 33 ॥

Tr. One should press one heel firmly against the perineum and put the other foot over the organ of generation. He remains erect and steady keeping the image (of God) in the heart, controls the senses with the gaze fixed between the eyebrows. This is called *siddhāsana*, which opens the door to liberation. 33.

Note: In *haṭhapradīpikā* we find *hanuṃ susthiraṃ* instead of *samaṃ vigrahaṃ* which is quite appropriate. 33.

योनिं दृढं वामपदस्य पार्ष्णिना
सम्पीड्य तिष्ठेदिह साधकश्चिरम् ॥
मेढ्रोपरि[1] न्यस्य सुसावधः[2] पदं
वामेतरं स्थाप्य समं शरीरकम् ॥ ३४ ॥

yoniṃ dṛḍhaṃ vāmapadasya pārṣṇinā
saṃpīḍya tiṣṭhediha sādhakaściram ॥
meḍhropari nyasya susāvadhaḥ padaṃ
vāmetaraṃ sthāpya samaṃ śarīrakam ॥ 34 ॥

Tr. Perineum is firmly pressed with the left heel. Other (right) foot is placed on the organ of generation and the practitioner maintains this position carefully for a long time while keeping the body erect. 34.

मुहूर्मुहुः कम्बुनिमार्गमुच्चैः[3] संकोचयेत् साधकः आसनेऽस्मिन् ।
गुरूक्तमार्गेण समोर्ध्वदृष्टिं[4] कुर्यादपानस्य जयाय दीर्घम् ॥ ३५ ॥

muhūrmuhuḥ kambunimārgamuccaiḥ
saṅkocayet sādhakaḥ āsane'smin ॥
gurūktamārgeṇā samorddhvadṛṣṭiṃ
kuryādapānasya jayāya dīrgham ॥ 35 ॥

Tr. The *sādhaka* should contract the pelvic region repeatedly while maintaining this *āsana*. He fixes the gaze at the center of the eyebrows for long as instructed by the *guru*. This helps controlling the *apāna*. 35.

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1. मेढो –b. 2. सुसावयः -b. 3. निर्माणमुच्चैः -b. 4. कृष्टिं –b.

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इत्यपानजयबीजं योन्यासनम् ॥

ityapānajayabījaṃ yonyāsanam ॥

This is the *yonyāsana* which controls *apāna*.

Note: Note the synonym of *yonyāsana* for *siddhāsana*.

सिद्धासने एकस्मिन्नेव सर्वदा दृढं मूलं कुर्वति ।
तथा यथा स्वयमेव निरायासेनोन्मनी उत्पद्यते ॥ ३६ ॥

siddhāsane ekasminneva
sarvadā dṛḍhaṃ mūlaṃ kurvati ॥
tathā yathā svayameva
nirāyāsenonmanī utpadyate ॥ 36 ॥

Tr. In *siddhāsana* alone one should gain perfection in *mūla (-bandha)*, so that one easily attains the state of *unmanī* on its own. 36.

नास्त्यासनं[1] सिद्धसमानमन्यद् यस्मिन्[2] कृते सारमपास्य वायुः ।
स्थानं परं याति सुगुह्यमेतन्नातः परं विद्यते आसनं कौ ॥ ३७ ॥

nāstyāsanaṃ siddhasamānamanyad
yasmin kṛte sāramapāsya vāyuḥ ॥
sthānaṃ paraṃ yāti suguhyametan-
nātaḥ paraṃ vidyate āsanaṃ kau ॥ 37 ॥

Tr. There is no *āsana* as *siddhāsana*, adoption of which directs the *prāṇa* to the final abode (*brahmarandhra*). This is a great secret. On this earth, there is no better *āsana* than this. 37.

शिरास्वसंख्यासु यथा सुषुम्णा कुम्भेष्वनन्तेषु च केवलो यथा ।
मुद्रासु खेचर्युपमास्ति[3] नान्या सिद्धासनं विष्टरसंघके तथा ।३८।

śirāsvasaṃkhyāsu yathā suṣumṇā
kumbheṣvanantesu ca kevalo yathā ॥
mudrāsu khecaryupamāsti nānyā
siddhāsanaṃ viṣṭarasaṅghake tathā ॥ 38 ॥

Tr. As *suṣumnā* (is the most superior) among the innumerable *nāḍīs*, *kevala* among the innumerable *kumbhakas* and *khecarī* among the *mudrās*, similarly, *siddhāsana* is (superior) among the group of *āsanas* and none else. 38.

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1. नास्थासनं –b. 2. सिद्धसमान ह्यस्मिन् -b. 3. मुद्रासुखे वपुं यमास्ति –b.

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आयामाभ्यसने वरं[1] सरसिजं यस्मिन् समौ मारुतौ
ऊर्ध्वाधो[2] भवतो मिताशनवतो[3] रोधेन[4] दुःखप्रदौ ॥
सिद्धाः केऽपि वदन्ति मुख्यमिति तत् सिद्धासनं सेवनान्
नित्यं सारमपास्य[5] यच्छति परां प्राणः सुसिद्धिं जितः ॥३९॥

āyāmābhyasane varaṃ sarasijaṃ yasmin samau mārutau
ūrdhvādho bhavato mitāśanavato rodhena duḥkhapradau ॥
siddhāḥ ke'pi vadanti mukhyamiti tat siddhāsanaṃ sevanān
nityaṃ sāramapāsya yacchati parāṃ prāṇaḥ susiddhiṃ jitaḥ।39।

Tr. For the practice of *prāṇāyāma* the superior *padmāsana* is suitable, wherein the two *vāyus (prāṇa* and *apāna)* can move freely up and down. One should consume moderate diet. Any disturbance in free flow of (*prāna* and *apāna*) causes suffering. Some *siddhas* consider *siddhāsana* as the best, regular practice of which moves the controlled *prāna* in the *brahmarandhra*. 39.

गुप्तमेकं सदा घस्रा स्थानेह[6] सुतृप्तिदम्[7] ।
प्रभोजनस्पृहा त्यागे तद्विधेयं सुबुद्धिभिः ॥ ४० ॥

guptamekaṃ sadā ghasrā sthāneha sutṛptidam ।
prabhojanaspṛhā tyāge tadvidheyaṃ subuddhibhiḥ ।40।

Tr. This should always be kept a secret. Consumption of (excess) food would not bring any satisfaction. The wise should avoid craving for too much of eating. 40.

इति सिद्धासनम् ॥

iti siddhāsanam ॥

Thus ends *siddhāsana*.

अथ पश्चिमतानम् —

atha paścimatānam —

paścimatāna—

प्रसार्य पादौ भुवि दण्डरूपौ[8] दोर्भ्यां पदाग्र[9]द्वितयं गृहीत्वा ।
जानूपरि न्यस्तललाटदेशो भवेदिदं पश्चिमतानबन्धः ॥ ४१ ॥

prasārya pādau bhuvi daṇḍarūpau
dorbhyāṃ padāgradvitayaṃ gṛhitvā ॥

1. वर –a. 2. मरुतावर्ध्वाधो –a. 3. मिताऽपानवतो –b. 4. रोधन –a. 5. सारमायास्य –a. 6. घस्त्रा स्थानेह –a. 7. सतृप्तिदं –b. 8. भुवि दंश्यौ –b. 9. पादाग्र -b.

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jānūpari nyastalalāṭadeśo
bhavedidaṃ paścimatānabandhaḥ ॥ 41 ॥

Tr. Both the legs are stretched out on the ground. The big toes are held by the respective hands and the forehead is placed on the knees. This is called *paścimatāna-bandha*. 41.

इति पश्चिमतानमासनं पवनं पश्चिमवाहिनं[1] करोति ।
उदयं जठरानलस्य कुर्यादुदरे कार्श्यमरोगतां च पुंसाम् ॥४२ ॥

iti paścimatānamāsanaṃ
pavanaṃ paścimavāhinaṃ karoti ॥
udayaṃ jaṭharānalasya kuryād-
udare kārśyamarogatāṃ ca puṃsām ॥ 42 ॥

Tr. This *paścimatāna āsana* which causes the currents of *prāṇa* to pass through the posterior path, increases the gastric fire, reduces the belly and offers good health to a person. 42.

जठरानलस्य उदयं ऊर्ध्वगमनम् । योगिनः कृताभ्यासनाभ्यासात् पित्तसंज्ञक[2]मग्निमुदरादूर्ध्वं[3] नयति । शिरसि स्थापयति । यस्मात् क्षुत्पिपासाजरादि[4]दोषवर्जितो भवति । उदरे कार्श्यम् मलापकर्षणाल्लघुतां सम्पद्यते[5] । अस्मादासनात् मलो न तिष्ठति । अरोगतां दोषत्रयविकार[6]स्तन्नाशे नाडीशुद्धिरिष्यते । अत एतदासनं श्रेष्ठम् ।४३।

jaṭharānalasya udayaṃ ūrdhvagamanam । yoginaḥ kṛtābhyāsanābhyāsāt pittasaṅjñakam-agnim-udarād-ūrdhvaṃ nayati । śirasi sthāpayati । yasmāt kṣut-pipāsā-jarādi-doṣa-varjito bhavati । udare kārśyam malāpakarṣaṅāllaghutāṃ sampadyate । asmādāsanāt malo na tiṣṭhati । arogatāṃ doṣatraya-vikāras-tannāśe nāḍīśuddhiriṣyate । ata etadāsanam śreṣṭham ॥ 43 ॥

Tr. Stimulation of the gastric fire takes place to a *yogī* who practices this *āsana*. It raises up the fire of *pitta* (bile) from the stomach and establishes it at the head. Thus one frees oneself from hunger, thirst, old age and such disorders. Due to removal of morbidities the belly gets reduced. This *āsana* does not allow the morbidities to settle in the body. It brings well-being by alleviating the *doṣas* and disorders of the body and purifies the *nāḍīs*. Therefore, this is the best *āsana*. 43.

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1. वाहितं –b. 2. कृताभ्यसनाभ्यासाप्तिनसंज्ञकं –b. 3. मुदरास्वर्ध्वं –b. 4. स्मात्तृप्तियासाजरादि –b. 5. सम्पद्वते –a. 6. दोषवपुविकार –a.

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इति गुल्मामाजीर्णोदररोगादावग्निदीप्तिकरं वायुजये पश्चिमतानाख्यनम् ॥

iti gulmāmājīrṇodararogādāvagnidīptikaraṃ vāyujaye paścimatānākhyanam ॥

Thus ends ***paścimatāna*** which removes diseases like (***gulma***) inflammation, (***āma***) toxicity, indigestion and dropsy and stimulates the gastric fire and offers control of ***prāṇa***.

अथ योगसिद्धिमनःस्थैर्यकरं स्वस्तिकासनम्

atha yogasiddhi-manaḥ-sthairyakaraṃ svasitkāsanam ॥

Now follows ***svastikāsana***, which begets success in *yoga* and stability of the mind.

सक्थिजानुयुगलान्तरे शुभे[1] पादयुग्मतल[2] आविधाय सत् ।
संस्थितः समतनुः समाहितः स्वस्तिकासनमदोऽनिल[3]हारि ।४४।

sakthijānuyugalāntare śubhe
pādayugmatala āvidhāya sat ॥
saṃsthitaḥ samatanuḥ samāhitaḥ
svastikāsanamado'nilahāri ॥ 44 ॥

Tr. One arranges both the soles properly between the (opposite) thighs and the shanks, and one sits erect and balanced. This is *svastikāsana* which removes disorders of *prāṇa*. 44.

श्रमघ्नमुद्वेगहरं मनसः सुखशान्तिकृत् ।
पवित्रं स्वस्तिकं सर्वयोगसिद्धिप्रदं स्मृतम् ॥ ४५ ॥

śramaghnam-udvegaharaṃ manasaḥ sukhaśāntikṛt ।
pavitraṃ svastikaṃ sarvayogasiddhipradaṃ smṛtam।46।

Tr. *svastikāsana* removes fatigue, anxiety, brings mental peace and happiness. It is auspicious and it gives success in all the *yoga*. 45.

इति स्वस्तिकासनम् ॥

iti svastikāsanam ॥

Thus ends ***svastikāsana.***

1. युगलान्तरेषु –b. 2. पादयुग्मत –b. 3. स्वस्तिकासनदोऽनिल –b.

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मुद्राप्रत्याहारसद्धारणाभिः[1] प्राणायामैरौषधैर्युक्तिभिर्वा ।
पीठैस्तैस्तैर्नाडिसंचारविज्ञो[2] यो कुर्याद् दुष्टदोषार्त्तिशान्तिम्।४६।

mudrā-pratyāhāra-saddhāraṇābhiḥ
prāṇāyāmair-auṣadhair-yuktibhir-vā ॥
pīṭhais-tais-tair-nāḍisañcāravijño
yo kuryād duṣṭadoṣārttiśāntim ॥ 46 ॥

Tr. One who is an expert in the science of *nāḍīs* pacifies the obnoxious disorders through the practices of *mudrā*, *pratyāhāra*, *dhāraṇā*, *prāṇāyāma*, medicine and *āsanas*. 46.

उक्तेष्वासनकेषु वातकफयोः कोपोत्थशूलानल-
मान्द्यश्वासकशैत्यकास[3]पवनादौ सूर्यभेदं भजेत् ॥
मूर्च्छादाहविषज्वरादिषु तथा पित्तास्रजाता[4]मये
कुर्याच्छीतलिकां च शैत्यकफयोः[5] स्याद्धारणा भ्वग्निजा ॥ ४७ ॥

ukteṣvāsanakeṣu vātakaphayoḥ kopotthaśūlānala-
māndyaśvāsakaśaityakāsapavanādau sūryabhedaṃ bhajet ॥
mūrcchādāhaviṣajvarādiṣu tathā pittāsrajātāmaye
kuryācchītalikāṃ ca śaityakaphayoḥ syāddhāraṇā bhvagnijā ।47।

Tr. In the context of the *āsanas*, one should practise *sūryabheda* if one suffers from the disorders of *vāta* and *kapha*, severe pain, acidity, poor digestion, cough, cold, asthma and gas. *śītalī* should be practised in case one suffers from faint, burning, toxicity, fever and disorders caused due to biliousness (acidity). One should practise *dhāraṇā* on earth (*bhū*), fire (*agni*) in case of cold and phlegmatic disorders. 47.

शीत्कारिकां वाप्यथ शीतलीं वा भजेत् पित्तज्वरदाहरोगे ।
स्याद् धारणा[6] वात्र तु वारुणी वा श्रीपावमानी किल साधकस्य ।४८।

śītkārikāṃ vāpyatha śītalīṃ vā
bhajet pittajvaradāharoge ॥
syād dhāraṇā vātra tu vāruṇī vā
śrīpāvamānī kila sādhakasya ॥ 48 ॥

Tr. One may practise either *śītkārikā* or *śītalī* when affected by disorders of acidity, fever and burning. A *sādhaka* may even practise *vāruṇī-dhāraṇā* and *vāyavī dhāraṇā*. 48.

1. सद्धारणाभिः -b. 2. सञ्चारविज्ञां –a.3. श्वासकफौ सकास –b. 4. पित्तासुजाता –b. 5. वशत्यकफयोः -b. 6. स्याद्धारण –b.

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अथ तत्र मुद्रादिविशेषसंकेतसमासः —

atha tatra mudrādiviśeṣasaṅketasamāsaḥ —

Now follows, in short, some special narration (indications) regarding *mudrā*—

ऋज्वासने[1] समवहः प्रपदांगुलीनां[2]
को चेद् दृगन्तकुपितानिलसंजयेन[3] ॥
स्यात् स्वस्तिके सरसिजे श्रमदाहखेद-
हानिः[4] शिरास्य[5]चरणाग्रधृतौक[6]सिद्धिः ॥ ४९ ॥

ṛjvāsane samavahaḥ prapadāṅgulīnāṃ
ko ced dṛgantakupitānilasañjayena ॥
syāt svastike sarasije śramadāhakheda-
hāniḥ śirāsya-caraṇāgradhṛtaukasiddhiḥ ॥ 49 ॥

Tr. Adopting an upright posture of *svastika* or *sarasija (padma)* keeping the feet properly, one overcomes fatigue, burning and remorse and (problems related to) head and mouth by setting right and controlling the *prāṇa* which has gone astray. One relieves the air going astray. Thus one attains success. 49.

कस्य वायोर्जय इति —

kasya vāyorjaya iti —

Control of which *vāyu*—-

पीठान्यन्वर्थनामानि अप्यमृगय सखे पद्ममब्जं[7] यथाप्सु[8]
संशुद्धं लाघवेनोद्गतिसमवहमरुतो तिष्ठतेऽधोंगभागः ॥
प्राणायामाग्निद[9]ग्धावनिजलगुरुतादोषपंकेऽस्तसारो
अभ्यासात् क्षुत्तृट्ज्वरघ्नं पवनजयकरं दाहपित्तास्रहारि ॥ ५० ॥

pīṭhānyanvarthanāmāni apyamṛgaya sakhe padmamabjaṃ yathāpsu
saṃśuddhaṃ lāghavenodgatisamavahamaruto tiṣṭhate'dhoṅgabhāgaḥ ॥
prāṇāyāmāgnidagdhāvanijalagurutādoṣapaṅke'stasāroabhyāsāt kṣuttṛtjvaraghnaṃ pavanajayakaraṃ dāhapittāsrahāri ॥ 50 ॥

Tr. O beloved ! Don't go after the meanings. The names of the *āsanas* are indeed veritable ones. *padma* (lotus) is called

1. ऋज्वाब्जासने –b. 2. प्रपादांगुलीनां -b. 3. कुपितानिलसंजोत् –b. 4. स्वेदहानिः -b. 5. शिरास्याः –a. 6. चरणाग्रघृतौक –b. 7. प्रमज्वं –b. 8. यथाशु –b. 9. प्राणायाग्नि –a.

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abja because it grows in water, which becomes purified and light and thus floats on the water, although it remains rooted in the mud. Similarly, the heat generated by the practice of *prāṇāyāma* overcomes the defects of earth and water elements (heaviness and instability) thus moving the *prāṇa* in a balanced manner. One gains control over *prāṇa,* overcomes hunger, thirst, fever, burning and acidity of the blood. 50.

यानि प्रयत्नशिथिलानि सुखस्थिराणि
पीठानि तानीति[1] खेदविदाहमोहान् ॥
पित्तज्वरास्रपवनश्रमनेत्ररोगान्
सौम्यानिहन्ति च विषाणि सदादृतानि ॥ ५१ ॥

yāni prayatnaśithilāni sukhasthirāṇi
pīṭhāni tānīti khedavidāhamohān ॥
pittajvarāsrapavanaśramanetrarogān
saumyāni hanti ca viṣāṇi sadādṛtāni ॥ 51 ॥

Tr. *āsanas* are those which (are performed through) effortlessness and which give wellbeing and stability. When constantly practised they remove discomfort, burning, delirium, acidity, fever, (impurity of) blood, (disorders of) *vāyu*, fatigue, eye diseases and toxicity. 51.

प्राणायामक्रमेद्ध्वज्वलन[2]भरद्रुतोऽसौ[3] हठे स्वेदरूपो
नाड्यास्थै रोमकूपैर्बहिरथ परियान्त्यन्तरे दह्यतेऽन्यः ॥
तस्मान्नाडिविशुद्धौ[4] लघुविशदधिया विष्टरा ईरिता ज्ञैः
सार्धं कुम्भैश्च मुद्राः प्रमितलघुहिताहारभाजां जनानाम् ॥ ५२ ॥

prāṇāyāmakramedhva-jvalanabharadruto-'sau haṭhe svedarūpo
nāḍyāsthai romakūpair bahiratha pariyāntyantare dahyate'nyaḥ ॥
tasmānnāḍiviśuddhau laghuviśada-dhiyā viṣṭarā īritā jñaiḥ
sārdhaṃ kumbhaiśca mudrāḥ pramitalaghuhitāhārabhājāṃ janānām ॥ 52 ॥

Tr. Due to practice of *prāṇāyāma* in *haṭha* heat is generated which expels some morbidities through the pores in the form of sweat which are the end of the *nāḍīs* and some other (morbidities) are burnt (inside). Experts opine that after the

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1. तान्यऽएति -b. 2. क्रमे ज्वलन –a. 3. द्रुतोऽसौ –b. 4. नाडीविशुद्धौ –b.

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purification of the *nāḍīs*, one with a gentle and broad mind should practise the *viṣṭaras (āsanas) prāṇāyāma* alongwith , *kumbhakas* and *mudrās*. They should stick to measured, light and nutritive diet. 52.

गृहक्षेत्रयात्रादिकार्याय[1] गन्तुं मनागुत्सुकस्यास्थिरा चित्तवृत्तिः ।
ध्रुवं तत्र यात्यल्पताकाशतुल्या मुनेः स्यादसौ पीठसंसिद्धिबीजाः[2] ।५३।[3]

gṛhakṣetrayātrādikāryāya gantuṃ
manāgutsukasyāsthirā cittavṛttiḥ ॥
dhruvaṃ tatra yātyalpatākāśatulyā
muneḥ syādasau pīṭhasaṃsiddhibījāḥ ॥ 53 ॥

Tr. House-hold activities, traveling (or pilgrimage) make the mind a little fickle. But when a *muni* gets perfection in *āsana*, certainly it renders the mind subtle and void. 53.

अनुद्वेजनीयं[4] च निःकम्पमेतद्
यदा[5] स्यान् मुनेरासनं सेव्यमानम् ॥
तदेदं[6] सुसिद्धं गदघ्नं स्थिरत्वं
विदधते तनौ द्वन्द्वबाधोज्झितं च[7] ॥ ५४ ॥

anudvejanīyaṃ ca niḥkampametad
yadā syān munerāsanaṃ sevyamānam ॥
tadedaṃ susiddhaṃ gadaghnaṃ sthiratvaṃ
vidadhate tanau dvandvabādhojjhitaṃ ca ॥ 54 ॥

Tr. When the *āsana* of a *muni* is practised without quivering and shaking, then the *āsanas* are well perfected remove diseases. This brings stability of the body and it overcomes the obstacles rooted in duality. 54.

रसविकारभवाः सकला गदा रसलये विलयं किल यान्ति ते ।
तनुविवर्तनमोटनपीडनैरत उदीरितमासनमर्त्तिजित् ॥ ५५ ॥

rasavikārabhavāḥ sakalā gadā
rasalaye vilayaṃ kila yānti te ॥
tanuvivartanamoṭanapīḍanairata
udīritamāsanamarttijit ॥ 55 ॥

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1. यात्रादिकायां च –b. 2. संसिम्यासी –b. 3. सत्वधीः प्राणरोधनैषदुःखीस्यात्स यः संमिताशीः - इति सुन्दरदेवविरचितायां हठतत्व – अधिकपाठः -b. 4. द्विबीजं अनुच्छेदनीयं च –b. 5. निःकम्पप्रतद्यदा –b. 6. तदेहं –b. 7. द्वन्द्वबाधाकिल्तंये –b.

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Tr. All the diseases occur due to degeneration in plasma (*rasa*). If the plasma (*rasa*) is rectified, diseases disappear. *āsanas* overcome illness by way of turning around, pressing and compression. 55.

वैराग्योपरमैर्विवेकवलितस्योन्मृष्टचिन्ताहंसः
कुम्भेष्वीश्वर[1]चिन्तनेन सततं दुर्वासनासंक्षये ॥
पूर्वं संयमशुद्धचित्तवपुषः स्यात् पीठसिद्धिः शुभा
वायोः सिद्धिरतस्तदास्य न तनौ[2] द्वन्द्वाभिघाते मुनेः ५६

vairāgyoparamairvivekavalitasyonmṛṣṭacintāhaṃsaḥ
kumbheṣvīśvaracintanena satataṃ durvāsanānāsaṅkṣaye ॥
pūrvaṃ saṃyamaśuddhacittavapuṣaḥ syāt pīṭhasiddhiḥ śubhā
vāyoḥ siddhiratastadāsya na tanau dvandvābhighāte muneḥ ।56।

Tr. One overcomes mental modifications (thoughts) which is caused due to sins. On attaining of power of discrimination which appears when one settles with detachment. Through the practice of consistent meditation on *īśvara* during *kumbhaka*, remove the noxious desires. Success in *pīṭha (āsanas)* and control of *prāṇa* is attained by the one who has purified the *citta* (mind) and the body through *saṃyama*. Thus a *muni* does not face physical afflictions due to duality. 56.

महामुद्राबन्धैर्विविधतनुसंम्मोटनपुरः-
सरं मूलाघातैः प्रणवसहितैर्मध्यधमनीम् ॥
महद्वा व्याघातं सृजति भुजगी क्षुभ्यति तदा
प्रसुप्ता मत्स्येन्द्रप्रभृतिदृढपीठांगदलिता ॥ ५७ ॥

mahāmudrābandhairvividhatanusaṃmoṭanapuraḥ-
saraṃ mūlāghātaiḥ praṇavasahitair madhyadhamanīm ॥
mahadvā vyāghātaṃ sṛjati bhujagī kṣubhyati
tadāprasuptā matsyendraprabhṛtidṛḍhapīṭhāṅgadalitā ।57।

Tr. Practice of various body twists i.e. *āsanas* like *matsyendra* etc. coupled with *mahāmudrā, bandha* along with *praṇāva*-chanting strikes at *mūlādhāra*, which intensely stimulates the latent *bhujagī (kuṇḍalinī)* and sends her forth to the middle *nāḍī (suṣumnā)*. 57.

1. कुम्भेष्विश्वर –a. 2. न तेनो –b.

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पथ्य[1]मासनसमभ्यसने प्राक् तक्रसैन्धवपुगोदनभुक्तिः[2] ।
साधकस्य गदिताप्रमितार्यैस्त्यक्तसंगिन इत्यात्मकुवृत्तैः ॥ ५८ ॥

pathyamāsanasamabhyasane prāk
takrasaindhavapugodanabhuktiḥ ॥
sādhakasya gaditāpramitāryais-
tyaktasaṃgina ityātmakuvṛttaiḥ ॥ 58 ॥

Tr. A *sādhaka* in the initial stage of practice of *āsana* should stick to recommended food comprising buttermilk, rock salt and rice as recommended by the experts. One should also give up sinful attitudes. 58.

यः प्रज्ञावान् नाडिसंचारविज्ञो नाडिमर्माश्लिष्टशारीरवेत्ता ।
नित्याभ्यासी सत्वधी प्राणरोधे नैष दुःखी स्यात् स यः सम्मिताशी५९

yaḥ prajñāvān nāḍisañcāravijño
nāḍimarmāśliṣṭaśārīravettā ॥
nityābhyāsī satvadhī prāṇārodhe
naiṣa duḥkhī syāt yaḥ sammitāśī ॥ 59 ॥

Tr. One who is wise, expert in the intricacies of the *nāḍīs*, has knowledge of the *nāḍīs* and *marmas* (vital points), (human) anatomy, is a regular practitioner, having upright nature, adheres to moderate diet would not face difficulty in the practice of *prāṇāyāma*. 59.

॥ इति सुन्दरदेवविरचितायां[3]
हठतत्वकौमुद्यामासनोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ
haṭhatatvakaumudyāmāsanodyotaḥ ॥

Here ends the chapter on *āsana*
of *haṭhatatvakaumudī*
composed by *sundaradeva*.

1. मध्य –b. 2. प्राकृतक्रसेधवयुगदनभुक्तिः -b. 3. सुन्दरविरचितायां –b.

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Chapter—8

अथाष्टकर्माणि –

athāṣṭakarmāṇi —

The *aṣṭakarmas*—

चतुरंगुल[1]विस्तृतं सुवस्त्रं तिथि१५बस्वार्द्रतमं सितं ग्रसेत् तत्[2]
गुरुणा कथितेन वर्त्मना तां शनकैश्चाभि[3]हरेदसौ हि धौती ।१।

caturaṅgulavistṛtaṃ suvastraṃ
tithi15bahvārdatamaṃ sitaṃ graset tat ।
guruṇā kathitena vartmanā tāṃ
śanakaiścābhiharedasau hi dhautī ॥ 1 ॥

Tr. One should take a fine white wet cloth measuring 15 (cubits) in length and four fingers in width. Following the guidelines of a *guru*, one should slowly but completely swallow it and then pull it out. This is *dhauti*. 1.

विंशति कफजा रोगाः कासश्वासौ[4] तथा ।
कुष्ठः प्लीहा याति विनाशं धौतिकर्मप्रभावेन ॥ २ ॥

viṃśati kaphajā rogāḥ kāsaśvāsau tathā ।
kuṣṭhaḥ plīhā yāti vināśaṃ dhautikarmaprabhāvena ॥ 2 ॥

Tr. Practice of *dhautīkarma* removes twenty types of phlegmatic disorders, cough, asthma, skin diseases and spleen (*plīhā*) disorders. 2.

इति धौतिकर्म ॥

iti dhautikarma ॥

Thus ends *dhautīkarma.*

अथ चक्रीकर्म —

atha cakrīkarma —

***cakrīkarma*—**

तदुक्तं हठरत्नावल्याम् —

taduktaṃ haṭharatnāvalyām —

***haṭharatnāvalī* says—**

पायुवक्त्रं[5] प्रसार्यान्तरंगुल्यौ[6] भ्रामयेदभि ।
यावद्गुदविकासः स्याच्चक्रीकर्म निगद्यते ॥ ३ ॥

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1. चतुरंगुलं –b. 2. ग्रसेतत् -b. 3. शकैश्चाभि –a. 4. कासश्चासौतथं –b. 5. वक्रं –b. 6. गुल्फौ –b.

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pāyuvaktraṃ prasāryāntaraṅgulyau bhrāmayedabhi ।
yāvadgudavikāsaḥ syāccakrīkarma nigadyate ॥ 3 ॥

Tr. Open the anus and insert (the finger) and rotate it all around so long as the anus gets fully open. This is *cakrīkarma*. 3.

मूलव्याधिगुल्मरोगो नश्यत्यत्र न संशयः ।
मलशुद्धिर्द्दीपनं च जायते चक्रिकर्मणि ॥ ४ ॥

mūlavyādhigulmarogo naśyatyatra na saṃśayaḥ ।
malaśuddhirddīpanaṃ ca jāyate cakrikarmaṇi ॥ 4 ॥

Tr. *cakrīkarma* overcomes piles, spleen disorders, removes the impurities and enhances the (gastric) fire in which there is no doubt. 4.

इति चक्रीकर्म ॥

iti cakrīkarma ॥

Thus ends *cakrīkarma*.

अथ वस्तिकर्म —

atha vastikarma—

***vastikarma*—**

नाभिदघ्ने[1] जले पायुविन्यस्तसन्
नाल[2]मार्गात्समाकृष्य चोर्ध्वं समम् ॥
उत्कटं संस्थितोऽपानसंकोचनं
चानुकुर्यात् भवेत् क्षालनं[3] वस्ति तत् ॥ ५ ॥

nābhidaghne jale pāyuvinyastasan
nālamārgātsamākṛṣya cordhvaṃ samam ॥
utkaṭaṃ saṃsthito'pānasaṅkocanaṃ
cānukuryāt bhavet kṣālanaṃ vasti tat ॥ 5 ॥

Tr. One adopts *utkaṭāsana* in navel deep water. After inserting a tube in the anus, one manipulates the anus to raise the *apānavāyu* upwards. This cleansing practice is *vastikarma* which cleanses the *vasti* (big-intestines). 5.

धात्विन्द्रियान्तःकरणप्रसादं गुल्मोदरप्लीह[4]मलापहरम् ।
कान्त्यग्निकृत् सर्वगदान् निहन्यादभ्यस्यमानं जलवस्तिकर्म ।६।

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1. दग्धे –b. 2. विन्नस्तःसन्नाल –a. 3. स्यालन –b. 4. लीह –b.

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dhātvindriyāntaḥkaraṇaprasādaṃ
gulmodaraplīhamalāpaharam ।
kāntyagnikṛt sarvagadān nihanyād-
abhyasyamānaṃ jalabastikarma ॥ 6 ॥

Tr. The practice of *jalavasti* streamlines the body constituents, brings poise to the internal sense organs, offers brightness, stimulates digestion and completely removes the chronic disorders of the spleen and abdomen. 6.

इति वस्तिकर्म ॥
iti vastikarma ॥
Here ends *vastikarma.*

मृदुमञ्जुवितस्ति[1]सूत्रमन्तस्तनुनासासमनाल आविदध्यात् ।
मुखनिर्गमनादसौ हि धौति मुखरोगान्[2] नश्यति[3] भालशोधिनी च ।७।
mṛdumañjuvitastisūtramantas-
tanu-nāsāsamanāla āvidadhyāt ॥
mukhanirgmanādasau hi dhauti
mukharogān naśyati bhālaśodhinī ca ॥ 7 ॥

Tr. Insert a smooth sheaf of cotton, measuring (approximately) 23cms. in length, in the nose and pull it out through the mouth. This is *dhauti*, which cures the disorders of the mouth and shines the forehead. 7.

इति नेतीकर्म ॥
iti netikarma ॥
Here ends *netī.*

अथ गजकरणी –
atha gajakaraṇī —
gajakaraṇī—
उदरगतपदार्थानुद्वमेदेव[4] नित्यं
पवनगमनमार्गात् कण्ठनालप्रवेशात् ॥
क्रमपरिचयवश्यं स्याच्च गर्गादयो हि
गजकरणमितीह प्राहुरार्या मुनीन्द्राः ॥ ८ ॥
udaragatapadārthānudvamedeva nityaṃ
pavanagamanamārgāt kaṇṭhanālapraveśāt ॥

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1. मजुर्वितास्ति –b. 2. रोगा –b. 3. न्यस्यति –b. 4. देवमेव –b.

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kramaparicayavaśyaṃ syācca gargādayo hi
gajakaraṇamitīha prāhurāryā munīndrāḥ ॥ 8 ॥

Tr. One regularly vomits out with great force the contents of the stomach by stimulating and raising the *apānavāyu* by inserting a stalk of castor leaf in the throat. This is mastered through gradual practice. The great *munis* like *garga* etc. call this *gajakaraṇī*. 8.

पवनगमनमार्गात् । अपानवायूर्ध्वकरणात् । ऊर्ध्वकरणं पवनोर्ध्वकरणेन । वाय्वाकर्षणेन[1] यद्भक्षितं वस्तु तदुद्वमेत् । कण्ठनालप्रवेशात् वा कण्ठे नालस्य प्रवेश एरण्डनालप्रवेशस्तस्मात् । तदा क्रमपरिचयः वस्तुपरिचयः[2] स्यादित्यर्थः ॥ ९ ॥

pavanagamanamārgāt । apānavāyūrddhvakaraṇāt । ūrddhvakaraṇaṃ pavanorddhvakaraṇena vāyvākarṣaṇena yadbhakṣitaṃ vastu tadudvamet । kaṇṭhanālapraveśāt vā kaṇṭhe nālasya praveśa eraṇḍanālapraveśastasmāt । tadā kramaparicayaḥ vastuparicayaḥ syādityarthaḥ ॥ 9 ॥

Tr. By raising the *apāṇa* up through the passage the consumed food contents are vomited. One may insert a hollow stem of castor plant into the throat. One gets proficiency gradually in the technique. 9.

अथ त्राटकम् —
atha trāṭakaṃ —
***trāṭaka* follows—**

लक्ष्यं[3] समाहितमतिः स्थिरलोचनाभ्यां
वीक्ष्येत् सुसूक्ष्म[4]मतिवाष्पनिपातसीमतत् ॥
त्राटकं सकलनेत्रगदापहारि[5]
तन्द्रादिपाटनकरं भृशं गोप्यते तत्[6] ॥ १० ॥

lakṣyaṃ samāhitamatiḥ sthiralocanābhyāṃ
vīkṣyet susūkṣmamativāṣpanipātasīmatat ॥
trāṭakaṃ sakalanetragadāpahāri
tandrādipāṭanakaraṃ bhṛśaṃ gopyate tat ॥ 10 ॥

Tr. One gazes at a very subtle object with raft attention till tears roll down. This is *trāṭaka*, which cures all eye diseases

1. वायाव्याकर्षणेन –b. 2. यस्तुपरिचयः -b. 3. लक्षं –a. 4. ससूक्ष्म –b. 5.गदापहमि –b. 6. गेप्यमेतत् -b.

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and lethargy. It has been kept very much a secret. 10.

इति त्राटकं कर्म ॥

iti trāṭakaṃ karma ॥

Thus ends ***trāṭakakarma.***

अथ नौलीकर्म —

atha naulikarma —

naulīkarma—

इदं बाह्याभ्यन्तर[1]भेदाद्विधा ॥

idaṃ bāhyābhyantarabhedādvidhā ॥

This is of two types, external (***bāhya***) and internal (***antar***)--

तत्र बाह्यम् यथा –

tatra bāhyaṃ yathā —

Here follows the ***bāhyanauli***—

सव्यापसव्यं लघुनाभिकाव्यावर्त्तकवेगैः कृतदोर्युगः कौ ।
सम्भ्रामणं भूर्युदरस्य सर्वतो नौलीति योगे कथिता हठज्ञैः ।११।

savyāpasavyaṃ laghunābhikā-
vyāvartakavegaiḥ kṛtadoryugaḥ kau ॥
sambhrāmaṇaṃ bhūryudarasya sarvato
naulīti yoge kathitā haṭhajñaiḥ ॥ 11 ॥

Tr. One rapidly rotates the navel region all through left and right while placing the hands on the knees and bending the head down. This is *naulī*, according to experts of *haṭha*. 11.

मन्दाग्निसन्दीपनपाचनादिसन्धायिकानन्दकरी सदैव ।
अशेषदोषोपचयशोषणीव[2] हठक्रियाऽसौ जयतीह नौलिः ।१२।

mandāgnisandīpanapācanādi-
sandhāyikānandakarī sadaiva ॥
aśeṣadoṣopacayaśoṣaṇīva
haṭhakriyā'sau jayatīha naulih ॥ 12 ॥

Tr. *naulī*, which is highly valued *kriyā* of *haṭha*, stimulates weak digestion, streamlines gastric fire, brings a deep sense of wellbeing and totally removes all the disorders caused by imbalance of the three humors (*doṣas*). 12.

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1. बाह्यान्तारा –b. 2. दोषोच्चयशोषणी च –b.

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इति बाह्यनौलिकर्म ॥

iti bāhyanaulikarma ॥

Here ends ***bāhyanaulī.***

अथान्तर[1]नौलिकर्म —

athāntaranaulikarma—

āntarnaulī—

तदुक्तं हठरत्नावल्याम् -

taduktaṃ haṭharatnāvalyām —

According to ***haṭharatnāvalī —***

इडयावर्त्तवेगेन तथा पिंगलया पुनः ।

उभाभ्यां भ्रामयेदेषा ह्यन्तरा कीर्त्तिता मया ॥ इति[2] ॥ १३ ॥

iḍayāvarttavegena tathā piṅgalayā punaḥ ।

*ubhābhyāṃ bhrāmayedeṣā hyantarā kīrttitā mayā ।iti।*13।

Tr. Quick rotation (of the abdomen) like a whirlpool on both sides in the clock-wise and anti-clock-wise directions is called *antarā* by me. 13.

इत्याभ्यन्तरनौलिकर्म ॥

ityābhyantaranaulikarma ॥

Thus ends ***ābyantaranaulī.***

योगचन्द्रिकायां तु —

yogacandrikāyāṃ tu —

According to ***yogacandrikā—***

आमन्दावर्त्तवेगेन मुदा संख्यापसंख्यताम्[3] ।

नतांसो भ्रामयेदेषा नौलिर्मौलिः प्रशस्यते ॥ इति ॥ १४ ॥

āmandāvarttavegena mudā saṃkhyāpasaṃkhyatām ।

*natāṃso bhrāmayedeṣā naulirmauliḥ praśasyate ॥ iti।*14।

Tr. Bend the shoulders forward and rapidly and comfortably rotate the abdominal (recti) muscles counting in inverse and reverse manner. This forms *nauli*, appreciated as the finest of the *yoga* practices. 14.

आसमन्तात् मन्द आवर्त्तो भ्रमो यस्य वेगस्य । तेन मुदा

1. अथान्तरं –b. 2. मयेत –b. 3. सव्यापसव्यतां –a.

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आनन्देन संख्यता संख्याय भ्रमणं गणयित्वा नतस्कन्धो[1] नौलिं नालोत्थानं भ्रामयेत् ॥ १५ ॥

āsamantāt manda āvarto bhramo yasya vegasya । tena mudā ānandena saṃkhyatā saṃkhyāya bhramaṇaṃ gaṇayitvā nataskandho nauliṃ nālotthānaṃ bhrāmayet ॥ 15 ॥

Tr. All round rotation of the abdominal (recti) muscles in a rapid fashion for several times, while keeping the shoulders bent forward. This *mudrā* brings joy. 15.

अथ कपालभाथिकर्म—

atha kapālabhāthikarma—

kapālabhāthi—

या लौहकारस्य सुभस्त्रिकेव[2] सुसम्भ्रमौ रेचकपूरकौ च ।
सव्यापसव्यं परिवर्त्तनेन[3] नासापुटेस्नस्तु कपालभाथी[4] ॥ १६ ॥

yā lauhakārasya subhastrikeva
susambhramau recakapūrakau ca ।
savyāpasavyaṃ parivarttanena
nāsāpuṭesnastu kapālabhāthī ॥ 16 ॥

Tr. One imitates the movements of the bellows of a blacksmith and inhales and exhales rapidly using the left and right nostrils changing alternatively. This is *kapālabhāthī*. 16.

Note: Here *kapālabhāti* requires the use of alternative nostrils. This can be done in two ways:

1) By closing the right nostril with the right thumb, inhale quickly through the left nostril. Then suddenly close the left nostril with the last two fingers and removing the thumb, exhale rapidly through the right nostril. Repeat this process to the capacity. Then practice inhalations and exhalations through the nostrils interchanged. Close the left nostril with the last two fingers and inhale through the right nostril. Quickly closing the right nostril with the thumb and removing the last two fingers exhale rapidly through the left nostril. Repeat these inhalations and exhalations to the capacity. *brahmānanda*, the commentator of *haṭhapradīpikā* describes this process used in *bhastrikā prāṇāyāma.*

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1. ततस्कन्धो –a. 2. सुभास्विके –b. 3. परिवर्त्ततेन –b. 4. नासापुटे स्नस्नुकपानभाथी –b.

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2) With the other method, inhale rapidly through the left nostril by closing the right with the thumb and exhale quickly through the right nostril by closing the left. Again inhale through right nostril and quickly closing the right, exhale through the left nostril. Repeat this process to the capacity. 16.

नासापुटौ अंगुष्ठानामिकाभ्यां धृत्वा वायुमधोर्ध्वं कुर्याद् । एषा[1] कपालभाथीत्युच्यते[2] इति कफामरसमलशोषिण्युष्मावात[3]पीडाघ्नी[4] । कपालभाथी कर्माष्टकायास्तसमस्तकोष्ठान्तः स्थातिभेदः । कफदोषसंघे प्राणावरोधो विहितः । सुसिद्धकेवलसाधकस्याश्रमतः सुखेन ॥ १७ ॥

nāsāpuṭau aṅguṣṭhānāmikābhyāṃ dhṛtvā vāyumadhordhvaṃ kuryāt । eṣā kapālabhāthītyucyate iti kaphāmarasamalaśoṣiṇyuṣmāvātapīḍāghnī । kapālabhāthī karmāṣṭakāyāstasamastakoṣṭhāntaḥ sthātibhedaḥ । kaphadoṣasaṅghe prāṇāvarodho vihitaḥ । susiddhakevalasādhakasyāśramataḥ sukhena ॥ 17 ॥

Tr. One plugs the nostrils alternately with ring and thumb fingers and inhales and exhales. This is *kapālabhātī* which removes phlegm, toxins *(āma)*, disorders in plasma (*rasa*), impurities, *uṣmāvāta* (heat in the body), pain. This is one of the eight *karmas* (recommended for purification) of the body. Phlegmatic accumulation obstructs the free flow of *prāṇa*, hence this is recommended. A diligent *sādhaka* can master it well easily. 17.

प्राणायामाद् यान्ति नाशं[5] मलाः स्वं
प्राणायामौर्वी[6] मलौघाब्धिशोषी ॥
अस्मात् प्राणायामतः सर्वसिद्धिः
कर्माण्यष्टावत्र गौणानि मन्ये ॥ १८ ॥

prāṇāyāmād yānti nāśaṃ malāḥ svaṃ
prāṇāyāmaurvī malaughābdhiśoṣī ॥
asmāt prāṇāyāmataḥ sarvasiddhiḥ
karmāṇyaṣṭāvatra gauṇāni manye ॥ 18 ॥

Tr. Practice of *prāṇāyāma* removes all the morbidities. Even the multitude of the impurities can be cleansed with the

1. कुर्यादेवा –b. 2. भाथीमुच्यते –b. 3. शोषिरायुस्मा –b. 4. घ्नी –b. 5. नाशां –b. 6. यामौर्वी -b.

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finest techniques of *prāṇāyāma*. Therefore, (it is said that) *prāṇāyāma* brings all round success. I consider other eight *karmas* as secondary. 18.

ब्रह्मादयोऽपि त्रिदशाः पवनाभ्यासतत्पराः ।
तेन सिद्धिं गता योगे तस्मात् पवनमभ्यसेत् ॥ १९ ॥

brahmādayo'pi tridaśāḥ pavanābhyāsatatparāḥ ।
tena siddhiṃ gatā yoge tasmāt pavanamabhyaset ॥ 19 ॥

Tr. Even the deities like *brahmā* and others attained perfection through the consistent practice of `*prāṇāyāma*. Therefore, one should practise *prāṇāyāma*. 19.

॥ इति हठतत्त्वकौमुद्यामष्टकर्मोद्योतः ॥

॥ iti haṭhatatvakaumudyāmaṣṭakarmodyotaḥ ॥

Here ends the chapter of *aṣṭakarma*
of *haṭhatatvakaumudī*.

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Chapter—9

अथ मेरुचालनप्रकारः —

atha merucālanaprakāraḥ —

Method of *merucālana*—

स्थित्वा सिद्धे स्वस्तिके वा सक्थियुग्मे करद्वयम् ।
संस्थाप्य पृष्ठदण्डं स्वं विधाय[1] प्रोन्नतं समम् ॥ १ ॥

sthitvā siddhe svastike vā
sakthiyugme karadvayam ॥
saṃsthāpya pṛṣṭhadaṇḍaṃ svaṃ
vidhāya pronnataṃ samam ॥ 1 ॥

Tr. Assume *siddha* or *svastika* posture. Place the pair of hands on the thighs. Keep the backbone upright and well aligned. 1.

तिर्यङ् मन्यामधः कृत्वा प्रमृज्य स्कन्धयुग्मकम् ।
नेत्रे निमील्य वदनमामुद्य[2] प्राक् सुसाधकः ॥ २ ॥

tiryaṅ manyāmadhaḥ kṛtvā pramṛjya skandhayugmakam
netre nimīlya vadanamāmudya prāk susādhakaḥ ॥ २ ॥

Tr. Bend the neck downwards by adjusting the shoulders. *sādhaka* keeps the eyes closed and the face composed. 2.

ग्रीवां किञ्चित् कण्ठसक्तां जालबन्ध[3]वदानताम् ।
कृत्वाऽसकृद्दक्षभागे[4] चालयेत्तां भृशं दृढम् ॥ ३ ॥

grīvāṃ kiñcit kaṇṭhasaktāṃ jālabandhavadānatām ।
kṛtvā'sakṛddakṣabhāge cālayettāṃ bhṛśaṃ dṛḍham ॥ 3 ॥

पञ्चाशद्वारकं[5]५० दक्षे वामभागेऽनु चालयेत् ।
आनाभ्युरः[6]पृष्ठकटितुन्दचालो यथा भवेत् ॥
तथाभिचालयेद् ग्रीवां[7] मेरुचालोऽयमीरितः ॥४ ॥

pañcāśadvārakaṃ dakṣe vāmabhāge'nu cālayet ।
ānābhyuraḥpṛṣṭhakaṭitundacālo yathā bhavet ॥
tathābhicālayed grīvāṃ merucālo'yamīritaḥ ॥ 4 ॥

Tr. Bend the neck against the throat like one does in *jālandhara-bandha*. Then move (the neck) firmly for 50 times on the right and then 50 times on the left in such a manner that

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1. दण्डं विधाय –b. 2. मामुख –b. 3. जालवान्ध –a. 4. सकृदक्ष्यभागे –b. 5. पञ्चाद्धारकं –b. 6. अनाभ्युरः -a. 7. चालयेद्ग्रीवां –b.

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upto navel including back, waist and abdomen would shake well. Similarly, rotate the neck. This is called *merucālana*. 2-4.

कटिपृष्ठसमीरघ्नः कण्ठस्थकफनाशनः ।
कोष्ठवक्षोगतं[1] मरुत् कफरोगहरः परम् ॥ ५ ॥
kaṭipṛṣṭhasamīraghnaḥ kaṇṭhasthakaphanāśanaḥ ।
koṣṭhavakṣogataṃ marut kapharogaharaḥ param ॥ 5 ॥

सुषुम्णा ऋजुतां[2] धत्ते कुण्डलीक्षोभदस्तथा ।
नाडीसंघश्लथकर[3] आश्रमान्तं भजेदमुम् ॥ ६ ॥
suṣumṇā ṛjutāṃ dhatte kuṇḍalīkṣobhadastathā ।
nāḍīsaṅghaślathakaraṃ āśramāntaṃ bhajedamum ॥ 6 ॥

Tr. This removes the air (*vāta* disorders) from the waist and back and phlegmatic disorders from the throat. *vāta* (disorder) is relieved from the intestine and the chest. It entirely cures the phlegmatic disorders. *suṣumnā* becomes straight, *kuṇḍalī* is stimulated and the entire network of the *nāḍis* is stirred. One should practise this till one gets tired. 5-6.

॥ इति प्राणायामारम्भे मेरुचालनम् ॥
॥ *iti prāṇāyāmārambhe merucālanam* ॥

Thus ends *merucālana* as a preparatory to *prāṇāyāma*.

अथ चक्रीबन्धः[4] –
atha cakrībandhaḥ —
cakrībandha—

प्रसार्याघ्रिद्वन्द्वं[5] प्रथममवनौ साधु च समं
कराभ्यामर्ध्वोरुयुगलकम्[6] अथाऽस्पृश्य पदयोः[7] ॥
तलसुद्योत्तान[8]श्चरणयुगम् उन्नाम्य प्रागिति[9]
स्वमूर्ध्नोर्वेगेनोपरि[10] मुहूरलं भूरि विभृयात् ॥ ७ ॥
prasāryāṅghridvandvaṃ prathamamavanau sādhu ca samaṃ
karābhyāmardhvoruyugalakaṃ athā'spṛśya padayoḥ ॥
talasudyottānaścaraṇayugam unnāmya prāgiti
svamūrdhnorvegenopari muhūrlaṃ bhūri vibhṛyāt ॥ 7 ॥

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1. वक्ष्योगत –b. 2. रुजुतां –b. 3. संघम्लथकर –a. 4. वक्रीबन्धः -b. 5. प्रसार्या घिद्वन्द्व –b. 6. मामर्घोरुयुगुलकम् -b. 7. अथाऽष्टश्यपदयोः -b. 8. सुस्वोतानाश -b. 9. स्वगिति –b. 10. स्वमूर्भोर्वेगेनोपरि –b.

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Tr. Sit with legs extended. With the hands hold the feet half-way. Raise up the feet and stretch them up over the head speedily and repeatedly. 7.

समुन्नतस्फिक् ननु चक्रवत् क्षिपेद् विधाय[1] पाणिद्वयमूर्ध्वमुच्चैः ।
श्रमावधीमं मुहूरभ्यसेद् दिने चक्र्याख्यबन्धं सकलामयघ्नम्[2] ॥८॥

samunnatasphik nanu cakravat kṣiped
vidhāya pāṇidvayamūrdhvamuccaiḥ ॥
śramāvadhīmaṃ muhūrabhyased dine
cakryākhyabandhaṃ sakalāmayaghnam ॥ 8 ॥

Tr. Raise the buttocks and rotate them like a wheel speedily with the help of the hands. Practice this until fatigue sets in. This is called *cakrībandha* which removes all the disorders. 8.

चक्रीबन्धः[3] कुण्डलीक्षोभकारी तानं नाभौ संविधत्ते तथैव ।
अग्नेर्दीप्तिं नाडीसंघश्लथत्वं कुर्यादामाजीर्णशूलादिनाशम् ॥ ९ ॥

cakrībandhaḥ kuṇḍalīkṣobhakārī
tānaṃ nābhau saṃvidhatte tathaiva ॥
agnerdīptiṃ nāḍīsaṅghaślathatvaṃ
kuryādāmājīrṇaśūlādināśam ॥ 9 ॥

Tr. *cakrībandha* agitates the *kuṇḍalinī*, pulls up the navel, enhances gastric fire, network of the *nāḍīs* is made supple and it alleviates toxicity, indigestion and severe pain. 9.

इति चक्रीबन्धः ॥

iti cakrībandhaḥ ॥

Thus ends ***cakrībandha.***

अथ तानाभ्यासः —

atha tānābhyāsaḥ —

tānābhyāsa follows—

नाभौ चरेदंगुलपञ्चकोपरि हृदोऽधरे तानमलं मुहूर्मुहूः ।
सुखासने नाभिमभिप्रपश्यतो धृत्वा करौ वस्तिगतौ मिलित्वा ।१०।

nābhau caredaṅgulapañcakopari
hṛdo'dhare tānamalaṃ muhūrmuhūḥ ॥
sukhāsane nābhimabhiprapaśyato
dhṛtvā karau vastigatau militvā ॥ 10 ॥

1. चक्रवात् क्षेपेद्विधाय –b. 2. मपद्म –b. 3. वक्रीबन्ध –b.

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परस्परं[1] यः समपृष्ठ[2]दण्डमन्याशिरः सन्ततमादरेण ।
प्राणः प्रतीचीनपथं हि तस्य यात्याशु कन्दश्चलतीश्वरी च ॥११॥

parasparaṃ yaḥ samapṛṣṭhadaṇḍa-
manyāśiraḥ santatamādareṇa ॥
prāṇaḥ pratīcīnapathaṃ hi tasya
yātyāśu kandaścalatīśvarī ca ॥ 11 ॥

Tr. Assume *sukhāsana*. Repeatedly pull the region five digits above the navel and below the chest, while staring at the navel and placing the hands on the pelvis. One should carefully keep back, spine, neck and head consistently erect. Thus *prāṇā* moves in the posterior path (*suṣumnā)* and *kuṇḍalinī* soon leaves *kanda*. 10-11.

युग्मम्--
yugmam--
A *śloka* follows--

अथवा केवलं तानमभ्यसेन् नाभिमण्डले ।
असकृत् प्रत्यहं धीरः कन्दक्षोभकरं मुनेः ॥ १२ ॥

athavā kevalaṃ tānamabhyasen nābhimaṇḍale
asakṛt pratyahaṃ dhīraḥ kandakṣobhakaraṃ muneḥ ॥12॥

Tr. A wise should daily practise *tāna* alone at the navel region repeatedly which agitates the *kanda*. 12.

इति तानाभ्यासः ॥
iti tānābhyāsaḥ ॥
Thus ends *tānābhyāsa.*
अथ चारणा –
atha cāraṇā —
***cāraṇā* follows—**
तदुक्तं सिद्धान्तशेखरे –
taduktaṃ siddhāntaśekhare —
According to *siddhāntaśekhara*—

अनुलोमविधानाभ्यां[3] चारणांगभ्रमो भवेत् ।
दशधा१० चारणा मुख्या जघन्यान्या स्मृता बुधैः[4] ॥ १३ ॥

1. परस्पर –b. 2. समं पृष्ठ –b. 3. विलोमाभ्यां –siddhāntaśekhara-ch.15.
4. जघन्या बहुधा मता –siddhāntaśekhara-ch.15.

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anulomavidhānābhyāṃ cāraṇāṅgabhramo bhavet ।
daśadhā cāraṇā mukhyā jaghanyānyā smṛtā budhaiḥ ।13।

Tr. *cāraṇā* is movement of the limbs which is practised on both sides. Chiefly there are ten *cāraṇās.* According to the adepts, others are *jaghanyā* (of less importance). 13.

शिरोजठरदोर्दण्डचरण[1]द्वितयं तथा ।
उरूजानुयुगं चैषां चारणा दशधा मता[2] ॥ १४ ॥
śirojaṭharadordaṇḍacaraṇadvitayaṃ tathā ।
urūjānuyugaṃ caiṣāṃ cāraṇā daśadhā matā ॥ 14 ॥

Tr. Ten types of *cāraṇās* involve head, stomach, hands, pair of the legs, pairs of thighs and knees. 14.

मणिबन्धौ पदेंऽगुल्यः सन्धयोऽन्ये च[3] देहगाः ।
जघन्या चारणा तेषां मुख्यमुख्यतया ततः ॥ १५ ॥
maṇibandhau pade'ṅgulyaḥ sandhayo'nye ca dehagāḥ ।
jaghanyā cāraṇā teṣāṃ mukhyamukhyatayā tataḥ ॥ 15 ॥

Tr. Wrist joints, feet, toes and other joints in the body are prominent ones in *jaghanyā cāraṇā.* 15.

नृत्यरूपं[4] शिवं ध्यात्वा[5] चारणामाचरेद् बुधः[6] ।
हृदं संस्पृष्टत्यस्पर्श[7]सहितं हि विधाय च[8] ॥ १६ ॥
nṛtyarūpaṃ śivaṃ dhyātvā cāraṇāmācared budhaḥ ।
hṛdaṃ saṃspṛṣṭatyasparśasahitaṃ hi vidhāya ca ॥ 16 ॥

Tr. A wise undertakes the practice of *cāraṇā* meditating on *śiva's* dancing form. One rotates the head while touching the chest. One touches the heart (chest) in a manner as if not touched. 16.

Note: after this verse we come across the following additional verses in the MS. of *siddhāntaśekhara* which present a complete technique of *cāraṇā.*

अप्रदक्षिणतः पूर्वं दशधा च प्रदक्षिणम् ।
उदरं भ्रामयेत्तद्वद् भुजौ कूर्परकावपि ॥

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1. कूर्पर –siddhāntaśekhara-ch.15. 2. मतां –b. 3. न –b. 4. नृत्यमूर्तिं – siddhāntaśekhara-ch.15. 5. ध्यायं –siddhāntaśekhara-ch.15. 6. सुधीः -siddhāntaśekhara-ch.15. 7. संस्पृष्टसस्पर्श -b. 8. हि विदृतय च –b, in siddhāntaśekhara we get भ्रामयेच्छिरः .

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प्रतिलोम्यानुलोम्येन दशधोरू च जानुनी ।
पञ्चधा मणिबन्धांघ्रि भ्रामयेत्प्रतिवासरम् ॥
चारणं शतसंख्यातं मुख्या सा नो तदूर्ध्वतः ॥
apradakṣiṇataḥ pūrvaṃ daśadhā ca pradakṣiṇam ।
udaraṃ bhrāmayettadvad bhujau kūrparakāvapi ॥
pratilomyānulomyena daśadhorū ca jānunī ।
pañcadhā maṇibandhāṅghri bhrāmayet prativāsaram ॥
cāraṇaṃ śatasaṃkhyātaṃ mukhyā sā no tadūrdhvataḥ ॥

Rotate the abdomen in clock-wise and anti-clock-wise manner for ten times (each). Similarly, move the shoulders and the elbows. Rotate the thighs and knees in reverse and inverse manner. Rotate the wrist and the feet for five times everyday. A wise should practice these daily as recommended. *cāraṇā* practised for hundred times or more make it an effective practice. 16.

शतार्धं च तदर्धं च जघन्यादिषु चारणा ।
चारणादाचरेदेवं प्रतिमासत्रयावधि[1] ॥ १७ ॥
śatārdhaṃ ca tadardhaṃ ca jaghanyādiṣu cāraṇā ।
cāraṇāmācaredevaṃ pratimāsatrayāvadhi ॥ 17 ॥

Tr. The *jaghanyā cāraṇās* should be practised fifty or twenty-five times (a day) for three months. 17.

आसनान्यभ्यसेदेवं योग्यः[2] स्यान्नाडिशोधने ।
वरं[3] रोगोपशमनं वायुवह्निप्रबोधनम् ॥ १८ ॥
āsanānyabhyasedevaṃ yogyaḥ syānnāḍiśodhane ।
varaṃ rogopaśamanaṃ vāyuvahniprabodhanam ॥ 18 ॥

Tr. If the *āsanas* are practised in such a manner, one becomes prepared for the purification of the *nāḍīs*. It is excellent in alleviating the diseases. *prāṇa* and (bodily) heat are enriched. 18.

लघुरोगोपशमनं वह्नि[4]वायुप्रबोधनम् ।
लघुत्वमायुषो वृद्धिरपमृत्युजयस्तथा ॥ १९ ॥
laghurogopaśamanaṃ vahnivāyuprabodhanam ।
laghutvamāyuṣo vṛddhirapamṛtyujayastathā ॥ 19 ॥

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1. तपावधि –b. 2. योगी –siddhāntaśekhara-ch.15. 3. बलं – siddhāntaśekhara-ch.15. 4. वाह्नि –b.

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Tr. Minor diseases are also cured and (bodily) heat and *prāṇa* are stimulated. One feels light. Life span is enhanced. Premature death is prevented. 19.

एवमादीनि जायन्ते चारणां चरतः[1] सदा ॥ इति ॥

evamādīni jāyante cāraṇāṃ carataḥ sadā ॥ iti ॥

Tr. Regular practice of *cāraṇā* brings about all these and other benefits.

इति चारणा ॥

iti cāraṇā ॥

Thus ends *cāraṇā.*

॥ इति हठतत्वकौमुद्यां प्राणायामपूर्वांग[4] साधनविध्युद्योतः ॥

॥ iti haṭhatatvakaumudyāṃ
prāṇāyāmapūrvāṅgasādhanavidhyudyotaḥ ॥

Thus ends the chapter containing preliminary practices of *prāṇāyāma* in *haṭhatatvakaumudī.*

1. वरतः -b. 2. पूर्वागस्य –b.

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Chapter—10

अथ कुम्भकसंग्रहसमासः —

atha kumbhakasaṃgrahasamāsaḥ —

Description of the group of *kumbhakas*—

तत्रादौ कुम्भकाष्टकम्[1] —

tatrādau kumbhakāṣṭakam —

First of all the eight *kumbhakas*—

तृषादाहपित्तश्रमघ्नीं[2] च सीत्कां
भजेच्छीतलीं साधको वा सदैव ॥
ज्वरादौ तथा ग्रीष्मकालेऽथ हैमे
बुधः सूर्यभेदं कफे मारुते च ॥१॥

tṛṣādāhapittaśramaghnīṃ ca sītkāṃ
bhajecchītalīṃ sādhako vā sadaiva ॥
jvarādau tathā grīṣmakāle'tha haime
budhaḥ sūryabhedaṃ kaphe mārute ca ॥ 1 ॥

Tr. A *sādhaka* should always practise *sītkā* or *śītalī* which would pacify thirst, burning, acidity and relieve fatigue. These may be practised on the onset of fever, or in summer. A wise would do well by practising *sūryabheda* in the winter or when affected by phlegmatic or *vāta* disorders. 1.

बहुगदाकलितोऽप्यबलो मुनिः पवनसन्धरणाभ्यसनाद् भृशम्[3]
न मनुते शमनाद्दमनं मनाग्गतभयो[4] भुवि संयतमानसः ॥ २ ॥

bahugadākalito'pyabalo muniḥ
pavanasandharaṇābhyasanād bhṛśam ॥
na manute śamanāddamanaṃ manāg-
gatabhayo bhuvi saṃyatamānasaḥ ॥ 2 ॥

Tr. A *muni* who is enfeebled by host of diseases can quickly alleviate them through the *prāṇāyāma* practices. Rather than suppressing them he should pacify them, remaining fearless and keeping the balance of mind. 2.

विधिवदनिशस[5]मीरणप्ररोधै[6]र्वपुषि शिरावलये विशोधितेऽन्तः ।
विशति मरुदरं[7] महापथास्ये हठं विना भुजगी मुखं ह्यडपास्य॥३।

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1. कुम्भाष्टकम् -b. 2. तृषादाहीपतभ्रमघ्नी –b. 3. भ्यसनाभृशं –b. 4. मनागातभायो –b. 5. विधिवदुतिस –a. 6. प्रदोध –a. 7. मरुऽरं –b.

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vidhivadaniśasamīraṇaprarodhair-
vapuṣi śirāvalaye viśodhite'ntaḥ ॥
viśati marudaraṃ mahāpathāsye
haṭhaṃ vinā bhujagī mukhaṃ hya'pāsya ॥ 3 ॥

Tr. Prolonged practice of *prāṇāyāma* in the manner prescribed renders the tubular vessels of the body *(śirās)* purified internally which facilitates the forceful entrance of *marut* into the mouth of the *bhujagī (kuṇḍalinī)*. 3.

यदा मारुतो मध्यसञ्चारदक्षः[1]
तदा चित्तमेतन्मुनेः स्थैर्यमेति ॥
मनःस्थैर्यमुक्तोन्मनीं या दशा सा
हृदः[2] स्यात् तदा शाम्भवीसिद्धिदास्य ॥ ४ ॥

yadā māruto madhyasañcāradakṣaḥ
tadā cittametanmuneḥ sthairyameti ॥
manaḥsthairyamuktonmanīṃ yā daśā sā
hṛdaḥ syāt tadā śāṃbhavīsiddhidāsya ॥ 4 ॥

Tr. When *marut* freely courses through the middle path *(suṣumnā)*, a *muni*, then gets his mind stable. Stability of the mind results into the attainment of *unmanī* state which then leads to Bliss and successful attainment of *śāmbhavī*. 4.

तत्सिद्धये साधुविधानविज्ञा
कुर्वन्ति धीरा विविधांश्च कुम्भकान् ॥
विचित्र[3]कुम्भाभ्यसनाद् विचित्रां
सुसाधकाः सिद्धिगणान् भजन्ति[4] ते ॥ ५ ॥

tatsiddhaye sādhuvidhānavijñā
kurvanti dhīrā vividhāṃśca kumbhakān ॥
vicitrakumbhābhyasanād vicitrāṃ
susādhakāḥ siddhigaṇān bhajanti te ॥ 5 ॥

Tr. For that success, the wise adepts of *yoga* practise various *kumbhakas*. The wise *sādhakas* attain host of supernatural powers through the practice of various amazing *kumbhakas*. 5.

अथ सूर्यभेदनकुम्भकः —

atha sūryabhedanakumbhakaḥ —

1. दक्ष्य –b. 2. स्यद्यदः -b. 3. विचित्रं –b. 4. भजति –b.

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sūryabhedanakumbhaka—

बद्ध्वा वज्रासनं प्राग्नुपवनमुपाकृष्य बाह्याभिवाहम्
मन्दं मार्त्तण्डनाड्यां तदनुकचनखाग्रान्तमाकुम्भयेच्च ॥
रुद्धे नाड्ये यातं[1] पवनमनुशनैः रेचयेदेतदुक्तं[2]
वातघ्नं भालसंशोधनमसकृदहो सूर्यभेदं विधेयम् ॥ ६ ॥

baddhvā vajrāsanaṃ prāganupavanamupākṛṣya bāhyābhivāhaṃ
mandaṃmārtaṇḍanāḍyāṃ tadanukacanakhāgrāntamākumbhayecca
ruddhe nāḍye yātaṃ pavanamanuśanaiḥ recayedetaduktaṃ
vātaghnaṃ bhālasaṃśodhanamasakṛdaho sūryabhedaṃ
vidheyam ॥ 6 ॥

Tr. First adopt *vajrāsana*, slowly draw the (external) air in through the right nostril and retain it to feel its sensation at the fillet of hair and tip of the nails. When the *prāṇa* is held (in this manner) it moves to the *nāḍīs* and then one should gently exhale. This is said to be removing the disorders caused due to *vāta*, cleanses the forehead (frontal sinus). This *sūryabhedana* should be practised several times. 6.

इति कफवातरोगकृमिदोषशैत्यविकारहर उष्णवीर्यः[3] सूर्यभेदकुम्भकः ॥

iti kaphavātarogakṛmidoṣaśaityavikārahara uṣṇavīryaḥ sūryabhedakumbhakaḥ ॥

Thus ends *sūryabheda-kumbhaka* which generates heat and relieves of phlegm, *vāta*, worm and cold.

अथोज्जायी[4]कुम्भकः —

ujjāyī kumbhaka—

आस्यं संयम्य नासापुटयुगसुषिराभ्यां समाकृष्य वायुं
मन्दं मन्दं यथासौ लगति गलतटादाहृदन्तः सशब्दः[5] ॥
रुद्ध्वा केशान्त्रखाग्रावधि पवनममुं रेचयेद्वामनाड्या
प्रोक्तोज्जायीति[6] कुम्भः कफगददलनो दीप्ति[7]कृज्जाठराग्नेः ।७।

āsyaṃ saṃyamya nāsāpuṭayugasuṣirābhyāṃ samākṛṣya vāyuṃ
mandaṃ mandaṃ yathāsau lagati galataṭādāhṛdantaḥ saśabdaḥ ।

1. रुद्धं नाड्योदयातं –b. 2. रेचयततदुक्तं –a. 3. ऊष्मवीर्यः -b. 4. अथोन्नायी – b. 5. सशष्टवः -b. 6. न्नायीति –b. 7. दीति –b.

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ruddhvā keśānnakhāgrāvadhi pavanamamuṃ recayedvāmanāḍyā proktojjāyīti kumbhaḥ kaphagadadalano dīptikṛjjāṭharāgneḥ ॥ 7 ॥

Tr. Close the mouth. Slowly suck the air through both the nostrils causing sonorous sound at the (root of the) throat upto the chest and retain it so long as to feel its sensation upto the tip of the hair and nails. Now draw the air out through the left nostril. This is called *ujjāyī kumbhaka*, which cures hosts of phlegmatic disorders and stimulates the gastric fire. 7.

एष उज्जायिका[1]ख्यस्तु कुम्भो भृशं
धातुलीनामयध्वंस[2]दावानलः ॥
गच्छता तिष्ठता योगिना सेवितो
वृद्धनाडीनताम्बूदर[3]ध्वंसनः ॥८॥

eṣa ujjāyikākhyastu kumbho bhṛśaṃ
dhātulīnāmayadhvaṃsadāvānalaḥ ॥
gacchatā tiṣṭhatā yoginā sevito
vṛddhanāḍīnatāmbūdaradhvaṃsanaḥ ॥ 8 ॥

Tr. This *ujjāyī kumbhaka* soon purifies the morbidities of the bodily constituents with the heat generated (by it). When a *yogī* undertakes this practice all the time, he destroys (the impurities) of the large intestines (*vṛddha-nāḍīs*), dropsy and abdominal disorders. 8.

उज्जायीसूर्यभेदौ द्वौ कुम्भावुष्णौ[4] स्मृतौ मुनेः ।
चिद्रूपोष्मांशुधमनीविषवाहतया[5] तनौ ॥ ९ ॥

ujjāyīsūryabhedau dvau kumbhāvuṣṇau smṛtau muneḥ ।
cidrūpoṣmāṃśudhamanīviṣavāhatayā tanau ॥ 9 ॥

Tr. *ujjāyī* and *sūryabheda* are the two *kumbhakas* which are considered heat generating. The ray of heat generated in the body removes the toxicity from the tubular vessels in the body of a *muni*. 9.

इत्युज्जायीकुम्भकः ॥

ityujjāyīkumbhakaḥ ॥

Here ends *ujjāyī kumbhaka*.

---

1. एष उन्नायिका –b. 2. लीनामपध्वं –a. 3. ततम्बूदर –a. 4. वुष्मौ –b. 5. वाहनपा –b.

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अथ सीत्काकुम्भकः –

atha sītkākumbhakaḥ –

***sītkākumbhaka* follows–**

सीत्कां दद्यान् मुखेन[1] प्रथममनुविजृम्भां च[2] नासापुटाभ्यां
नित्याभ्यासप्रयोगादिति भवति नरः कामदेवो द्वितीयः ॥
निद्रालस्यक्षुधातृट्रहित[3] इह चरेद्योगिनीचक्रसेव्यः[4]
सृष्टेः संहारकारी विहरति स सदोपद्रवो न पृथिव्याम् ॥१०॥

sītkāṃ dadyān mukhena prathamamanuvijṛmbhāṃ ca nāsāpuṭābhyāṃ
nityābhyāsaprayogāditi bhavati naraḥ kāmadevo dvitīyaḥ ॥
nidrālasyakṣudhātṛtrahita iha caredyoginīcakrasevyaḥ
sṛṣṭeḥ saṃhārakārī viharati sa sadopadravo na pṛthivyām ॥ 10 ॥

Tr. One sucks the air through the mouth making a hissing sound (*sīt*) and thereafter exhales through the nostrils. A regular practice makes a man second to cupid. It removes sleep, lethargy, hunger and thirst. He is favoured by the group of *yoginīs* (deities), becomes a creator and destroyer and moves on the earth without trouble. 10.

सुधास्रावि शिरारन्ध्रतालु स्पृष्ट्वामृतं[5] मरुत् ।
हिमो जिह्वाग्रयुक् शीतल्येव सीत्कार्य ऽतो ऽरुजा ॥ ११ ॥

sudhāsrāvi śirārandhratālu spṛṣṭvāmṛtaṃ marut ।
himo jihvāgrayuk śītalyeva sītkārya'to'rujā ॥ 11 ॥

Tr. As the *prāṇa* touches the aperture above the upper palate, the ambrosia secretes from the *śirās* (tubular vessels). The tongue turns cool. The practice of *sītkārī* is like *śītalī* which brings wellness. 11.

इति पित्तज्वरदाहतृषादौ सीत्कार[6]कुम्भकः॥

iti pittajvaradāhatṛṣādau sītkārakumbhakaḥ ॥

Thus ends *sītkākumbhaka* recommended for acidity, fever, burning sensation and thirst etc.

अथ भस्त्रिकाकुम्भकः[7] –

atha bhastrikākumbhakaḥ –

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1. सीत्कादयान्मुखे –b. 2. विजृम्भाव –b. 3. तृटिरहित –b. 4. सोधु –b. 5. स्पृष्टश्चऽमरत –b. 6. सीत्का –b. 7. भस्त्रिका –b.

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bhastrikā kumbhaka follows—

स्थित्वाब्जे[1] समकन्धरोदरतनुः संयम्य यत्नान् मुखं
घ्राणेनाशु[2] सुपूर्य संश्लिषति[3] हृत्कण्ठे कपालावधि ॥
सम्यग् धृतं[4] यया[5] विरिच्य पुनरप्यापूर्य वेगादनु
हृत्य प्रावधि के[6]वलं पुनरपि त्यक्त्वा पुनः पूरयेत् ॥१२॥

sthitvābje samakandharodaratanuḥ saṃyamya yatnān mukhaṃ
ghrāṇenāśu supūrya saṃśliṣati hṛtkaṇṭhe kapālāvadhi ॥
samyag dhṛtaṃ yayā viricya punarapyāpūrya vegādanu
hṛtya prāvadhi kevalaṃ punarapi tyaktvā punaḥ pūrayet ॥ 12 ॥

Tr. Adopt *padmāsana* and keep the shoulders, abdomen and the trunk erect. Carefully keep the mouth closed. Rapidly inhale through the nostrils making a friction from the heart (chest), throat and upto the forehead and hold to the capacity. Again rapidly inhale with the same nostril through which exhaled, upto the chest with force and again exhale and inhale repeatedly. 12.

इत्थं शश्वदुपाचरेदिति[7] यथा भस्त्रेव संचालयेद्
देहस्थं पवनं तथैव मतिना सञ्चालयेद्[8] बुद्धिमान् ॥
श्रान्तिः स्याद् तु यदा तदा निजतनौ सूर्येण संरेचयेत्
पूर्णं स्वोदरमाकलय्य मरुता मन्दं तथा पूरयेत् ॥१३॥

itthaṃ śaśvadupācarediti yathā bhastreva sañcālayed
dehasthaṃ pavanaṃ tathaiva matinā sañcālayed buddhimān ॥
śrāntiḥ syād tu yadā tadā nijatanau sūryeṇa saṃrecayet
pūrṇaṃ svodaramākalayya marutā mandaṃ tathā pūrayet ॥ 13 ॥

Tr. In this manner, a wise should practise it continuously, moving the bodily air like a bellows with full attention. When tired, the wise should exhale through right nostril and then slowly fill up the whole cavity with air fully. 13.

नासामध्यममन्तरेण सुदृढं सतर्जनीभ्यां ततः
कुम्भं पूर्ववदाविधाय पवनं तं रेचयेद्वामया ॥
भस्त्राख्यः खलु कुम्भकः स्यति कफं पित्तं समीरं
सुषुम्णांगस्थं दुःकफमग्निदस्त्रिगुणजग्रन्थित्रयोद्भेदकः ॥ १४ ॥

1. स्थित्वाऽज्वे –b.2. घ्राणेवाय्यु –b. 3. संश्लिष्यति –b. 4. सम्यदृधन्त –a. 5. यथा–b. 6. शर्वाधके–b. 7. शश्वऽयाचरेदिति–b. 8. स्तंचालयेद् -b.

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nāsāmadhyamamantareṇa sudṛḍhaṃ satarjanībhyāṃ tataḥ kumbhaṃ pūrvavadāvidhāya pavanaṃ taṃ recayedvāmayā । bhastrākhyaḥ khalu kumbhakaḥ syati kaphaṃ pittaṃ samīraṃ suṣumṇāṅgasthaṃ duḥkaphamagnidastriguṇajagranthitrayodbhedakaḥ ॥14॥

Tr. Then holding the nostrils firmly with fingers (index), one should retain the air as said before and then exhale through the left nostril. This is *bhastrā kumbhaka.* This removes the disorders caused by phlegm, bile *(pitta)* and air (*vāta*) and also the tough phlegmatic obstructions in the *suṣumnā.* This enhances (bodily) fire, brings (balance among) the three *guṇas* by piercing through the three *granthis.* 14.

इति सर्वदोषमलशोषणः सर्वपीडाहर आमाजीर्णजारणो भस्त्रिकाकुम्भकः ॥

iti sarvadoṣamalaśoṣaṇaḥ sarvapīḍāhara āmājīrṇajāraṇo bhastrikākumbhakaḥ ॥

Here ends *bhastrikā kumbhaka*, which dries up impurities caused by three bodily humours, alleviates all sufferings and digests the undigested food caused by *āma* (toxins).

अथ शीतलीकुम्भकः —

atha śītalīkumbhakaḥ —

***śītalī kumbhaka* follows—**

आकृष्याकृष्य वायुं भृशमति प्राग्वच्चाकृष्य बद्ध्वा लघु ।
सुरसकृद् रेचकपूरकाभ्यां कुम्भोऽयं चान्तरंगकः ॥ इति ॥१५॥

ākṛṣyākṛṣya vāyuṃ bhṛśamati
prāgvaccākṛṣya baddhvā laghu ॥
surasakṛd recakapūrakābhyāṃ
kumbho'yaṃ cāntaraṅgakaḥ ॥ iti ॥ 15 ॥

Tr. One should very forcefully draw the air in, as told before, retain it for a short while and leave it in a very controlled manner. With this kind of inhalation and exhalation this is *antarangaka kumbhaka.* 15.

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जिह्वां बहिर्निःसार्य[1] दन्तमूले कृत्वा वायुमाकृष्य पूरकं[2] भवेत्[3] पूर्ववत् । ततो मन्दनासाभ्यां वायुं अधस्त्यजेत् शनकैराशिखाग्रमान-खाग्रावध्युच्चैश्चानु नासापुटयुगलबिलाभ्यां[4] ततो रेचयेत्[5] ॥ १६ ॥

jihvāṃ bahirniḥsārya dantamūle kṛtvā vāyumākṛṣya pūrakaṃ bhavet pūrvavat / tato mandanāsābhyāṃ vāyuṃ adhastyajet śanakairāśikhāgramānakhāgrāvadhyuccaiścānu nāsāpuṭayugalabilābhyāṃ tato recayet ॥ 16 ॥

Tr. One draws the tongue out to press them against the teeth and takes the air in. Then he slowly leaves the air out through root of nose as before till he feels the sensation at the tip of the hair and nails. 16.

गुल्मप्लीहो[6]दरघ्नो ज्वरक्षवथुतृषं[7] यक्ष्मपित्ते निहन्ति ।
दोषं देवं[8] च हन्यादीति मददलनः शीतली[9]नाम कुम्भः ॥ १७ ॥

gulmaplīhodaraghno jvara-
kṣavathutṛṣaṃ yakṣmapitte nihanti ॥
doṣaṃ devaṃ ca hanyādīti
madadalanaḥ śītalīnāma kumbhaḥ ॥ 17 ॥

Tr. This cures inflammation, spleen disorders (*plīhā*), dropsy, fever, sore throat, thirst, consumption, acidity (*pitta*) and the evils related to deities (*deva* – evil spirits) and controls lust. This is *śītalī kumbhaka*. 17.

इति शीतलीकुम्भकः ॥

iti śītalīkumbhakaḥ ॥

Here ends *śītalī kumbhaka.*

अथ भ्रामरीकुम्भकः —

atha bhrāmarī kumbhakaḥ—

bhrāmarī kumbhaka—

वेगाकृष्टं पूरकं भृंगनादं भृंगीनादं रेचकं मन्दमन्दम् ।
योगीन्द्राणामेवमभ्यासयोगाच्चित्ते जाता काचिदानन्दमूर्च्छा ।१८।

vegākṛṣṭaṃ pūrakaṃ bhṛṅganādaṃ
bhṛṅgīnādaṃ recakaṃ mandamandam ॥

1. जिह्वांवर्दिनिसाद्यं –b. 2. पूरं –b. 3. कुम्भवेत् -b. 4. वायुं अधस्त्यजेत् — -बिलाभ्यां –अनुपलब्धपाठः -b. 5. रेचयेत्तं –b. 6. गुल्मीहो –b. 7. क्षुत्तृषं – b. 8. दोषं क्ष्येदं –b. 9. शीतलो –a.

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yogīndrāṇāmevamabhyāsayogāc-
citte jātā kācidānandamūrcchā ॥ 18 ॥

Tr. One inhales forcefully to produce the sound resembling that of a male bee and exhales very slowly, creating a sound similar to that of a female bee. This technique fills the mind of a *yogī* with exceptionally ecstatic feeling. 18.

अथ मूर्च्छाकुम्भकः —
atha mūrcchā kumbhakaḥ—
mūrcchā kumbhaka—
पुरा पूरकान्ते विधाय प्रगाढं
गले जालबन्धं शनैः रेचयेत्तम् ॥
मनोमूर्च्छनानामकः कुम्भ एषो
मनोमूर्च्छनासौख्यदा योगिनोऽस्मात् ॥ १९ ॥
purā pūrakānte vidhāya pragāḍhaṃ
gale jālabandhaṃ śanaiḥ recayettam ॥
manomūrcchanānāmakaḥ kumbha eṣo
manomūrcchanāsaukhyadā yogino'smāt ॥ 19 ॥

Tr. Inhale and retain the air firmly adopting *jālandharabandha* and then exhale slowly, while maintaining *jālandhara bandha*. This is called *manomūrcchā kumbhaka*, which brings about a state of swooning to a *yogī*. 19.

इति मूर्च्छाकुम्भकः ॥
iti mūrcchā kumbhakaḥ ॥
End of *mūrcchā kumbhaka.*
अथ प्लावनीकुम्भकः[1] —
atha plāvanī kumbhakaḥ—
plāvanī kumbhaka—
अभ्यन्तरप्रवर्त्तितभूरितराधार[2]वायुपूरितजठरः ।
अतलस्पर्शे पयसि प्लवते योगी सुखेन चिरम् ॥२०॥
abhyantarapravarttitabhūritarādhāravāyupūritajaṭharaḥ ।
atalasparśe payasi plavate yogī sukhena ciram ॥ 20 ॥

Tr. Fill the stomach completely with the air. Thus, a *yogī* comfortably floats for a long time in the deep water. 20.

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1. अनुपलब्धपाठः -b. 2. भूरिजराऽधार –a.

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ऊर्ध्वमाकर्षितापानादृतिवत्[1] पूरितोदरः ।
जले सुप्त्वाऽप्सु प्लवते समवाहे जितेऽनिले ॥ २१ ॥

ūrdhvamākarṣitāpānādṛtivat pūritodaraḥ ।
jale suptvā'psu plavate samavāhe jite'nile ॥ 21 ॥

Tr. One pulls the *apāna vāyu* up and fills the stomach with air like a container. Gaining control over the air *(prāṇa)* and establishing balance, one lies on the water and floats. 21.

इति प्लावनीकुम्भकः ॥

iti plāvanīkuṃbhakaḥ ॥

End of ***plāvanīkuṃbhaka.***

अथात्र ग्रन्थान्तरे विशेषः —

athātra granthāntare viśeṣaḥ —

In this regard some significant information (is available) in another text.

अथ प्रसंगादभ्यासार्थं केचन उपयुक्ताः कुम्भकाः कथ्यन्ते —

atha prasaṅgādabhyāsārthaṃ kecana upayuktāḥ kumbhakāḥ kathyante —

In this context, some useful ***kumbhakas*** are being described for practice—

संकर्षको रोधबलं हि यावत् सम्मुह्य नासायुग[2]रन्ध्रमूलम् ।
कुर्यात् तदग्रे ननु रेचपूरावुत्कर्षकुम्भः कथितः स धात्रा ॥ २२ ॥

saṅkarṣako rodhabalaṃ hi yāvat
sammuhya nāsāyugarandhramūlam ॥
kuryāt tadagre nanu recapūrāvutkarṣa-
kumbhaḥ kathitaḥ sa dhātrā ॥ 22 ॥

Tr. One inhales and holds (the air) to the capacity by pressing the openings of the nose and thereafter exhales and inhales. This is *utkarṣa kumbhaka* propagated by the creator *(brahmā)*. 22.

इत्युत्कर्षकुम्भः ॥

ityutkarṣakumbhaḥ ॥

End of ***utkarṣa kumbhaka.***

1. इतिवत् -b. 2. संमुद्मनायुग –b .

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आमुह्यघोणार्धमधोविभागे[1]
यद्रेचपूरौ विदधाति तिष्ठन् ॥
स एष कुम्भो गदितो विधात्रा
नाम्नापकर्षः प्रणवात्मनाऽयम्[2] ॥ २३ ॥

āmuhyaghoṇārdhamadhovibhāge
yadrecapūrau vidadhāti tiṣṭhan ॥
sa eṣa kumbho gadito vidhātrā
nāmnāpakarṣaḥ praṇavātmanā'yam ॥ 23 ॥

Tr. Closing one nostril, one does inhalation and exhalation steadily. This is *apakarṣa kumbhaka* propagated by the creator which is of the nature of *praṇava*. 23.

इत्यपकर्षकुम्भः ॥

ityapakarṣakumbhaḥ ॥

End of *apakarṣa kumbhaka*.

कर्षके प्रविहिते किल कुम्भे
श्वासको[3] भवति दीर्घतरोऽणुः ॥
नो बलात् स्थितिगतौ श्वसनस्य
संधृतिः स सहजः शुभकुम्भः ॥ २४ ॥

karṣake pravihite kila kumbhe
śvāsako bhavati dīrghataro'ṇuḥ ॥
no balāt sthitigatau śvasanasya
saṃdhṛtiḥ sa sahajaḥ śubhakumbhaḥ ॥ 24 ॥

Tr. Practice of *karṣaka kumbhaka* renders the breathing prolonged and subtle. One retains breathing naturally without force. This is auspicious *sahaja kumbhaka*. 24.

नाडीशुद्धिं तथारोग्यं सुसुखं दीर्घजीवितम् ।
नादश्रुतिः पापनाशः सहजाभ्यासतो भवेत् ॥ २५ ॥

nāḍīśuddhiṃ tathārogyaṃ susukhaṃ dīrghajīvitaṃ ।
nādaśrutiḥ pāpanāśaḥ sahajābhyāsato bhavet ॥ 25 ॥

Tr. With the practice of *sahaja kumbhaka*, one gets purification of the *nāḍīs*, health, happiness, longevity, hearing of the mystical sounds and removal of the sins. 25.

इति सहजकुम्भगुणाः ॥

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1. आभुज्ययोविभागे –b. 2. प्रणवात्मानाऽभ्यं –b. 3. किलकुम्भश्वासके –b.

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iti sahajakumbhaguṇāḥ--

End of the merits of ***sahaja kumbhaka.***

इति कर्षककुम्भसहजकुम्भौ ॥

iti karṣakakumbhasahajakumbhau ॥

Here end ***karṣaka*** and ***sahaja kumbhakas.***

दक्षवामावर्त्तभेदाच्चक्रशंखौ द्विधोदितौ
सूर्येणापूर्य[1] मरुतं कुम्भयेदुदरस्थितम्[2] ॥
रेचयेदिन्दुना भूयस्तथा दक्षेण पूरयेत्
कुम्भयेदिडया रेच्य[3] दक्षिणावर्त्तचक्रकः ॥ २६ ॥

dakṣavāmāvarttabhedāccakraśaṅkhau dvidhoditau
sūryeṇāpūrya marutaṃ kuṃbhayedudarasthitam ॥
recayedindunā bhūyastathā dakṣeṇa pūrayet
kumbhayediḍayā recya dakṣiṇāvarttacakrakaḥ ॥ 26 ॥

Tr. By the distinction of right and left, *cakra* and *śaṅkha kumbhakas* become two-fold.

Drawing the air in through the *sūrya nāḍī* (right nostril) and after retaining it in the cavity, one exhales it through the *candra nāḍī* (left nostril). Then again one should inhale through the right nostril and exhale through the left nostril after retention. This is *dakṣiṇāvartta cakraka.* 26.

विलोमोऽयं चक्रकुम्भो वामावर्त्तः शिवोदितः ।
सूर्यचन्द्राविमौ कुम्भौ द्रुहिणेन पुरोदितौ ॥
अत्युष्ण[4]शीतलावेतौ देशकालप्रयोजितौ ॥ २७ ॥

vilomo'yaṃ cakrakumbho vāmāvarttaḥ śivoditaḥ ।
sūryacandrāvimau kumbhau druhiṇena puroditau ॥
atyuṣṇaśītalāvetau deśakālaprayojitau ॥ 27 ॥

Tr. Doing *cakrakumbhaka* in the reverse order, it is called *vāmāvartta* according to *śiva.*

According to *druhiṇa (śiva),* these are called *sūrya* and *candra kumbhakas* respectively. These being of the nature of heat and cold, they should be practised taking into consideration the region and season. 27.

1. सूर्येणपूर्य -b. 2. कुम्भयेदुरस्थितं –b. 3. दिडयोरेच्या –b. 4. अत्युष्म –b.

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उभाभ्यां पूरयेद्वायुं कुम्भयित्वा यथाविधि ।
उभाभ्यां रेचये[1]द्वर्त्मगतिः कुम्भः शिवोदितः ॥ २८ ॥[2]

ubhābhyāṃ pūrayedvāyuṃ kumbhayitvā yathāvidhi ।
ubhābhyāṃ recayedvartmagatiḥ kumbhaḥ śivoditaḥ ॥28॥

Tr. Inhale through both the nostrils and hold upto the limit and exhale through both nostrils. This is *varttmagati kumbhaka* propagated by *śiva*. 28.

यत्रोभाभ्यां पूरणं ग्लौरविभ्यां सम्यङ् मार्त्तण्डाध्वना रेचनं[3] च ।
एषः प्रोक्तः श्रीगदाकुम्भनामा देहे धत्ते श्रीबलं[4] साधकस्य ॥२९॥

yatrobhābhyāṃ pūraṇaṃ glauravibhyāṃ
samyaṅ mārttaṇḍādhvanā recanaṃ ca ॥
eṣaḥ proktaḥ śrīgadākumbhanāmā
dehe dhatte śrībalaṃ sādhakasya ॥ 29 ॥

Tr. One inhales through both nostrils (sun and moon) and exhales carefully through right. This is *śrīgadākumbhaka* which offers stamina to the *sādhaka*. 29.

इति चक्रशंखवामावर्त्तवर्त्मगतिनामानश्चत्वारः कुम्भाः गदाकुम्भोऽयं पञ्चमः ॥

iti cakraśaṅkhavāmāvarttavarttmagatināmānaścatvāraḥ kumbhāḥ gadākumbho'yaṃ pañcamaḥ ॥

Here end *cakra, śaṅkha, vāmāvartta* and *varttmagati* the four *kumbhakas* and this *gadākumbhaka* the fifth.

हंसेति विद्वांसमनु[5] द्वयाभ्यां स्वे हंससञ्चिन्तनतो मनस्वी ।
आपूर्य मुञ्चेद्रविशीतगुभ्यां नाडीविशुध्याख्यक[6]कुम्भ एषः ॥३०॥

haṃseti vidvāṃsamanu dvayābhyāṃ
sve haṃsasañcintanato manasvī ॥
āpūrya muñcedraviśītagubhyāṃ
nāḍīviśudhyākhyakakuṃbha eṣaḥ ॥ 30 ॥

Tr. Knowing *haṃsa* well a practitioner inhales through

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1. वायुं कुम्भयित्वा यथाविधि उभाभ्यां रेचयेद् - अनुपलब्धपाठः -b. 2. यत्रोभाभ्यां पूरयेद्वायुं कुम्भयित्वा यथाविधि ।
उभाभ्यां रेचयेद्वर्त्मगतिः कुम्भः शिवोदितः ॥ २८ ॥*śloka* 28 is repetition of sl. 27, not available in –b. 3. बलं च –b. 4. धनेधीबलं –b. 5. विन्द्वन्य मनु –b. 6. विशुध्याख्य –a.

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both nostrils while meditating on *haṃsa* and thereafter exhales through *ravi* (right) and *śīta* (left) nostrils. This is *nāḍīviśuddhi kumbhaka*. 30.

निदाघमध्यन्दिनसूर्यतुल्यं
नाभौ रवेर्मण्डलमाविभाव्य ॥
मार्त्तण्डनाड्या[1] विहिते सुकुम्भे
नाड्यो विशुध्यन्ति सुसाधकस्य ॥ ३१ ॥

nidāghamadhyandinasūryatulyaṃ
nābhau raver maṇḍalamāvibhāvya ॥
mārtaṇḍanāḍyā vihite sukumbhe
nāḍyo viśudhyanti susādhakasya ॥ 31 ॥

Tr. One visualizes the luminous solar disc like that of the summer noon at the navel and inhales through right nostril and retains the air inside. This purifies the *nāḍīs* of a sincere *sādhaka*. 31.

शरद्राका निशीथेन्दु[2]सहस्रदलमध्यगं स्रवत् ।
सुधामिडां[3] कुम्भे ध्यात्वा शुध्यन्ति[4] नाडिकाः[5] ॥ ३२ ॥

śaradrākā niśīthendusahasradalamadhyagaṃ sravat ।
sudhāmiḍāṃ kumbhe dhyātvā śudhyanti nāḍikāḥ ॥ 32 ॥

Tr. One visualizes oozing of the nectar in the *iḍā* from the moon of the autumn night, situated in the lotus of the thousand petals. This leads to purification of the *nāḍīs*. 32.

पित्तदोषदलनं शशिना स्याद्[6] भास्करेण कफवातमलान्तः ।
मासकैस्त्रिभिरहोऽभ्यसनेन नाडिशुद्धिरमला समुदेति ॥ ३३ ॥

pittadoṣadalanaṃ śaśinā syād
bhāskareṇa kaphavātamalāntaḥ ॥
māsakaistribhiraho'bhyasanena
nāḍiśuddhiramalā samudeti ॥ 33 ॥

Tr. Disorders caused due to *pitta* (bile) are rid off by practice (of *prāṇāyāma*) undertaken through the left (*candra*) nostril, while phlegmatic and airy (*vāta*) disorders are removed by the practice undertaken through the right (*sūrya*) nostril in three months. One attains thorough purification of the *nāḍīs*. 33.

1. मार्त्तण्डनाड्याविहिर्न्नाड्या –b. 2. निशीध्येदं –b. 3. सुधामिदां –b. 4. शुद्धन्ति –b. 5. नाडिकां –b. 6. शशिनास्य –b.

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इति चतुःकालेषु विंशद्वारं नाडीशुद्ध्युपयोगी नाडीशुद्ध्याख्यकुम्भकः ॥

iti catuḥkāleṣu viṃśadvāraṃ nāḍīśuddhyupayogī nāḍīśuddhyākhyakumbhakaḥ ॥

Here ends the ***kumbhaka*** called ***nāḍīśuddhi*** effective in purifying the *nāḍīs* which may be practised twenty rounds four times a day.

अथ भूतशुद्धिकुम्भकः —

atha bhūtaśuddhikumbhakaḥ —

bhūtaśuddhi kumbhaka—

रुद्ध्वा घोणायुगं[1] कुर्याद् युगपद्यदि षट्क्रमात् ।
भूतशुद्धिरिति प्रोक्त आदिनाथेन शम्भुना ॥ ३४ ॥

ruddhvā ghoṇāyugaṃ kuryād yugapadyadi ṣaṭkramāt ।
bhūtaśudhiriti prokta ādināthena śambhunā ॥ 34 ॥

Tr. One plugs the nostrils and practises (*kumbhaka*) simultaneously in the six *cakras* in sequence. This is called *bhūtaśuddhi kumbhaka* by *ādinātha śambhu*. 34.

इति भूतशुद्धिकुम्भकः ॥

iti bhūtaśuddhikumbhakaḥ ॥

Ends ***bhūtaśuddhi kumbhaka.***

अथ शृंखलाकुम्भकः —

atha śṛṅkhalā kumbhakaḥ ॥

śṛṅkhalā kumbhaka follows—

शश्वत्पूरककुम्भकौ सुविभृयात् संपूरयेत्[2] कुम्भक-
श्रान्तः[3] पूरकतः श्रमं[4] परिगतः कुम्भं विदध्यात् बुधः[5] ॥
पूरं पूरकमाचरेदथ तथा कुम्भं चरेत् कुम्भकं
यावच्छक्त्यनुरेचकं च कलयेत् कुम्भं पुनः संश्रयेत् ॥ ३५ ॥

śaśvatpūrakakumbhakau suvibhṛyāt saṃpūrayet kumbhaka-
śrāntaḥ pūrakataḥ śramaṃ parigataḥ kumbhaṃ vidadhyāt budhaḥ ।
pūraṃ pūrakamācaredatha tathā kumbhaṃ caret kumbhakaṃ
yāvacchaktyanurecakaṃ ca kalayet kumbhaṃ punaḥ saṃśrayet ।35।

Tr. Have continuous inhalation and retentions. Being tired of retention have inhalation to relieve fatigue. Then again

1. घोणयुगं –a. 2. सपूरयेत् -b. 3. भ्रान्तः -b. 4. भ्रमं –b. 5. विदध्याद्बयः -b.

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the wise retains. Inhalation is done fully, so also retention to the capacity, followed by exhalation. Thereafter again have inhalation. 35.

रेचं पुनः कुम्भकमाचरेज् ज्ञो गुरूपदिष्टेन यथा रहोगतः ।
स्वरेचकं रेचकमंगकुर्यादऽस्वंगनाम्नी[1] किल शृंखलोदिता ॥३६॥

recaṃ punaḥ kumbhakamācarej jño
gurūpadiṣṭena yathā rahogataḥ ॥
svarecakaṃ recakamaṅgakuryād'-
svaṅganāmnī kila śṛṅkhaloditā ॥ 36 ॥

Tr. Retain after exhalation to the capacity as guided by the learned *guru* while remaining in solitude. Exhalation is done with full capacity. This indeed is *asvaṅgaśṛṅkhalā.* 36.

शक्तिर्बोधमुपैति शुद्धिमयते वायु[2]स्तथा नाडिकाः
शुद्धिं याति[3] कृशत्वमाशु[4] तनुते रेचं विधत्ते शुभम् ॥
पूरं वर्धयति ध्रुवं[5] शुभतरासौ शृंखलोक्ता मया
यस्य स्यात् ससुरासुरैरभिनुतः सिद्धः स भूमण्डले ।३७।

śaktirbodhamupaiti śuddhimayate vāyustathā nāḍikāḥ
śuddhiṃ yāti kṛśatvamāśu tanute recaṃ vidhatte śubham ॥
pūraṃ vardhayati dhruvaṃ śubhatarāsau śṛṅkhaloktā mayā
yasya syāt sasurāsurairabhinutaḥ siddhaḥ sa bhūmaṇḍale ॥ 37 ॥

Tr. *śakti (kuṇḍalī)* is aroused, *prāṇa* and *nāḍīs* become purified and the body gets slim. One exhales adequately and surely prolongs inhalation which is highly desirable. This is *śṛṅkhalā* told by me. This brings success to one on earth and one is equally eulogized by demons and gods. 37.

इत्यस्वंगशृंखलाकुम्भकः ॥

ityasvaṅgaśṛṅkhalākumbhakaḥ ॥

Thus ends *asvaṅgaśṛṅkhalā kumbhaka.*

कुम्भके त्वितरकुम्भसंगमात् कुम्भकान्तरसुशृंखलोदिता ।
साधकस्य शुभचित्रफलाप्तिस्तीर्थदर्शितपथेन जायते ॥ ३८ ॥

kumbhake tvitarakumbhasaṅgamāt
kumbhakāntarasuśṛṅkhaloditā ॥

1. स्वरेचकं च कर्मगकुर्यादस्तंगतस्त्री –b. 2. चायु –a. 3. यान्ति –b. 4. कृशतमाशु –b. 5. भुवं –b.

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sādhakasya śubhacitraphalāptis-
tīrthadarśitapathena jāyate ॥ 38 ॥

Tr. A *kumbhaka* followed by another *kumbhaka* is *kumbhāntara śṛṅkhalā*, which brings auspicious and amazing results to the *sādhaka* if practised as per the guidance of a *guru*. 38.

इत्यपरः कुम्भान्तरशृंखलाकुम्भकः ॥
ityaparaḥ kumbhāntaraśṛṅkhalā kumbhakaḥ ॥

Here ends another ***kumbhāntaraśṛṅkhalā kumbhaka.***

हठेन वै कुम्भितमारुतस्य चेत्
प्राणस्य सञ्चालनमंगमानसात् ॥
अधस्तथोर्ध्वं[1] यमिनः स कुम्भो
नाम्ना शिवोक्तः किल जीवचालकः ॥ ३९ ॥
haṭhena vai kumbhitamārutasya cet
prāṇasya sañcālanamaṅgamānasāt ॥
adhastathordhvaṃ yaminaḥ sa kumbho
nāmnā śivoktaḥ kila jīvacālakaḥ ॥ 39 ॥

Tr. One forcefully moves the retained *prāṇa* through all the limbs of the body in upward and downward directions along with mind. This is *jīvacāla kumbhaka* propagated by *śiva* himself. 39.

इति जीवचालकुम्भकः ॥
iti jīvacāla kumbhakaḥ ॥

End of ***jīvacāla kumbhaka.***

अथ मेरुचालकः —
atha merucālakaḥ —

merucālaka **follows—**

अमेरुमेरुप्रभिदा महेशो द्विधाऽवदत् कुम्भमिहादिमो फलः ।
न वर्धयेद्रोधमथो[2] सुसंयमं कृतं यथाशक्ति चिरेण सिद्धिदः ॥४०॥
amerumeruprabhidā maheśo
dvidhā'vadat kumbhamihādimo phalaḥ ॥

1. स्तथोर्ध्वं –b. 2. मथा –b.

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na vardhayedrodhamatho susaṃyamaṃ
kṛtaṃ yathāśakti cireṇa siddhidaḥ ॥ 40 ॥

Tr. Two-fold *kumbhaka* has been propagated by *maheśa* as *ameru* and *meru*. Although the former is not futile, when it is increased judiciously and to the capacity, it leads to success in the longer run. 40.

अमुमभ्यसतः पुंसो[1] नैसर्गिकमेरुसम्भूतिः ।
बहुभिः कालैर्भूयाद् अगण्यपुण्यैः परा[2]सुमतेः ॥ ४१ ॥

amumabhyasataḥ puṃso naisargikamerusaṃbhūtiḥ ।
bahubhiḥ kālair bhūyāt agaṇyapuṇyaiḥ parāsumateḥ ॥ 41 ॥

Tr. With this practice one attains perfection of *meru* naturally with a great fortune in course of time. 41.

तस्य त्रिभूमिकत्वं चिरकालाभ्यासतो भूयात् ।
द्वादश नैसर्गिकतो ह्यधिकाश्चेद् दैव[3]योगेन ॥ ४२ ॥

tasya tribhūmikatvaṃ cirakālābhyāsato bhūyāt ।
dvādaśa naisargikato hyadhikāśced daivayogena ॥ 42 ॥

Tr. There are three stages of development with its prolonged practice. The first stage (natural) consists of twelve (*mātrās*), one may have more (stages) by good luck. 42.

मात्रा प्रथमभुवि स्युर्दत्तात्रेयोऽब्रवीत् द्रवीभावे१२ ।
अस्या द्विगुणं २४ कम्पां त्रिगुणं ३६ उत्थापिकां योगे ॥४३ ॥

mātrā prathamabhuvi syurdattātreyo'bravīt dravībhāve ।
asyā dviguṇaṃ kampāṃ triguṇaṃ utthāpikāṃ yoge ॥43॥

Tr. A *yogī* gets perspiration on the first stage (12 *mātrās*) according to *dattātreya*. (In the second stage of) 24 *mātrās* one experiences tremors, (while in the third stage of) 36 *mātrās* one levitates. 43.

बाह्याभ्यन्तरविषये सञ्चारज्ञानतो वा मन्दम् ।
मात्रासंख्या श्वासप्रमिति[4]समयावधारणतः[5] ॥ ४४ ॥

bāhyābhyantaraviṣaye sañcārajñānato vā mandam ।
mātrāsaṃkhyā śvāsapramitisamayāvadhāraṇataḥ ॥ 44 ॥

मनुगणनैर्वा क्रमशः प्रवर्धते यत्र वै कुम्भः ।
अयमेक[6]मेरुरुक्तो योगरहस्यं महेशेन[7] ॥ ४५ ॥

1. पुंसौ –b. 2. पराः -b. 3. देव –b. 4. श्वासमिति –b. 5. धीरणतः -a. 6. अजयमेक –a. 7. महेशेनः -b.

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manugaṇanairvā kramaśaḥ pravardhate yatra vai kumbhaḥ ।
ayamekamerurukto yogarahasyaṃ maheśena ॥ 45 ॥

Tr. When *kumbhaka* increases slowly with the knowledge of internal and external movement of *prāṇa* or determining the number of *mātrās* or time of respiration, *kumbhaka* is increased gradually by 14 *mātrās*. This is known as *ekameru* according to *maheśa*, which is a secret in *yoga*. 44-45.

पूरकेणाभिवृद्धेन द्विमेरु[1]मेरुरोहणात् ।
रेचकेनापि वृद्धेन त्रिमेरुः सिद्धिदायकः ॥ ४६ ॥
pūrakeṇābhivṛddhena dvimerumerurohaṇāt ।
recakenāpi vṛddhena trimeruḥ siddhidāyakaḥ ॥ 46 ॥

Tr. With the increase of *pūraka*, it becomes *dvimeru*. Similarly, with the increase of *recaka* it is *tri-meru*. When *meru* is practised progressively in this manner, it leads to success. 46.

इति मेरुकुम्भकः ॥
iti merukumbhakaḥ ॥
End of *merukumbhaka*.

ताम्रपात्रघटिकोन्मितकालं तीर्थदर्शितपथेन कुम्भकम् ।
मेरुकुम्भक[2]शुभसाधक एषो बन्ध एवं घटिकापदपूर्वः ॥ ४७ ॥
tāmrapātraghaṭikonmitakālaṃ
tīrthadarśitapathena kuṃbhakam ॥
merukumbhakaśubhasādhaka eṣo
bandha evaṃ ghaṭikāpadapūrvaḥ ॥ 47 ॥

Tr. As directed by the *guru*, one practises *kumbhaka* by measuring the time of a hourglass made up of copper. This is called *ghaṭibandha kumbhaka*, which is used by the practitioner of *meru kumbhaka*. 47

इति घटीबन्धकुम्भकः ॥
iti ghaṭibandha kumbhakaḥ ॥
End of *ghaṭibandha kumbhaka*.

---

1. तद्धिमेरु –b. 2. ताम्रपात्रघण्टिकोन्मितकालं तीर्थदर्शितपथेन कुम्भकम् । मेरुकुम्भक –अनुपलब्धपाठः -b.

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॥ इति सुन्दरदेवविरचितायां हठतत्त्वकौमुद्यां कुम्भकनामस्वरूपगुणविवेचनोद्योतः ॥

॥ iti sundaradeva-viracitāyāṃ haṭhatatvakaumudyāṃ kuṃbhakanāmasvarūpaguṇavivecanodyotaḥ ॥

Here ends the chapter describing the name, nature and advantages of *kumbhaka* of *haṭhatatvakaumudī* composed by *sundaradeva*.

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Chapter –11

अथाभ्यासः —

athābhyāsaḥ—

abhyāsa **(practice) follows—**

अभ्यासाच्चित्तरोधो विषयविरसनाच्चात्मनीशस्य मूर्त्तौ
अन्यस्मिन् वान्यवृत्तिव्यवधि[1]विरहिते चित्तवृत्तिप्रवाहे ॥
पौनःपुन्येन यत्नप्रचयकरणमभ्यास एषः स्थिरः स्यान्
नैरन्तर्यादराभ्यां सह चिरमजनात् स्यादविरतोऽथ[2] योगः ॥ १ ॥

abhyāsāccittarodho viṣayavirasanāccātmanīśasya mūrttau
anyasmin vānyavṛttivyavadhivirahite cittavṛttipravāhe ॥
paunaḥpunyena yatnapracayakaraṇamabhyāsa eṣaḥ sthiraḥ syān
nairantaryādarābhyāṃ saha cirabhajanāt syādavirato'tha yogaḥ ।1।

Tr. Practice (*abhyāsa*) brings control of the modification of the *citta*, detachment towards the (sense-) objects, establishes God in the Self, and there is absence of other disturbing factors in the flow of thought. Repeated, intensive, steady, consistent and devoted effort made over a long period of time is *abhyāsa*. This is *yoga*. 1.

मूर्च्छांगतो हरति रोगसमूहमद्धा[3]
बद्धः करोति गगने गमनं नराणाम् ।
वातोऽमृतो[4] वितनुतेऽमरतां समस्तम्
अभ्यासतः सुलभमेव समीरणस्य ॥ २ ॥

mūrcchāṅgato harati rogasamūhamaddhā
baddhaḥ karoti gagane gamanaṃ narāṇām ।
vāto'mṛto vitanute'maratāṃ samastam
abhyāsataḥ sulabhameva samīraṇasya ॥ 2 ॥

Tr. Practice of *prāṇāyāma* renders *prāṇa* invariably inactive which removes diseases, stabilizes *prāṇa* which takes one to *gagana (brahmarandhra)* and causes *prāṇa* secreting ambrosia which leads one to immortality. 2.

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1. व्यवस्थि –b. 2. चिरमजतीत्यादविष्नोथ –b. 3. महा –b. 4. वातोऽभृतो – b.

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अदाह्यं सत् स्वर्णं धमितमनले याति न लयम्
भुवि न्यस्तो[1] वज्राद्यखिल[2]विषयः शीर्यति चिरम् ॥
इदं सर्वं सूतो[3] दहनमुखगो[4] जारयति वै
तथा प्राणोऽभ्यासानलवलवलीपुद्गलमलान् ॥ ३ ॥

adāhyaṃ sat svarṇaṃ dhamitamanale yāti na layam
bhuvi nyasto vajrādyakhilaviṣayaḥ śīryati ciram ॥
idaṃ sarvaṃ sūto dahanamukhago jārayati vai
tathā prāṇo'bhyāsānalavalavalīpudgalamalān ॥ 3 ॥

Tr. Even though gold is put in fire, it does not perish. While hard objects like stones etc. would perish lying idle on earth for long. Just as all the (impurities of) mercury are destroyed when it is subjected to fire, similarly, fire generated by the practice of *prāṇāyāma* removes the host of bodily impurities. 3.

स्यात्संगः सिद्धतीर्थाद्यदि[5] सुकृतवशात् प्राग्भवाभ्यासजोऽयम्[6]
यद्द्वारा पश्चिमेन त्वरितमिह फलं दृश्यते क्वापि लोके ॥
तत्सर्वं नान्यनाड्या शिरसि परिगतेनानिलेनेक्ष्यतेऽदस्[7]
तस्मादभ्यास एव[8] त्वरितलघुभिदा योगतस्तीर्थलब्धात्[9] ॥ ४ ॥

syāt saṅgaḥ siddhatīrthādyadi sukṛtavaśāt prāgbhavābhyāsajo'yaṃ
yaddvārā paścimena tvaritamiha phalaṃ dṛśyate kvāpi loke ॥
tatsarvaṃ nānyanāḍyā śirasi parigatenānilenekṣyate'das
tasmādabhyāsa eva tvaritalaghubhidā yogatastīrthalabdhāt ॥ 4 ॥

Tr. In this life when the results are obtained quickly, it is due to the practice in the previous life and with the fortunate company of the *guru*. This is by *prāṇa* reaching to the head through the posterior path and not through any other channels and with the grace of a *guru*. Therefore, practice of alone is important. 4.

नश्यन्त्यभ्यासतः प्राक् तनुसकल[10]गदाश्चानुशारीरजाड्यं
चन्द्रो वर्षत्यजस्रं तदनु समरसो[11] भूय वातेन युक्तः ॥

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1. न्यस्तौ –b. 2. वज्रावऽखिल –b. 3. सर्वसूतो –b. 4. दहनमुख –b. 5. तीर्थाच्यदि –b. 6. जोग्यं –b. 7. नेत्यज्ञेऽदस् -b. 8. एवाऽ -b. 9. लघ्वात् -a. पुदगलमला न –a. 10. प्राक्तनसकल –b. 11. समरसी –b.

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वह्निर्धातुरसं[1] संग्रसति च परितः स्युस्तदानन्दपूरा
जित्वाऽस्यायं[2] मृदुत्वं वपुषि खेचरता वायुवेगादयोऽनु ॥ ५ ॥
naśyantyabhyāsataḥ prāk tanusakalagadāścānuśārīrajāḍyaṃ
candro varṣatyajasraṃ tadanu samaraso bhūya vātena yuktaḥ ॥
vahnirdhāturasaṃ saṃgrasati ca paritaḥ syustadānandapūrā
jitvā'syāyaṃ mṛdutvaṃ vapuṣi khecaratā vāyuvegādayo'nu ।5।

Tr. In the beginning, through the practice of *yoga* all the bodily disorders and inertia are removed. Fire united with *prāṇa* stimulates the moon to secrete (ambrosia) profusely and streamlines the bodily constituents entirely. This leads to Blissful state. When this is attained, one gains suppleness of the body, speed of the wind and moves to the space. 5.

कर्पूरे[3] जीर्णता किञ्चित् काठिन्यं तन्न जायते ।
अहंकारजये तद्वद्देहे कठिनता कुतः ॥ ६ ॥
karpūre jīrṇatā kiñcit kāṭhinyaṃ tanna jāyate ।
ahaṃkārajaye tadvaddehe kaṭhinatā kutaḥ ॥ 6 ॥

Tr. Camphor having been old, becomes soft. Similarly, if ego is controlled, there remains no rigidity in the body. 6.

अवृत्तिकस्यात्मनि शान्तवाहितासम्पादनार्थं मनसः प्रयत्नः ।
अभ्यास एषश्चिरकालसेवितः सत्कारवान् स्याद्दृढभूमिरतृट्[4] ॥७॥
avṛttikasyātmani śāntavāhitā-
sampādanārthaṃ manasaḥ prayatnaḥ ॥
abhyāsa eṣaścirakālasevitaḥ
satkāravān syāddṛḍhabhūmiratṛṭ ॥ 7 ॥

Tr. All mental efforts are to attain the state of quietness *(śāntivāhitā)* of the Self, which is devoid of mutation (modification). When practice becomes consolidated one becomes desireless over a long period of time. 7.

रुक्स्त्यानादिनवान्तरायकलुषे[5] चित्तेऽत्र विक्षेपजा
दुःखाद्याः खलु पञ्च ते[6] तनुभृतः स्युः संयमस्यारयः ॥
मैत्र्यादे:[7] परिभावनेन तु कलौ चित्तप्रसादः क्वचित्
प्राणाभ्यासत ईरणस्य विजयो योगः स्वमीड्यो भवेत् ॥ ८ ॥

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1. धातुं रसं –a. 2. मृदुत्वं वपुषि खचरता वायुवेगाद –b. 3. कर्मरे –b. 4. हठभूमितृद -b. 5. रुक्स्न्यावादि न वातं एव –a. 6. पचते -b. 7. मैत्र्यादे –b.

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rukstyānādinavāntarāyakaluṣe citte'tra vikṣepajā
duḥkhādyāḥ khalu pañca te tanubhṛtaḥ syuḥ saṃyamasyārayaḥ
maitryādeḥ paribhāvanena tu kalau cittaprasādaḥ kvacit
prānābhyāsata īraṇasya vijayo yogaḥ svamīḍyo bhavet ॥ 8 ॥

Tr. The nine *antarāyas* like disease, languor etc. defile the *citta*. The set of five like *duḥkha* etc. arise from *vikṣepa* (disturbance of mind). These are the enemies of a person in the path of *saṃyama*. In this *kaliyuga* pacification of the *citta* may be attained by assuming the attitude (*bhāvanā*) of *maitrī* etc. Through the practice of *prāṇāyāma*, one controls *prāṇa* and becomes respectable. 8.

यथा यथा स्याद् दृढभूमिका[1]
मुनावभ्यासतः सन्ततदीर्घसेवितात् ॥
तथा तथा प्राणमरुत् सुसिद्धो-
ऽदन्[2] धातुदोषान् तनुमीप्सितां चरेत्[3] ॥ ९ ॥

yathā yathā syād dṛḍhabhūmikā
munāvabhyāsataḥ santatadīrghasevitāt ॥
tathā tathā prāṇamarut susidho-
'dan dhātudoṣān tanumīpsitāṃ caret ॥ 9 ॥

Tr. As the practice conducted over long period with consistency becomes deep rooted, the *prāṇavāyu* having been well-controlled eats up the impurities in the bodily constituents of a *yogī* and course through the body in the desired manner. 9.

विना दृढाभ्यासमृते सुतीर्थ-
कृपासमुद्रा[4]प्रणवादियुक्तितः[5] ॥
अन्तर्मुखोऽप्याशुग एत्यमुख्य-
नाड्या[6] शिरः शून्यकृद्देष कालतः ॥ १० ॥

vinā dṛḍhābhyāsamṛte sutīrtha-
kṛpāsamudrāpraṇavādiyuktitaḥ ।
antarmukho'pyāśuga etyamukhya-
nāḍyā śiraḥ śunyakṛddeṣa kālataḥ ॥ 10 ॥

Tr. Without intense practice, without blessing of a *guru* and practice of *mudrās* conjoined with *praṇava* etc., the *prāṇa*

1. हठभूमिका –b. 2. सुहिद्धोऽहठत् -b. 3. क्षरेत् -b. 4. क्रियाप्तमुद्रा –b. 5. दियुक्तः -b. 6. नाशा –b.

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would not get internalized and it would not enter the mouth of the prominent *nāḍīs* and as a consequence the state of void would not be attained. 10.

तथापमृत्योः परिपाति[1] साधकं
न कायसिद्धिर्विहितेन पुंसां[2] ॥
न धारणाध्यानसमाधिजः क्रमः
न सिद्धयो वै शुभधारणोक्ताः[3] ॥ ११ ॥

tathāpamṛtyoḥ paripāti sādhakaṃ
na kāyasiddhirvihitena puṃsāṃ ॥
na dhāraṇādhyānasamādhijaḥ kramaḥ
na siddhayo vai śubhadhāraṇoktāḥ ॥ 11 ॥

Tr. (Without intense practice) one cannot attain bodily accomplishment, avoid (premature) death, gain success on the sequential practice of *dhāraṇā*, *dhyāna* and *samādhi*, auspicious results of *dhāraṇā*. 11.

सम्प्रज्ञातसमाधिसौख्यममलं नो त्यक्तशास्त्राध्वनः
प्रायः सिद्धिपदं कलौ क्वचिदहो गुर्वाप्तसंकेततः ॥
दृष्टं संश्रुतमेकदेशमपमृत्युघ्नादिवच्चेद्[4] भवेत्
तन्निर्बीजसमाधिशान्तिचिरजीवित्वादिबीजं न हि ॥१२ ॥

samprajñātasamādhisaukhyamamalaṃ no tyaktaśāstrādhvahnaḥ
prāyaḥ siddhipadaṃ kalau kvacidaho gurvāptasaṅketataḥ ॥
dṛṣṭaṃ saṃśrutamekadeśamapamṛtyughnādivacced bhavet
tannirbījasamādhiśāntacirajīvitvādibījaṃ na hi ॥ 12 ॥

Tr. The pure Bliss arising out of *saṃprajnāta samādhi* hardly ever occurs in this Iron Age (*kaliyuga*) if one does not follow the path laid down in the scriptures. This happens through the *saṅketa* (guidance) of a *guru*, who is an *āpta* (adept). Even though one overcomes premature death, one should remember that this is not the essence of *nirbīja samādhi*, Bliss and longevity. 12.

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1. परिपात –b. 2. न ह योगसिद्धिः मूर्च्छा तवत्काष्ठसमोष्टमासं विचेतन तिष्ठति दीर्घकालं ११ नानेन सिद्धिर्विहितेन पुंसां – अधिकपाठः -b. 3. समाधिजानन्दलवो न दृश्यते-a, समाधिज्ञानंदगलेन –b. 4. देशभयमृत्युत्यादिवच्चेद् -b.

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कलौ किञ्चित्कालं प्रणवजपसि[1]ध्युन्मुखमरुन्
महिम्नाज्ञाः कुम्भाष्टकजनितसिध्यंशकलिताः ॥
तथारम्भा[2] पीठोत्थितिमधिभजन्तीति[3] यदिदं
न योगो न ज्ञानं भवति परमं संयम इतः ॥ १३ ॥

kalau kiñcitkālaṃ praṇavajapasiddhyunmukhamarun
mahimnājñāḥ kumbhāṣṭakajanitasiddhyaṃśakalitāḥ ॥
tathārambhā pīṭhotthitimadhibhajantīti yadidaṃ
na yogo na jñānaṃ bhavati paramaṃ saṃyama itaḥ ॥ 13 ॥

Tr. In this iron age (*kaliyuga*), one may practise for some time the eight *kumbhakas* along with *praṇava*, which controls *prāṇa* in a great way and one may attain some success. One may start with the *āsanas* in the beginning and experience levitation. One also may experience the stage of *ārambha*. But without *parama saṃyama* neither *yoga* nor *jñāna* (wisdom) would be attained. 13.

एकान्तवासेन मिताशनेन
चिरं दृढाभ्यासधियां जितात्मनाम् ॥
जितासनानां दृढनिश्चयानां
सिद्ध्येत योगो गुरुशास्त्रसेविनाम्[4] ॥ १४ ॥

ekāntavāsena mitāśanena
ciraṃ dṛḍhābhyāsadhiyāṃ jitātmanām ॥
jitāsanānāṃ dṛḍhaniścayānāṃ
siddhyeta yogo guruśāstrasevinām ॥ 14 ॥

Tr. One, who stays in a desolate place, takes to moderate food, practices for long with firm determination and controls the self, masters the *āsanas* with firm conviction attains success in *yoga* by serving (devotion) to *guru* and scriptures. 14.

जितो भवति मारुतोऽभ्यसनभूरिदार्ढ्यात् ततः
कृशानुरभिवर्द्धते सततकुम्भकाभ्यासतः ॥
गते हुतभुजीद्धता[5]मशनमेति पाकं सुखं
रसादिकसुधातवस्स्युरनुयाति देहे बलम् ॥ १५ ॥

1. जयसि –b. 2. रम्भां –b. 3. मभजन्तीति –b. 4. सेविना –b. 5. गतभुजिद्धताम –b.

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jito bhavati māruto'bhyasanabhūridārḍhyāt tataḥ
kṛśānurabhivardhate satatakuṃbhakābhyāsataḥ ॥
gate hutabhujīddhatāmaśanameti pākaṃ sukhaṃ
rasādikasudhātavassyurnauyāti dehe balam ॥ 15 ॥

Tr. *prāṇa* gets controlled through the firm practice, thus the (bodily) fire gets enhanced through the continuous practice of *kumbhaka*, which digests the food well, nourishing the *rasa* (plasma) etc., all the bodily constituents and thus increasing the bodily strength. 15.

महाभ्यासविधौ बलात् स्नो र[1]सस्य
तदा जारणं स्याच्च दोषाः समस्ताः ॥
विशुष्यन्ति[2] विण्मूत्ररोगादयोऽघैर्[3]
नृणां कोटिजन्मार्जितै[4]र्व्याधयश्च ॥ १६ ॥

mahābhyāsavidhau balāt sno rasasya
tadā jāraṇaṃ syācca doṣāḥ samastāḥ ॥
viśuṣyanti viṇmūtrarogādayo'ghair
nṛṇāṃ koṭijanmārjitair vyādhayaśca ॥ 16 ॥

Tr. As a result of intense practice there is adequate secretion of *rasa* (ambrosia) which eliminates morbidities and the diseases related to urine, faeces and resulting from the sins committed in several previous lives are destroyed. 16.

युग्मम् —
yugmam—
Here follows a *śloka*—

योगानुशासनवचांसि हृदि प्रमादात्
विस्मृत्य सादरमहो प्रविभाव्य नैषत् ॥
नालोच्य योगहृदयं भृशपुण्यलभ्यं
धूर्त्तोक्तियुक्तिवलिते[5] रुजमेति कुम्भे ॥ १७ ॥

yogānuśāsanavacāṅsi hṛdi pramādāt
vismṛtya sādaramaho pravibhāvya naiṣat ॥
nālocya yogahṛdayaṃ bhṛśapuṇyalabhyam
dhūrttoktiyuktivalite rujameti kumbhe ॥ 17 ॥

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1. वलान्स्ननो –b. 2. विशुध्यन्ति –b. 3. ऽघैर् -b. 4. जन्माऽनिनैर् -b. 5. वलिनं –b.

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Tr. One who neglects the teachings of *yogānuśāsana* and does not refer to *yogahṛdaya* which begets great fortune, but gets misguided by the unwise, invites diseases in the parctice of *kumbhaka (prāṇāyāma)*. 17.

नाडीविशुद्धिर्हठसिद्धिलक्षणं
विना ह्यऽपार्थो[1] चिरकुम्भसधृतिः ॥
गुरूदिताद्युक्ति[2]विशेषतो धृते-
ऽनिले सुषुम्णास्य ऋतेऽग्निदीपनम् ॥ १८ ॥

nāḍīviśuddhirhaṭhasiddhilakṣaṇam
vinā hya'pārtho cirakumbhasadhṛtiḥ ॥
gurūditādyuktiviśeṣato dhṛte'-
nile suṣumnāsya ṛte'gnidīpanam ॥ 18 ॥

Tr. Purification of the *nāḍī* is the sign of success in *haṭhayoga* without which it is not possible to retain *kumbhaka* for longer time. Without guidance of a *guru* and enhancing the gastric fire, one cannot move the *prāṇa* in the *suṣumnā*. 18.

प्रत्याहारात् प्राघ्रिताऽक्षौघ[3]वृत्तिः
योगीन्द्रोऽथो चालयेत् कुण्डलीं स्वाम् ॥
सिद्धप्राणाभ्यां तदा चलितासा-
वृज्युच्चैर्द्रागू ब्रह्मरन्ध्रान्तरे स्यात् ॥ १९ ॥

pratyāhārāt praghritā'kṣaughavṛttiḥ
yogīndro'tho cālayet kuṇḍalīm svām ॥
siddhaprāṇābhyām tadā calitāsā-
vṛjyuccairdrāg brahmarandhrāntare syāt ॥ 19 ॥

Tr. Practice of *pratyāhāra* subdues the activity of the sense organs. A great *yogī* should thereafter move *kuṇḍalī* and pass the controlled *prāṇa* (into it). Thus *kuṇḍalī* becomes straight and rises quickly up to the *brahmarandhra*. 19.

प्रत्याहारविशेषणानि च[4] यदा कर्त्तुं यदा ते मरुत्[5]
सिद्ध्यर्थं[6] विमृशन्तु युक्तिनिवहान् संकेतकान् साधकाः ॥

1. विनास्यऽपार्थो -b. 2. गुरुविनायुक्ति -b. 3. प्रत्यास्वरात् प्राग्निताऽक्षोध -b. 4. विशेषानि च –a. 5. पदात्कर्त्तुं पदां रे मरुत् -b. 6. सिद्धार्थ –b.

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आयामे[1] भृशरुष्टवायुजरुजां शान्त्यै जजन्त्वा[2]त्मिनः
सौख्यार्थं सुविदुन्मनीसुखकृते योगश्रुतान्नापरम्[3] ॥ २० ॥

pratyāhāraviśeṣaṇāni ca yadā kartuṃ yadā te marut
siddhyarthaṃ vimṛśantu yuktinivahān saṅketakān sādhakāḥ ॥
āyāme bhṛśaruṣṭavāyujarujāṃ śāntyai jajantvātminaḥ
saukhyārthaṃ suvidunmanīsukhakṛte yogaśrutānnāparam ॥20॥

Tr. Special practices of *pratyāhāra* when get accomplished through the controlled *prāṇa* a *sādhaka* needs to carefully (judiciously) make use of *saṅketa* to prevent the *prāṇa* from going astray and producing diseases. Thereafter, one should try to attain the Blissful state of *unmanī* which is the culmination of *yoga*. 20.

॥ इति सुन्दरदेवविरचिताहठतत्वकौमुद्यां
हठाभ्यास[4]माहात्म्यविवेचनोद्योतः ॥

॥ iti sundaradevaviracitāhaṭhatatvakaumudyāṃ
haṭhābhyāsamāhātmyavivecanodyotaḥ ॥

Here ends the chapter describing the supremacy of *haṭha* practice of *haṭhatatvakaumudī* composed by *sundaradeva*.

1. आयामो –a. 2. भजन्त्या –b. 3. तात्रात्राऽपरं –b. 4. दृढाभ्यास –b.

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Chapter—12

अथ क्लेशघ्नवायुसाधनसमासः —

atha kleśaghnavāyusādhanasamāsaḥ —

A brief description of control of *vāyu* which removes suffering—

तदुक्तं कुम्भकपद्धतौ —

taduktaṃ kuṃbhakapaddhatau —

According to *kumbhakapaddhati*—

नलिकासदृशीं काकुं विधायापूरयेत्तथा[1] ।
श्वसनं कुम्भयेन्नाभ्यां[2] रेचयेत्काकचञ्चुकः ॥ इति ॥ १ ॥

nalikāsadṛśīṃ kākuṃ vidhāyāpūrayettathā ।
śvasanaṃ kumbhayennābhyāṃ recayetkākacañcukaḥ ॥ iti ॥ 1 ॥

Tr. Forming the tongue like a tube, draw the air in through it. After holding the breath, exhale through the nose. This is *kākacañcuka*. 1.

काकचञ्चुवदास्येन पूर्यं वायुं निरोधयेत् ।
ऊर्ध्वजिह्वां समानीय पिबेद्धारामृतं सुखी ॥ २ ॥

kākacañcuvadāsyena pūrya vāyuṃ nirodhayet ।
ūrdhvajihvāṃ samānīya pibeddhārāmṛtaṃ sukhī ॥ 2 ॥

रेचयेद् घ्राणरन्ध्राभ्यां शीतलीकाकचञ्चुकः ।
प्राणापानविधानज्ञो मुक्तिभागस्य[3] साधनात् ॥ ३ ॥

recayed ghrāṇarandhrābhyām śītalīkākacañcukaḥ ।
prāṇāpānavidhānajño muktibhāgasya sādhanāt ॥ 3 ॥

Tr. Forming the mouth like the beak of a crow, one should take the air in and hold it. Then raising the tongue, one should drink the flow of nectar and exhale through both the nostrils. This is *śītalīkākacañcuka*. An adept of *prāṇāyāma* attains liberation through this practice. 2-3.

नित्याभ्यासवतो यान्ति श्रमदाहज्वरामयाः ।
मासाभ्यासात् मृत्युजयो निरन्तरकृते भवेत् ॥ ४ ॥

nityābhyāsavato yānti śramadāhajvarāmayāḥ ।
māsābhyāsāt mṛtyujayo nirantarakṛte bhavet ॥ 4 ॥

Tr. Regular practice of this overcomes fatigue, burning sensation, fever and such other diseases. Continuous practice

1. पूरयेतया –a. 2. न्नोभ्यां –a. 3. मुक्तिभाग –b.

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for one month makes one free from premature death. 4.

मणिकर्णिबिलं गाढं पीड्य लम्बिकया ततः ।
कुण्डलीं चिन्तयेत् काकचञ्च्वा यदि[1] समीरणम् ॥
पिबेच्छण्मास[2]योगेन कविर्भवति निश्चितम् ॥ ५ ॥

maṇikarṇibilaṃ gāḍhaṃ pīḍya lambikayā tataḥ ।
kuṇḍalīṃ cintayet kākacañcvā yadi samīraṇam ॥
pibecchaṇmāsayogena kavirbhavati niścitam ॥ 5 ॥

Tr. Turning the tip of the tongue and pressing it at the uvula one should take the air through the mouth forming it like the beak of a crow and contemplate on *kuṇḍḍalī.* Practising this for six months, one undoubtedly becomes a *kavi* (poet).5.

ध्यात्वा कुण्डलिनीं चक्रगामिनं मारुतं यदा ।
काकचञ्चुं प्रकुरुते क्षयरोगात् प्रमुच्यते ॥ ६ ॥

dhyātvā kuṇḍalinīṃ cakragāminaṃ mārutaṃ yadā ।
kākacañcuṃ prakurute kṣayarogāt pramucyate ॥ 6 ॥

Tr. Forming the tongue into a beak of a crow, one should take the air in and contemplate on *kuṇḍalī* while *prāṇa* enters into *cakras.* With this, one becomes free from the disease of consumption. 6.

दूरश्रुतिर्दूरदृष्टिरन्तर्द्धानादिकं फलम् ।
अहर्निशं सदाभ्यासात्[3] जायते नात्र संशयः ॥ ७ ॥

dūraśrutirdūradṛṣṭirantardhānādikaṃ phalam ।
aharniśaṃ sadābhyāsāt jāyate nātra saṃśayaḥ ॥ 7 ॥

Tr. With daily and continuous practice one surely attains clairaudience, clairvoyance and ability to disappear. 7.

द्विजैर्द्विजान् पीड्य वायुं काकचञ्च्वा पिबेच्छनैः ।
ऊर्ध्वजिह्वः कुम्भकारो[4] रेचयेद् घ्राणवर्त्मना ॥
काकचञ्चुः कुम्भ उक्तो केनायं काकुदश्रवा ॥ ९ ॥

dvijairdvijān pīḍya vāyuṃ kākacañcvā pibecchanaiḥ ।
ūrdhvajihvaḥ kumbhakāro recayed ghrāṇavartmanā ॥
kākacañcuḥ kumbha ukto kenāyaṃ kākudaśravā ॥ 9 ॥

Tr. By pressing the teeth together, one should take the

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1. काकचञ्च्वादि –b. 2. च्छरामास –b. 3. सदऽभ्यासात् -b. 4. कुम्भकारौ –b.

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air in slowly through the mouth, and after holding the breath with upturned tongue, exhale through the passage of nose. This *kumbhaka* has been called *kākacañcu* by one *kākudaśravā*. 8-9.

आवत्सरार्द्धमभ्यासात्[1] **प्रत्यहं यः समाचरेत् ।**
सर्वरोगविनिर्मुक्तो वत्सरान् मृत्युजिद् भवेत् ॥ १० ॥

āvatsarārdhamabhyāsāt pratyahaṃ yaḥ samācaret ।
sarvarogavinirmukto vatsarān mṛtyujid bhavet ॥ 10 ॥

Tr. By daily practice of this *kumbhaka* for half a year one completely gets rid of all the diseases and after a year overcomes (premature) death. 10.

त्रिवर्षैः शिवतां याति भूतेन्द्रियजयान्वितः ।
अणिमादिगुणैर्युक्तो जरया रहितो भवेत् ॥
खेचर्यं गतिदं प्राह कृपालुः परमेश्वरः ॥ इति ॥ ११ ॥

trivarṣaiḥ śivatāṃ yāti bhūtendriyajayānvitaḥ ।
aṇimādiguṇairyukto jarayā rahito bhavet ॥
khecaryaṃ gatidaṃ prāha kṛpāluḥ parameśvaraḥ ।iti।11।

Tr. After three years, one attains *śiva*-hood, having controlled all the senses, accomplishing *siddhis* like *aṇimā* etc., one overcomes symptoms of old age. It is the means leading to *khecarī*, as narrated by *parameśvara*, the Benevolent. 11.

Note: *kumbhaka paddhati* has been published by The Lonavla Yoga Institute (India) in 2000. 11.

याज्ञवल्क्यो --

yājñavalkye —

According to ***yājñyavalkya***—

प्राणसंयमनं नाम देहे प्राणादिधारणम् ।
एष प्राणजयोपायः सर्वमृत्यूपघातकः ॥ १२ ॥

prāṇasaṃyamanaṃ nāma dehe prāṇādidhāraṇam ।
eṣa prāṇajayopāyaḥ sarvamṛtyūpaghātakaḥ ॥ 12 ॥

Tr. Holding the *prāṇa* in the body is *prāṇāyāma*. This is the means to control *prāṇa* which overcomes premature death. 12.

1. मभ्यास –b.

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किञ्च प्राणजयोपायः तव वक्ष्यामि सुव्रते ।
बाह्यात् प्राणं समारोप्य पूरयित्वोदरे[1] स्थितम् ॥ १३ ॥
kiñca prāṇajayopāyaḥ tava vakṣyāmi suvrate ।
bāhyāt prāṇaṃ samāropya pūrayitvodare sthitam ॥ 13 ॥
नाभिमध्ये च नासाग्रे पादांगुष्ठे च यत्नतः ।
धारयन् मनसा प्राणं सन्ध्याकालेषु वा सदा ॥ १४ ॥
nābhimadhye ca nāsāgre pādāṅguṣṭhe ca yatnataḥ ।
dhārayan manasā prāṇaṃ sandhyākāleṣu vā sadā ॥ 14 ॥

Tr. O *suvrate*! Moreover, I will narrate the technique of controlling *prāṇa*.

Draw the external air in and fill the cavity and hold it at the navel, tip of the nose and big toes with care. One should hold the *prāṇa* with attention in the morning and evening or all the time. 13-14.

सर्वरोगविनिर्मुक्तो जीवेद्योगी गतक्लमः ।
नासाग्रधारणं गार्गि वायोर्विजय[2]कारणम् ॥ १५ ॥
sarvarogavinirmukto jīvedyogī gataklamaḥ ।
nāsāgradhāraṇaṃ gārgi vāyorvijayakāraṇam ॥ 15 ॥

Tr. A *yogī* alleviates all the diseases and lives (long) without being tired.

O *gārgi* ! By holding (of *prāṇa*) at the tip of the nose, one can control *prāṇa*. 15.

सर्वरोगविनाशः स्यान्नाभिमध्ये च धारणात्[3] ।
शरीरं लघुतां[4] याति पादांगुष्ठेषु[5] धारणात् ॥ १६ ॥
sarvarogavināśaḥ syānnābhimadhye ca dhāraṇāt ।
śarīraṃ laghutāṃ yāti pādāṅguṣṭheṣu dhāraṇāt ॥ 16 ॥

Tr. If one holds (*prāṇa*) at the navel, one gets rid of all the diseases. While holding it at the big toes, the body becomes light. 16.

जिह्वायां वायुमानीय[6] जिह्वामूलं निरोधयेत् ।
यः पिबेदमृतं विद्वान् सकलं भद्रमश्नुते ॥ १७ ॥ इति ॥

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1. दरो –b. 2. वायोविजय –b. 3. धारणात् इति –a. 4. शरीरलघुता –a. 5. पादांगुष्ठषु –b. 6. मानीया -.

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jihvāyāṃ vāyumānīya jihvāmūlaṃ nirodhayet ।
yaḥ pibedamṛtaṃ vidvān sakalaṃ bhadramaśnute।17।iti।

Tr. One should bring the *prāṇa* at the tongue and hold it at its root. Sucking the ambrosia in this manner, a wise reaps all that is auspicious. 17.

तथा च त्रिपुराऽसाऽरऽसमुच्चये –

tathā ca tripurāsārasamuccaye—

Moreover, in *tripurāsārasamuccaya*—

राजदन्तयुगुलान्त[1]मस्पृशन्
सन्निधाय रसनां तदन्तिके ॥
काकचञ्चुपुटमारुतं[2] पिबेत्
प्राणसंयमनमेतदुत्तमम् ॥ १८ ॥

rājadantayugulāntamaspṛśan
sannidhāya rasanāṃ tadantike ॥
kākacañcupuṭamārutaṃ pibet
prāṇasaṃyamanametaduttamam ॥ 18 ॥

Tr. Without touching the front teeth and placing the tongue near them, one should draw the air in by making the lips like the beak of a crow. This is a superior practice of *prāṇāyāma*. 18.

द्विकचञ्चुसमीरणं शनैर्धयतः[3] सम्परिकृष्य सन्ततम्[4] ।
श्रमदाहगरोदरा[5]मयज्वरगुल्माः प्रशमं प्रयान्ति च ॥ १९ ॥

dvikacañcusamīraṇaṃ śanair
dhayataḥ samparikṛṣya santatam ॥
śramadāhagarodarāmaya-
jvaragulmāḥ praśamaṃ prayānti ca ॥ 19 ॥

Tr. Continuously suck the air slowly through the mouth making it like the beak of a crow. This practice rids one off fatigue, burning sensation, abdominal disorders, fever and spleen diseases. 19.

जिह्वां कृत्वा[6] ऽनाकुलस्तालुमूले
दन्तैर्दन्तान् गाढमापीडयित्वा ॥

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1. युगुंलांतू –b. 2. माहतं –b. 3. धर्यनः -b. 4. संपरिक्तस्य सततम् -a. 5. श्रमदारुगरोदरां –b. 6. त्वा –a.

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मन्दं मन्दं यः पिबेद् गन्धवाहं[1]
सौधैः पूरैः साकमन्तः स्रवद्भिः[2] ॥ २० ॥

jihvāṃ kṛtvā'nākulastālumūle
dantairdantān gāḍhamāpīḍayitvā ॥
mandaṃ mandaṃ yaḥ pibed gandhavāhaṃ
saudhaiḥ pūraiḥ sākamantaḥ sravadbhiḥ ॥ 20 ॥

Tr. Take the tongue comfortably at the root of the tongue. Press the teeth closely with each other and gently suck the air. Thus the flow (of nectar) fills one internally. 20.

षड्भिर्मासैरन्तरोगैरशेषैः
पापापेतो मुच्यते साधकेन्द्रः ॥
अष्टादेकाद्विस्रसां मृत्युदूतीं[3]
जित्वा भूमौ दीर्घकालं स जीवेत्[4] ॥ २१ ॥

śaḍbhirmāsairantarogairaśeṣaiḥ
pāpāpeto mucyate sādhakendraḥ ॥
aṣṭādekādvisrasāṃ mṛtyudūtīṃ
jitvā bhūmau dīrghakālaṃ sa jīvet ॥ 21 ॥

Tr. In six months, all the diseases are removed, entire sin is removed and the great *sādhaka* with eight months practice, overcomes premature death and lives long on the earth. 21.

वर्षत्रयाभ्यासवशादतीतमनागतं वेत्त्यलि[5]नीलकेशः ।
विषं न देहे क्रमते तदीये दष्टेऽपि घोरैरपि पन्नगेन्द्रैः ॥ २२ ॥

varṣatrayābhyāsavaśādatītam-
anāgataṃ vettyalinīlakeśaḥ ॥
viṣaṃ na dehe kramate tadīye
daṣṭe'pi ghorairapai pannagendraiḥ ॥ 22 ॥

Tr. With three years of practice, one knows the past and future. His hair remains black, he is not affected by poison even when bitten by deadliest of the serpents. 22.

न कृत्रिमैः स्थावरजंगमैर्वा
विषैः किमन्यैरपि कालकूटैः ॥

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1. पिवेद्गन्धवाहं –b. 2. पूरैः साकमन्तस्त्वदभिः -b. 3. मृत्युदगती –b. 4. कालं जीवेत् -b. 5. वेत्यऽसि –b.

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गुणाष्टकं[1] कालवशादपेत्य[2]
महीतले क्रीडति[3] भैरवो वा ॥ २३ ॥

na kṛtrimaiḥ sthāvarajaṅgamairvā
viṣaiḥ kimanyairapi kālakūṭaiḥ ॥
guṇāṣṭakaṃ kālavaśādapetya
mahītale krīḍati bhairavo vā ॥ 23 ॥

Tr. No artificial, (poison from) animate or inanimate (source) or even *kālakūṭa* (the deadliest of the poisons) would have any effect on him. He transcends eightfold *prakṛti* in due course of time. Being *bhairava (śiva)* he roams on the earth. 23.

या मुण्डाधारदण्डान्तरविवरगताहारनीहारगौरी
सौधीधारा नभोम्भोरुहकुरर[4]विधोः संस्रवन्ती वहन्ती ॥
तस्यावज्राख्यनाड्याः[5] खगमुदरदरीमध्यगं यो विदध्यात्
तस्य ब्रह्माण्डभाण्डे प्रलयमपयनं[6] स्याद् घनं मृत्युमृत्योः ॥इति॥२४॥

yā muṇḍādhāradaṇḍāntaravivaragatāhāranīhāragaurī
saudhīdhārā nabhombhoruhkuraravidhoḥ saṃsravantī vahantī ॥
tasyāvajrākhyanāḍyāḥ khagamudaradarīmadhyagaṃ yo vidadhyāt
tasya brahmāṇḍabhāṇḍe pralayamapayanaṃ syād ghanaṃ
mṛtyumṛtyoḥ ॥ iti ॥ 24 ॥

Tr. In the center of the spine which supports the head lies the cavity where the white ambrosia secrets from the moon lying in the lotus of thousand petals with a murmuring sound. One who holds the bird (*prāṇa*) at the cavity of the *nāḍī* named *vajrā* would overcome the severe death in this Universe. 24.

॥ इति सुन्दरदेवविरचितायां हठतत्वकौमुद्यां
क्लेशघ्नवायुसाधननिशेमणोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ
kleśaghnavāyusādhananiśemaṇodyotaḥ ॥

Here ends the chapter of *haṭhatatvakaumudī* composed by *sundaradeva* on the techniques of *prāṇāyāma* which remove sufferings.

1. प्राणाष्टकं –b. 2. वशादवेभ्य –b. 3. क्रीडन्ति –b. 4. करुर –b. 5. वनाख्यनाशः -b. 6. प्रलयमयंघनं –b.

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Chapter—13

अथ योगांगमुद्रादीनां[1] हठोपकारकत्वं निरूप्यते

atha yogāṅgamudrādīnāṃ haṭhopakārakatvaṃ nirūpyate—

Here follows the efficacy of the components of *yoga* like *mudrā* etc. in complementing *haṭha* practice—

जालन्धरोड्डीयनमूलकानां
वेधस्य बन्धस्य च मुद्रिकायाः ॥
श्रीशक्तिचालस्य तथैव साक्षाद्
हठोपकारत्वमुदीरितं ज्ञैः ॥ १ ॥

jālandharoḍḍiyanamūlakānāṃ
vedhasya bandhasya ca mudrikāyāḥ ॥
śrīśakticālasya tathaiva sākṣād
haṭhopakāratvamudīritaṃ jñaiḥ ॥ 1 ॥

Tr. The savants emphasized the efficacy of *jālandhara, uḍḍiyana, mūla (bandha), (mahā) vedha, bandha, śakticāla mudrā* in the *haṭha* practices. 1.

चकारात् खेचर्या अपि ॥

cakārāt khecaryā api—

***khecarī* is also included (in the above list).**

पीठानि कुम्भा विविधा अनन्ता[2]
यमादि तद्वत् करणानि युक्तयः ॥
कर्माष्टकं चेत्यखिला हठक्रियाः
श्रीराजयोगस्य पदाप्तये[3] स्मृताः ॥ २ ॥

pīṭhāni kumbhā vividhā anantā
yamādi tadvat karaṇāni yuktayaḥ ॥
karmāṣṭakaṃ cetyakhilā haṭhakriyāḥ
śrīrājayogasya padāptaye smṛtāḥ ॥ 2 ॥

Tr. For attainment of the state of *rājayoga*, the *āsanas*, various *kumbhakas, yamas*, (numerous) *karaṇas (mudrās), yuktis* (means), the eight (purificatory) *karmas* —all these *haṭhakriyās* are efficacious. 2.

समाधेस्तु यमादीनां साक्षात् प्रोक्तोपयोगिता ।
पारम्पर्येण च हठांगत्वं मुद्राष्टकर्मणोः ॥ ३ ॥

1. मुद्रादीनीं –b. 2. अनेना –a. 3. यदासये –b.

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samādhestu yamādīnāṃ sākṣāt proktopayogitā ।
pāramparyeṇa ca haṭhāṅgatvaṃ mudrāṣṭakarmaṇoḥ ॥3॥

Tr. For *samādhi yama* etc. are directly effective. According to tradition, *mudrās* and the eight *karmas* of *haṭha* are also effective. 3.

ईश्वराराधनं कर्मयोगांगमीरितः ।
समाधेस्तु प्रधानांगं क्लेशपापनिरासनात् ॥४ ॥

īśvarārādhanaṃ karmayogāṅgamīritaḥ ।
samādhestu pradhānāṅgaṃ kleśapāpanirāsanāt ॥ 4 ॥

Tr. Worship of *īśvara* is said to form a part of *karmayoga* (*kriyāyoga*). For *samādhi*, it is considered the main practice as it rids one off suffering and sin. 4.

विना न कर्माश्रयणं सुसिद्धिः प्रजायते क्वापि सुसाधकस्य हि ।
चित्स्वर्गभोगौ[1] सुकृतेन हीनैर्न लभ्यते साधनमभ्यसेदतः ॥ ५ ॥

vinā na karmāśrayaṇaṃ susiddhiḥ
prajāyate kvāpi susādhakasya hi ॥
citsvargabhogau sukṛtena hīnair
na labhyate sādhanamabhyasedataḥ ॥ 5 ॥

Tr. Success is never achieved without proper practice. A good *sādhaka* without merits would never enjoy the state of consciousness and heaven. Therefore, one should indulge in practice. 5.

अतो भक्तियोगो मुख्यं राजयोगांगं भवितुमर्हति ॥

ato bhaktiyogo mukhyaṃ rājayogāṅgaṃ bhavitumarhati

Tr. *bhaktiyoga* should therefore be considered the main practice of *rājayoga*.

समावर्जितश्चेश्वरः[2] प्रेमभक्त्या
ह्यभिध्यानमात्रेण चैवं मुमुक्षुम्[3] ॥
समाधिं समापादयेन्नि[4]र्विकल्पं
ततो भक्तिमीशे विदध्यान्मुमुक्षुः ॥ ६ ॥

samāvarjitaśceśvaraḥ premabhaktyā
hyabhidhyānamātreṇa caivaṃ mumukṣum ॥

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1. भोगो –b. 2. समावार्जितश्चेश्वरः -b. 3. मुमुक्ष्यं –b. 4. समापदयेन्नि –b.

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samādhiṃ samāpādayennirvikalpaṃ
tato bhaktimīśe vidadhyān mumukṣuḥ ॥ 6 ॥

Tr. One desirous of liberation can attain the state of *nirvakalpa samādhi* by meditating on *īśvara* by surrendering to Him with devotion and love. Therefore, one who aims at liberation should have devotion towards *īśa*. 6.

चित्तं वशे यस्य समाधिरेवं
तस्योपदिष्टो न तु यस्य चित्तम् ॥
वशेऽस्ति तस्यापि समाधिसिध्यै
सम्यक् क्रियायोग इहोपदिष्टः ॥ ७ ॥

cittaṃ vaśe yasya samādhirevaṃ
tasyopadiṣṭo na tu yasya cittam ॥
vaśe'sti tasyāpi samādhisiddhyai
samyak kriyāyoga ihopadiṣṭaḥ ॥ 7 ॥

Tr. One who has restrained *citta* for him *samādhi* is possible and not for others. The scheme of *kriyāyoga* is recommended for attainment of *samādhi* to the one who has not controlled *citta* 7.

॥ इति हठतत्त्वकौमुद्यां
हठांगोपकारकविवेचनोद्योतः ॥

॥ iti haṭhatatvakaumudyāṃ haṭhāṅgopakāraka-
vivecanodyotaḥ ॥

Here ends the chapter on the utility of the *haṭha* practices in *haṭhatatvakaumudī*.

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Chapter—14

अथ मुद्राः —

atha mudrāḥ —

The *mudrās*—

तल्लक्षणं तु --

tallakṣaṇaṃ tu —

The characteristics are—

मुद्रास्तु मुद्रणात् प्रोक्ता[1] यद्व्यापारनियोजिताः ।
तद्व्यापारस्य[2] तन्नाम्ना योगसिद्धेर्हिता दश ॥ १ ॥

mudrāstu mudraṇāt proktā yadvyāpāraniyojitāḥ ।
tadvyāpārasya tannāmnā yogasiddhirhitā daśa ॥ 1 ॥

Tr. They are known as *mudrās* since they do sealing (*mudrā*). That particular activity is named after that (*mudrā)* wherever they are applied which are beneficial towards success of *yoga.* There are ten (*mudrās)* which lead towards attainment of *siddhis.* 1.

अथ विपरीतकरणी --

atha viparītakaraṇī—

***viparītakaraṇī* follows—**

ऊर्ध्वं सोमकलाजलं सुविमलं कण्ठस्थला[3]दूर्ध्वतो
नासान्ते[4] सुषिरे नयेच्च गगनद्वारं ततः सर्वतः ॥
ऊर्ध्वास्यो भुवि संनिपत्य नितरामुत्तानपादः पिबेत्
एवं यः कुरुते जितेन्द्रियजनो नैवास्ति तस्य क्षयः ॥ २ ॥

ūrdhvaṃ somakalājalaṃ suvimalaṃ kaṇṭhasthalādūrdhvato
nāsānte suṣire nayecca gaganadvāraṃ tataḥ sarvataḥ ॥
ūrdhvāsyo bhuvi sannipatya nitarāmuttānapādaḥ pibet
evaṃ yaḥ kurute jitendriyajano naivāsti tasya kṣayaḥ ॥ 2 ॥

Tr. One should take position on the ground raising the legs up and keeping the face up. Thus he should raise the sacred secretion oozing from the moon from the aperture at the end of the nose which is above the throat at the opening of the head. Having controlled the senses one who does this practice does not perish. 2.

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1. मुद्रणाव्योक्ता –b. 2. तव्यापारस्य –b. 3. कण्ठस्यला –a. 4. वासान्ते –a.

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ऊर्ध्वपादो ह्यधोमस्तकः स्यात् क्षणं
वासरेऽथादिमेऽभ्यासं वृद्ध्या धयेत्[1] ॥
एवमभ्यासतो[2] याममात्रं सदा
मृत्युजित् स्याज् जराजिच्च षण्मासतः[3] ॥ ३ ॥

ūrdhvapādo hyadhomastakaḥ syāt kṣaṇaṃ
vāsare'thādime'bhyāsaṃ vṛddhyā dhayet ॥
evamabhyāsato yāmamātraṃ sadā
mṛtyujit syāj jarājicca ṣaṇmāsataḥ ॥ 3 ॥

Tr. In the beginning, one should take the legs up and head down for a short time and thus prolong the time gradually. Through the practice, one should maintain for three hours (one *yāma*), thus overcoming (premature) death and old age in six months. 3.

तूलस्य पिण्डं प्रविधाय दक्षनासापुटान्ते अर्कमुखं निरुद्धम् ।
भवेदतश्चानु यथोक्तमत्रायामं[4] भजेज् ज्ञः प्रहरत्रयं हि ॥ ४ ॥

tūlasya piṇḍaṃ pravidhāya dakṣa-
nāsāpuṭānte arkamukhaṃ niruddham ॥
bhavedataścānu yathoktamatrāyāmaṃ
bhajej jñaḥ praharatrayaṃ hi ॥ 4 ॥

Tr. By plugging the right nostril – the mouth of the sun – with a cotton bud, a wise should practise *prāṇāyāma* as told or even for three *praharas* (one *prahara* = three hours). 4.

नित्याभ्यासादस्य हि जठराग्निर्वृद्धिमायाति ॥ ५ ॥

nityābhyāsādasya hi jaṭharāgnirvṛddhimāyāti ॥ 5 ॥

Tr. Daily practice of this enhances the gastric fire. 5.

अस्यायमर्थः[5] –

asyāyamarthaḥ –

It means –

यः शिरो भूमावारोप्य प्रहरत्रयस्थितौ शक्तः[6] स्यात् । स मासत्रयसमाप्तौ कालजिद् भवतीति तृतीयश्लोकेन सम्बन्धः । आहारोऽतस् तस्मै सम्पाद्यः साधकस्य भूरि ज्ञैः ॥ ६ ॥

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1. ऽभ्यासवध्धयेत् -b. 2. एवमस्यौभ्यासतो –b. 3. परामसतः -b. 4. मनायामं –a. 5. आहाश्रायमर्थः -a. 6. शकः -b.

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yaḥ śiro bhūmāvāropya praharatrayasthitau śaktaḥ syāt । sa māsatrayasamāptau kālajid bhavatīti tṛtīyaślokena sambandhaḥ । āhāro'tas tasmai sampādyaḥ sādhakasya bhūri jñaiḥ ॥ 6 ॥

Tr. One who is able to maintain head-down position for three *praharas*, controls (premature) death in three months of practice—thus this is to be interpreted in the context of the third *śloka*. A wise should, therefore consume good quantity of food. 6.

वलितं पलितं चैव षण्मासान्नैव दृश्यते ।
याममात्रं च यो नित्यमभ्यसेत् स तु कालजित् ॥ ७ ॥

valitaṃ palitaṃ caiva ṣaṇmāsānnaiva dṛśyate ।
yāmamātraṃ ca yo nityamabhyaset sa tu kālajit ॥ 7 ॥

Tr. One who practises for one *yāma* (three hours) daily, gets rid of wrinkles and grey hair in six months and indeed overcomes death (untimely). 7.

इति विपरीतकरणी ॥

iti viparītakaraṇī ॥

Thus ends *viparītakaraṇī*.

अथ लम्बिकाविधिः —

atha lambikāvidhiḥ—

The technique of *lambikā* —

तल्लक्षणं तु—

tallakṣaṇaṃ tu—

The technique—

तालुमूलगता[1] यत्ना[2]ज्जिह्वयाक्रम्य घंटिकाम् ।
ऊर्ध्वं रन्ध्रगते वाते प्राणस्पन्दो निरुध्यते ॥ इति ॥ ८ ॥

tālumūlagatā yatnājjihvayākramya ghaṇṭikām ।
ūrdhvaṃ randhragate vāte prāṇaspando nirudhyate ॥ iti ॥8॥

Tr. By inserting the tongue effortfully at the root of the palate and taking it beyond uvula while allowing the *prāṇa* to enter the cavity, the *prāṇic* vibration is suspended. 8.

तत्करणप्रक्रिया यथा –

tatkaraṇaprakriyā yathā—

The practice of which is—

1. तालमूलगता –b. 2. पला –a.

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स्नुहीपत्रप्रख्यं निशितमतिसुस्निग्धममलम्
शुभं शस्त्रं तेन प्रथममिह[1] छिन्द्यात् कचमितम् ॥
व्रणं सद्यः पथ्यापटुवररजोघर्षिततलं
चरेदेवं सप्ताऽहनि पुनरपि छेदनविधिः ॥ ९ ॥

snuhīpatraprakhyaṃ niśitamatisusnigdhamamalam
śubhaṃ śastraṃ tena prathamamiha chindyāt kacamitam ॥
vraṇaṃ sadyaḥ pathyāpaṭuvararajogharṣitatalam
caredevaṃ saptā'hani punarapi chedanavidhiḥ ॥ 9 ॥

Tr. Take a clean, fine, well-lubricated and very sharp instrument resembling the leaf of milk-hedge. In the beginning, cut (the frenum) as breadth of the hair. Then rub the tongue with *harītakī* (chebulic myrobalan), rock salt for one week and again practise cutting. 9.

एवं क्रमेण कलयेच्छण्मासं नित्यमुद्युक्तः ।
षण्मासाद्[2] रसनातलमूलशिराबन्ध एति लयम् ॥ १० ॥

evaṃ krameṇa kalayecchaṇmāsaṃ nityamudyuktaḥ ।
ṣaṇmāsād rasanātalamūlaśirābandha eti layam ॥ 10 ॥

Tr. Continue doing this practice daily carefully for six months. A six months practice severes the frenum. 10.

अथ जिह्वाधाम शिरोवस्त्रेणावेष्ट्य[3] मन्दं तत् ।
आकर्षयेत् प्रतिदिनं षण्मासं कर्षणं प्राग्वत् ॥ ११ ॥

atha jihvādhāma śirovastreṇāveṣṭya mandaṃ tat ।
ākarṣayet pratidinaṃ ṣaṇmāsaṃ karṣaṇaṃ prāgvat ॥ 11 ॥

Tr. Thereafter wrap the tongue up with a cloth used for turban and gently pull it up daily for six months as said before. 11.

चालनदोहनमनुदिनमुपाचरेच् छेदनं तु अह ।
तृतीयेऽह्नि उष्णाम्बुनात्र सर्वं कार्यं सन्दोहनं वचा मधुना[4] ॥१२॥

cālanadohanamanudinamupācarec
chedanaṃ tu aha ॥
tṛtīye'hni uṣṇāmbunātra sarvaṃ kāryaṃ
sandohanaṃ vacā madhunā ॥ 12 ॥

Tr. Practice of moving and milking should be done everyday while cutting should be done every third day. All

1. प्रथमसममिह –a. 2. छरामासं –b. 3. वेष्ट्वा –b. 4. च वा मधुना –b.

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these should be performed with hot water, while milking should be done with honey and *vacā*. 12.

एवं कृतेऽथ रसना[1] प्रयात्यनुभ्रूतलान्त[2]बिलम् ।
तिर्यक्कर्णावधि वै चिबुकाधः सा स्वयं याति अभ्यासः ॥ १३ ॥
evaṃ kṛte'tha rasanā
prayātyanubhrūtalāntabilam ॥
tiryakkarṇāvadhi vai
cibukādhaḥ sā svayaṃ yāti abhyāsaḥ ॥ 13 ॥

इति ह वर्षत्रयमत्र कृतस्तदा रसज्ञेयम्[3] ।
ब्रह्मद्वारं प्रविशति भित्वा भ्रूमध्यमूर्ध्वगता ॥ १४ ॥
iti ha varṣatrayamatra
kṛtastadā rasajñeyam ॥
brahmadvāraṃ praviśati
bhitvā bhrūmadhyamūrdhvagatā ॥ 14 ॥

Tr. By doing this (the tip of) the tongue enters the cavity below the center of the eyebrows and it touches the end of the ears and below the chin on its own. After three years of practice (the tongue) reaches the center of the eyebrows and enters the *brahmadvāra* and tastes the *rasa* (ambrosia). 13-14.

रौप्यस्वर्णाऽयोन्य[4]तमशलाकिकां[5] नासिकारन्ध्रे स्निग्धेन ।
तन्तुना[6] सह नियोज्य संरुद्ध्य मानसे प्राणान् ॥१५ ॥
raupyasvarṇā'yonyatamaśalākikāṃ
nāsikārandhre snigdhena ॥
tantunā saha niyojya
saṃrudhya mānase prāṇān ॥ 15 ॥

Tr. Take up a special probe of silver, gold or iron and with this insert a lubricated cotton sheaf in the nasal cavity. Hold the *prāṇa* while focusing the mind. 15.

सुदृढासनो[7] परिगतो मथनशनकैस्ततः[8] कुर्यात् ।
भ्रूमध्ये न्यस्य दृशौ दृढचित्तमुनेस्तदा सुषुप्तिसुखम् ॥ १६ ॥
sudṛḍhāsano parigato
mathanaśanakaistataḥ kuryāt ॥

1. कृतेऽथ रतता –a. 2. त्यनुद्भ्रूतलान्त –a. 3. सज्ञेयं –b. 4. स्वर्णोऽधोऽन्या – b. 5. शलाकिकां –b. 6. नासिकारन्ध्रेन तन्तुना –b. 7. सदृढसनो –b. 8. मथनं शनकैस्तुतः-b.

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bhrūmadhye nyasya dṛśau
dṛḍhacittamunestadā suṣuptisukham ॥ 16 ॥

Tr. While adopting a firm posture, keep the gaze fixed at the center of the eyebrows and gently rub (with the cotton sheaf). Thus a *muni* of steady mind experiences the Bliss of *suṣupti* state. 16.

न सदा मन्थनमुदितं मासे मासे तदा चरेद् ।
योगी[1] एवं द्वादशवर्षैः संसिद्धिं विखेचरी याति ॥ १७ ॥
na sadā manthanamuditaṃ māse māse tadā cared ।
yogī evaṃ dvādaśavarṣaiḥ saṃsiddhiṃ vikhecarī yāti ।17।

Tr. This massaging should not be undertaken everyday but once in a month. Thus a *yogī* attains success in *khecarī* in twelve years. 17.

हठप्रदीपिकामते तु –
haṭhapradīpikāmate tu —
According to ***haṭhapradīpikā*—**
छेदनचालनदोहैः क्रमेण जिह्वां प्रवर्धयेत् ।
तावत् सा यावत् भ्रूमध्यं स्पृशति तदा खेचरीसिद्धिः ॥ इति ॥१८॥
chedanacālanadohaiḥ
krameṇa jihvāṃ pravardhayet ॥
tāvat sā yāvat bhrūmadhyaṃ
spṛśati tadā khecarīsiddhiḥ ॥ *iti* ॥ 18 ॥

Tr. The tongue should be lengthened by cutting, moving and milking until it touches the center of the eyebrows. Then alone *khecarī* is perfected. 18.

भ्रूमध्ये देशे चणकांकुरप्रभं
यद्राजदन्तोपरि च त्रिकूटम् ॥
नियोज्य चित्तं खलु तत्र जिह्वया-
मृतं[2] स्रवत् पाति[3] स दिव्यदेहः ॥ १९ ॥
bhrūmadhye deśe caṇakāṅkuraprabhaṃ
yadrājadantopari ca trikūṭam ॥
niyojya cittaṃ khalu tatra jihvayā-
mṛtaṃ sravat pāti sa divyadehaḥ ॥ 19 ॥

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1. तदाचेद्योगी –b. 2. जिह्वाष्वामृतं –a. 3. याति –b.

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Tr. There is a *trikūṭa* (crown of the head) at the center of the eyebrows above the uvula, resembling the sprout of a gram. One should insert the tongue there with a concentrated mind and drink the flowing ambrosia. Thus one gets a divine body. 19.

यदा भ्रूबिले संनिवेश्य स्वजिस्वां
विलोमं गतां श्वन्तरे[1] स्थाप्य दृष्टिम् ॥
स्वलक्ष्यं स्थिरं भावयन् याति शून्यं[2]
तदा खेचरी स्यान् मुनेः सिद्धमुद्रा ॥ २० ॥

yadā bhrūbile sanniveśya svajihvāṃ
vilomaṃ gatāṃ bhrvantare sthāpya dṛṣṭim ॥
svalakṣyaṃ sthiraṃ bhāvayan yāti śūnyaṃ
tadā khecari syān muneḥ siddhamudrā ॥ 20 ॥

Tr. When the upturned tongue is inserted in the cavity in the center of the eyebrows while fixing the gaze at the center of the eyebrows the *muni* meditates on void, *khecarī mudrā* is perfected. 20.

रसनयोर्ध्वगया[3] क्षणमास्थितो यदि मुनिः परिरुद्धमनोऽनिलः ।
सकलरोगगणात् परिमुच्यते प्रबलमृत्यु[4]जरादिभिरुप्सितः[5]।२१।

rasanayordhvagayā kṣaṇamāsthito
yadi muniḥ pariruddhamano'nilaḥ ॥
sakalarogagaṇāt parimucyate
prabalamṛtyujarādibhirupsitaḥ ॥ 21 ॥

Tr. If the *muni* with the tongue upturned remains even for a moment while controlling the mind and *prāṇa*, he gets rid of all the diseases, overcomes (premature) death and old age. 21.

रसनयोर्ध्वगया विवरं भ्रुवो[6]
वयसि यः सति मुद्रयति ध्रुवम्[7] ॥
क्षरति तस्य न बिन्दुलवोऽप्यहो
युवतिभिः स्वभुजाकलितस्य च ॥ २२ ॥

rasanayordhvagayā vivaraṃ bhruvo
vayasi yaḥ sati mudrayati dhruvam ॥
kṣarati tasya na bindulavo'pyaho
yuvatibhiḥ svabhujā kalitasya ca ॥ 22 ॥

1. ऽभ्यन्तरे –b. 2. भावयन्यानिशून्यं –b. 3. सतयोर्ध्वगया –a. 4. मृत्य –b. 5. रुज्जितः -b. 6. भुवो –b. 7. ध्रुव –b.

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Tr. One who firmly seals the cavity at the center of the eyebrows with the upturned tongue does not have even a scant of *bindu* dribbling when embraced by young women. 22.

कपालकुहरे कलां परिनिवर्त्त्य सोमामृतं
सदा पिबति यः स वै जयति यक्षमेषोऽमरः ॥
सदेन्दुगलिताऽमृताऽशनसुपूर्ण[1]कायो हि यः
स तक्षककुदंशजं गरलमन्नवत् स्तौति[2] तत् ॥ २३ ॥

kapālakuhare kalāṃ parinivarttya somāmṛtaṃ
sadā pibati yaḥ sa vai jayati yakṣameṣo'maraḥ ॥
sadendugalitā'mṛtā'śanasupūrṇakāyo hi yaḥ
sa takṣakakudaṃśajaṃ garalamannavat stauti tat ॥ 23 ॥

Tr. One who always drinks the ambrosia from moon by turning the tongue (*kalā*) at the cavity in the forehead, controls the *yakṣas* (demigods) and (gains) immortality. The body which fully absorbs the ambrosia always oozing from the moon, digests easily like food the poison of the deadliest of the serpents like *takṣaka*. 23.

ऊर्ध्व[3] षोडशपत्रपद्मगलितं प्राणादवाप्तं हठाद्[4]
ऊर्ध्वास्यो रसनां नियम्य कुहरे शक्तिं परां चिन्तयन् ॥
उत्कल्लोलकलाजलं सुविमलं धारामृतं यः पिबेन्
निर्द्दोषः स मृणालकोमलवपुर् योगी चिरं जीवति ॥२४॥

ūrdhvaṃ ṣoḍaśapatrapadmagalitaṃ prāṇādavāptaṃ haṭhād
ūrdhvāsyo rasanāṃ niyamya kuhare śaktiṃ parāṃ cintayan ॥
utkallolakalājalaṃ suvimalaṃ dhārāmṛtaṃ yaḥ piben
nirddoṣaḥ sa mṛṇālakomalavapur yogī ciraṃ jīvati ॥ 24 ॥

Tr. One should meditate on the supreme *śakti (kuṇḍalī)* after carefully inserting the tongue in the cavity, with upturned face and by raising the *prāṇa* up in the lotus of sixteen petals. The *yogī* who drinks the divine nectar flowing from the supreme moon, maintains the body as tender as the lotus stalk and lives long without diseases. 24.

1. सपूर्ण -b. 2. स्वौति –b. 3. मूर्ध्व –b. 4. दवाहठात् -b.

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चुम्बन्ती यदि लम्बिकाग्रमनिलं जिस्वारसस्यन्दिनी
सक्षारा कटुकाम्लदुग्ध[1]सदृशां मध्वाज्यतुल्या तथा ॥
व्याधीनां हरणं जरान्तकरणं शास्त्रागमो[2]द्गीरणं
तस्य स्यादमरत्वमष्टगुणवत्सिद्धांगनाकर्षणम् ॥ २५ ॥

cumbantī yadi lambikāgramanilaṃ jihvārasasyandinī
sakṣārā kaṭukāmladugdhasadṛśāṃ madhvājyatulyā tathā ॥
vyādhīnāṃ haraṇaṃ jarāntakaraṇaṃ śāstrāgamodgīraṇaṃ
tasya syādamaratvamaṣṭaguṇavatsiddhāṅganākarṣaṇam ॥25॥

Tr. If the tip of the elongated tongue always sucks the flowing nectar, which tastes salty, pungent, sour or like milk, honey or *ghee*, one gets rid of all the diseases and old age, becomes proficient in the scriptures, attains immortality, accomplishes eight *siddhis* and receives the power of the deities presiding over the *cakras*. 25.

पाताले यद्विततसुषिरं[3] मेरुमूले[4] तदस्मिन्
तद्वच्चैतत् प्रवदति सुधीस्तन्मुखं निम्नगानाम् ॥
चन्द्रात् सारः[5] स्रवति वपुषस्तेन मृत्युर्नराणां
तं बध्नीयात् सुकरणमृदा[6] नान्यथा कायसिद्धिः ॥२६ ॥

pātāle yadvitatasuṣiraṃ merumūle tadasmin
tadvaccaitat pravadati sudhīstanmukhaṃ nimnagānām ॥
candrāt sāraḥ sravati vapuṣastena mṛtyurnarāṇāṃ
taṃ badhnīyāt sukaraṇamṛdā nānyathā kāyasiddhiḥ ॥ 26 ॥

Tr. According to the wise the aperture which is located at the base of the spine is called the mouth which opens downwards. The human being dies because the nectar secreted by the moon flows down. With the application of this *mudrā* one presses the mouth and controls the flow, thus, attaining a fortified body and not otherwise. 26.

चित्तं विचरति गगने जिह्वा यस्माच्चरति खे[7] याता ।
तेनैषा कथिता ज्ञैर्मुद्रा भद्रा[8] भद्राति[9] खेचरी नाम्नी ॥ २७ ॥

cittaṃ vicarati gagane jihvā yasmāccarati khe yātā ।
tenaiṣā kathitā jñair mudrā bhadrā bhadrāti khecarī nāmnī ॥ 27 ॥

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1. दुग्धा –b. 2. शास्वगमो –b. 3. द्विततंसुषिरं –b. 4 मुरुमूले –a. 5. चन्द्रातुसारः -b. 6. मृदां –b. 7. ख्ये –b. 8. अनुपलब्धपाठः -b. 9. मुद्राति –b.

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Tr. This auspicious *mudrā* is called *khecarī* by the experts because it enables one to make the mind void so long as the tongue stays in the nasopharyngeal cavity. 27.

विधाय पूर्वं दृढमूलबन्धं प्राणं ततः साधु निरुध्य कुम्भतः ।
जालन्धरे[1] संविहिते नु योगी चरेद्रसज्ञां लघुलम्बिकोपरि ।२८।

vidhāya pūrvaṃ dṛḍhamūlabandhaṃ
prāṇaṃ tataḥ sādhu nirudhya kumbhataḥ ॥
jālandhare saṃvihite nu yogī
caredrasajñāṃ laghulambikopari ॥ 28 ॥

Tr. First firmly apply *mūlabandha* and then properly retain the *prāṇa (kuṃbhaka)*, while applying *jālandhara*. Then the *yogī* should take the tongue over the uvula (above the *lambikā*). 28.

न मूर्च्छा तृषा नैव[2] निद्रा न रोगा न मृत्युर्न[3] जरा तस्योद्भवन्ति ।
भवेत् कायसिद्धिस्तथा कल्पमायुर्मुनिः सेवेत खेचरीं योगविद्यः ।२९।

na mūrcchā tṛṣā naiva nidrā na rogā
na mṛtyurna jarā tasyodbhavanti ॥
bhavet kāyasiddhistathā kalpamāyur
muniḥ seveta khecarīṃ yogavidyaḥ ॥ 29 ॥

Tr. A *muni*, an expert of *yoga* who performs *khecarī*, does not experience fainting, thirst, sleep, or get affected by diseases. Death or old age do not appear to him and he lives for long in a perfect body. 29.

बाह्याभ्यन्तरभेदाभ्यां खेचरी द्विविधा मता ।
लम्बिकाद्या[4] खेचरत्वं मनसोऽन्त्येत्यऽनेकधा ॥ ३० ॥

bāhyābhyantarabhedābhyāṃ khecarī dvividhā matā ।
lambikādyā khecaratvaṃ manaso'ntyetya'nekadhā ।30।

Tr. *khecarī* is twofold—external and internal. The first one is elongation of the tongue and the other one which is manifold to attain the void state of the mind. 30.

बद्धं मूलविलं येन तेन विघ्नो निवारितः ।
अजरामरतां याति यथा पञ्चमुखो हरः ॥ ३१ ॥

baddhaṃ mūlabilaṃ yena tena vighno nivāritaḥ ।
ajarāmaratāṃ yāti yathā pañcamukho haraḥ ॥ 31 ॥

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1. जालधरे –b. 2. नूषा नैव –b. 3. मृत्युर्ज -b. 4. लंघिकाद्या –b.

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Tr. One, who successfully closes *brahmarandhra*, overcomes obstacles. He overcomes old age and becomes immortal like five-faced *hara* (an epithet of *śiva*). 31.

मूलबिलं ब्रह्मरन्ध्रं बद्धं जिह्वया पिहितम् । तेन योगिना उपद्रवो नाशितः[1] । स योगी[2] अजरामरगुणवान् शम्भुर्यथा तथा[3] ज्ञेयः ॥ ३२ ॥

mūlabilaṃ brahmarandhraṃ baddhaṃ jihvayā pihitam । tena yoginā upadravo nāśitaḥ । sa yogī ajarāmaraguṇavān śambhuryathā tathā jñeyaḥ ॥ 32 ॥

Tr. The cavity of *brahmarandhra*, is plugged by the tongue. Thus a *yogī* removes troubles. Such a *yogī*, who is free from old age and is immortal, may be equated with *śaṃbhu*. 32.

अमृतपूर्णदेहस्य योगिनो द्वित्रिवत्सरात् ।
ऊर्ध्वं प्रवर्त्तते रेतो ह्यणिमादिगुणोदयः ॥ ३३ ॥

amṛtapūrṇadehasya yogino dvitrivatsarāt ॥
ūrdhvaṃ pravartate reto hyaṇimādiguṇodayaḥ ॥ 33 ॥

Tr. When the body is filled with divine nectar, the *yogī*, in two to three years, remains in perpetual celibacy and attains the supernatural powers *(siddhis)* like *aṇimā* etc.

ऊर्ध्वरेता भवति अणिमादीनां सिद्धीनां उदयः प्रवर्त्तते ॥

ūrdhvaretā bhavati aṇimādīnāṃ siddhīnāṃ udayaḥ pravarttate ॥

He becomes *ūrdhvaretā* and attains *sidhis* such as *aṇimā* etc.

॥ इति सुन्दरदेवविरचितहठतत्त्वकौमुद्यां विपरीतकरणीखेचरीसाधनोद्योतः ॥

॥ iti sundaradevaviracitāhaṭhatatvakaumudyāṃ viparītakaraṇīkhecarīsādhanodyotaḥ ॥

Here ends the chapter describing *viparītakaraṇī* and *khecarī* practice in *haṭhatatvakaumudī* composed by *sundaradeva*.

1. नाशिनः -b. 2. सद्योगी –b. 3. अनुपलब्धपाठः -b.

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Chapter—15

अथ मूलबन्धः—
atha mūlabandhaḥ—
Here follows *mūlabandha*—

अधोगाम्यपानं तमापीड्य पार्ष्ण्या
गुदाकुञ्चनैरूर्ध्वमाकर्षयेज्ज्ञः ॥
अपानं यथोर्ध्व[1] प्रयात्येष शश्वद्
हठेन विधेयं तथा मूलबन्धः ॥ १ ॥

adhogāmyapānaṃ tamāpīḍya pārṣṇyā
gudākuñcanairūrdhvamākarṣayejjñaḥ ॥
apānaṃ yathordhvaṃ prayātyeṣa śaśvad
haṭhena vidheyaṃ tathā mūlabandhaḥ ॥ 1 ॥

Tr. With the help of the heels, press the perineum and pull up the *apāna* which has a tendency to move downwards. This technique is called *mūlabandha* since it ensures forceful upward movement of *apāna*. 1.

अयमुक्तः ॥
ayamuktaḥ ॥
It has been stated as above.

अथवा —
athavā—
Or else—

भगाऽपान[2]मध्ये विनाऽस्त्यस्थि[3]देशस्
तमापीडयेत् पार्ष्णिभागेन भूरि ॥
अपानं गुदाकुञ्चनेनोर्ध्वमुच्चैः
क्रिया शश्वदेवं[4] कृते मूलबन्धः ॥ २ ॥

bhagāpānamadhye vinā'styasthideśas-
tamāpīḍayet pārṣṇibhāgena bhūri ॥
apānaṃ gudākuñcanenordhvamuccaiḥ
kriyā śaśvadevaṃ kṛte mūlabandhaḥ ॥ 2 ॥

Tr. Press well the perineum between the genital and anus with the heel. Forcefully pull up the *apāna* by contracting the anus. A consistent practice of this *kriyā* is *mūlabandha*. 2.

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1. ऊर्ध्वाम् -b. 2. भगादुपान –b. 3. विनाऽरुपास्थि –b. 4. क्रियाच्छश्वदेवं –b.

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ऐक्येऽपान[1]प्राणयोर्मूत्रगूथ-
क्षैण्यद्वन्द्वः[2] स्यादुपस्थो हि मूलात् ॥
ऊर्ध्वं यातेऽपानवायौ यदाग्नेः
स्थानं दीर्घा स्याच्छिखा वायुसंगात् ॥ ३ ॥

aikye'pānaprāṇayormūtragūtha-
kṣaiṇyadvandvaḥ syādupastho hi mūlāt ॥
ūrdhvaṃ yāte'pānavāyau yadāgneḥ
sthānaṃ dīrghā syāc chikhā vāyusaṅgāt ॥ 3 ॥

Tr. (Thus) *apāna* and *prāṇa* become united. Urine and faeces get scanty. Internal conflict becomes waned. Being stimulated by *prāṇa apānavāyu* moving from the center of the perineal body reaches upto the location of fire which gets enhanced. 3.

ततो वह्न्यपानौ[3] हृदि[4] प्राणमुष्म
ततोऽन्ते[5] दीप्तस्तदा[6] देहगोऽग्निः ॥
घटाख्यस्थितौ तेन सुप्ताभितप्ता
भवेदासमन्तात् क्रमेणैव शक्तिः ॥ ४ ॥

tato vahnyapānau hṛdi prāṇamuṣma
tato'nte dīptastadā dehago'gniḥ ॥
ghaṭākhyasthitau tena suptābhitaptā
bhavedāsamantāt krameṇaiva śaktiḥ ॥ 4 ॥

Tr. Thereafter, the fire and *apāna* heat up the *prāṇa* in the heart. Being enhanced, the bodily fire gradually heats up the dormant *śakti* from all around in the state of *ghaṭa*. 4.

परिचये मरुतो मनसः स्थितौ प्रागिति[7] दण्डहतेव[8] भुजंगमी ।
शयनमुत्सृजति क्षुधिता रुषा कवलयत्यधरानिलमूर्ध्वगम् ॥ ५ ॥

paricaye maruto manasaḥ sthitau
prāgiti daṇḍahateva bhujaṅgamī ॥
śayanamutsṛjati kṣudhitā ruṣā
kavalayatyadharānilamūrdhvagam ॥ 5 ॥

Tr. In the state of *paricaya*, mind and *prāṇa* tend to get stability. The *kuṇḍalī*, like a serpent being bitten by a stick,

1. एक्येऽपान –b. 2. मूत्रगथक्षैणाद् वृद्धः -b. 3. वह्न्यः पानौ –b. 4. ह्यदि –b. 5. प्राणमुष्णततोते –b. 6. दीप्तस्तदौ –a. 7. सगिति –b. 8. दंऽहतेव –b.

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comes out of slumber and being enraged and hungry, swallows the *anila* at the lower part and moves it upwards. 5.

बिलं प्रविष्टेवऽवने ऋजुत्वं[1] व्रजेत् सुषुम्णां इरणो वातः
अनुगो यस्या सा अग्ने[2] शक्तिः पश्चाद्वायुस्तेन योगसिद्धिः ॥
तस्मात् मूलबन्धः सदायं योगिभिरवश्यं प्रथमं विधेयः
इति योगिभिरेव नित्यं श्रीमूलबन्धोऽभ्यसनीय आदरात् ॥ ६ ॥

bilaṃ praviṣṭeva'vane ṛjutvaṃ vrajet suṣumṇāṃ iraṇo vātaḥ
anugo yasyā sā agne śaktiḥ paścādvāyustena yogasiddhiḥ ॥
tasmāt mūlabandhaḥ sadāyaṃ yogibhiravaśyaṃ prathamaṃ vidheyaḥ
iti yogibhireva nityaṃ śrīmūlabandho'bhyasanīya ādarāt ॥ 6 ॥

Tr. The air (*prāṇa*), (like a snake entering into a pit), moves into *suṣumnā* becoming straight. The *vāyu* follows the *śakti* of *agni* (fire) and thus one attains success in *yoga*. Therefore, the *yogīs* should certainly practice *mūlabandha* first regularly with devotion. 6.

प्रसादेन बन्धस्य मूलाभिधस्य
सरोजासने संस्थितो[3] भूजयेन ॥
धरित्रीं समुत्सृज्य कौतुहलेन
क्रमात् साधकस्याश्रित[4]स्पर्शनः खे ॥ ७ ॥

prasādena bandhasya mūlābhidhasya
sarojāsane saṃsthito bhūjayena ॥
dharitrīṃ samutsṛjya kautuhalena
kramāt sādhakasyāśritasparśanaḥ khe ॥ 7 ॥

Tr. By the grace of *mūlabandha* practised in *sarojāsana (padmāsana)*, and by controlling the element of earth, one surprisingly levitates. 7.

प्राणापानौ नादबिन्दू मूलबन्धेन चैकताम् ।
गत्वा योगस्य संसिद्धिं गच्छतो नात्र संशयः ॥ ८ ॥

prāṇāpānau nādabindū mūlabandhena caikatām ।
gatvā yogasya saṃsiddhiṃ gacchato nātra saṃśayaḥ ।8।

Tr. When through the practice of *mūlabandha prāṇa* and *apāna, nāda* and *bindu* are united, one undoubtedly attains success in *yoga*. 8.

1. ऋजुत्व –b. 2. अग्रे –b. 3. संस्थितौ –a. 4. साधकरस्यज्जित –b.

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इति मूलबन्धः ॥
iti mūlabandhaḥ ॥
Here ends *mūlabandha.*

अथोड्डियानो बन्धस्तत्र विधेयो दृढं सुधिया ॥[1]
athoḍḍiyāno bandhastatra vidheyo dṛḍhaṃ sudhiyā ॥
Tr. Here follows *uḍḍiyāna-bandha* which a wise should firmly practise.

नाभेरूर्ध्वमधस्तात् तानं कुर्यात् प्रयत्नेन ।
उड्डचान[2]बन्ध एषः समस्तदुःखाघनाशनो यमिनाम् ॥ ९ ॥
nābherurdhvamadhastāt tānaṃ kuryāt prayatnena ।
uḍḍyānabandha eṣaḥ samastaduḥkhāghanāśano yamināṃ ॥ 9 ॥
Tr. One should effortfully pull the lower and upper region of the navel upwards. This is *uḍḍyāna-bandha*, which retards all sufferings and demerits of a *yogī.* 9.

तानं पश्चिम उदरे नाभेरूर्ध्वं भजेन्[3] मतिमान् ।
उड्डचानबन्ध[4] एषो मृत्युघ्नः[5] वैरमेकपञ्चास्यः ॥ १० ॥
tānaṃ paścima udare nābherūrdhvaṃ bhajen matimān ।
uḍḍyānabandha eṣo mṛtyughnaḥ vairamekapañcāsyaḥ 10
Tr. A wise pulls back the abdomen above and (below) the navel. This forms *uḍḍyāna-bandha* which overcomes death. To him *śiva* alone is the enemy. 10.

वज्रासने करयुगेन[6] निगृह्य पादौ
गुल्फप्रदेशनिकटे किल तत्र कन्दः[7] ॥
द्राक् पीडयेद्रुचिरपश्चिमतानमेतत्
तुन्दे हृदा[8] चिबुकमादि वियुज्य[9] धीरः ॥ ११ ॥
vajrāsane karayugena nigṛhya pādau
gulphapradeśanikaṭe kila tatra kandaḥ ॥
drāk pīḍayedrucirapaścimatānametat
tunde hṛdā cibukamādi viyujya dhīraḥ ॥ 11 ॥
Tr. Adopt *vajrāsana.* Hold the legs with the hands near

1. प्राणापानौ नादबिन्दोऽपानबन्धः उदरे पश्चिमः । उड्डियानो बन्धस् तत्र विधेयो दृढं सुधिया ॥ ९ ॥ –a. 2. उड्यानं –b. 3.भजुन् -a. 4. मानवन्ध –b. 5. मृत्युहनं – b. 6. ककयुगेन –a. 7. कन्दं द्राक् -b. 8. पीडयेद्रविरपश्चिमतानमेतं तु देह्यदा –b. 9. माविंतियुज्य –b.

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the ankles and press the *kanda* (perineum) with the heels. Thereafter press the abdomen towards the back and press the chest with the chin. 11.

एवं कृतेऽनुशनकैः[1] परिरुद्धवायुः
कन्दस्य सन्धिमधिगच्छति साधकस्य ॥
उड्डयानबन्धदृढसाधनतः समीरः
सिद्धो भवति अतितरां तनुतेऽग्निवृद्धिम्[2] ॥ १२ ॥

evaṃ kṛte'nuśanakaiḥ pariruddhavāyuḥ
kandasya sandhimadhigacchati sādhakasya ॥
uḍḍyānabandhadṛḍhasādhanataḥ samīraḥ
siddho bhavati atitarāṃ tanute'gnivṛddhim ॥ 12 ॥

Tr. Doing so, gradually the obstructed *vāyu (prāṇa)* moves into the *kanda*. The practitioner attains success in controlling *(prāṇa)* by a firm practice of *uḍḍyāna* which enhances gastric fire. 12.

येनोड्डीयानेन बन्धेन वायुः प्रोड्डीयास्ते[3] ब्रह्मनाड्यां यतोऽसौ ।
उड्डयानाख्यः स्मृतो बन्ध आर्यः[4] सेव्यस्तस्माद्योगिभिः सिद्धसेव्यः १३

yenoḍḍīyānena bandhena vāyuḥ
proḍḍīyāste brahmanāḍyāṃ yato'sau ॥
uḍḍyānākhyaḥ smṛto bandha āryaḥ
sevyastasmādyogibhiḥ siddhasevyaḥ ॥ 13 ॥

Tr. The practice of *uḍḍyāna-bandha* which causes the *vāyu* to get established in the *brahmanāḍī*, is called *uḍḍīyāna-bandha*. Therefore the *yogīs* must practise this auspicious *bandha* which is practised even by the *siddhas*. 13.

अविश्रान्तं प्राणवायुः सदैव यस्माद् उड्डानं दृढं[5] संविधत्ते ।
उड्डीयानं स्यात्ततस्तत्र बन्धं धीरो[6] नित्यं साधकः संविधत्ताम्[7] ॥१४॥

aviśrāntaṃ prāṇavāyuḥ sadaiva
yasmād uḍḍānaṃ dṛḍhaṃ saṃviddhatte ॥
uḍḍīyānaṃ syāttatastatra bandhaṃ
dhīro nityaṃ sādhakaḥ saṃvidhattām ॥ 14 ॥

Tr. Since the practice of *uḍḍīyāna* incessantly and firmly

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1. अनुधानकैः -b. 2. ततुतेऽवृद्धिं –b. 3. प्रोड्डीयास्तेन –b. 4. बन्धं आर्यः -b. 5. दृष्टं –b. 6. धारो –b. 7. संविधतां –a.

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moves the *prāṇavāyu* upwards, a wise *sādhaka* should regularly practise *uḍḍīyānabandha*. 14.

आधाराकुञ्चनेन[1] प्रथममनु तथोड्डयानबन्धेन चैडां
नाडीं वै पिंगलाख्यां पवनगति यदा[2] साधु बध्वा समीरम् ॥
योगीन्द्रो वाहयेत् पश्चिमपथममनाः[3] कर्मणा यात्यलौल्यं[4]
वायुस्तेनास्य सिद्धिः सकलगदजयो जायते चामरत्वम् ॥ १५ ॥

ādhārākuñcanena prathamamanu tathoḍḍyānabandhena caiḍāṃ nāḍīṃ vai piṅgalākhyāṃ pavanagati yadā sādhu baddhvā samīram yogīndro vāhayet paścimapathamamanāḥ karmaṇā yātyalaulyaṃ vāyustenāsya siddhiḥ sakalagadajayo jāyate cāmaratvam ॥ 15 ॥

Tr. Application of *mūlabandha* followed by *uḍḍīyāna-bandha* moves the *prāṇa* firmly into the *suṣumnā*, which has otherwise been moving either through *iḍā* or *piṅgalā*. Thus the great *yogī* makes the *prāṇa* stable and the mind is rendered steady. He attains success in controlling *prāṇa*, overcomes all the diseases and attains immortality. 15.

प्रत्यहं यश्चतुर्वारम् उड्यानं च समभ्यसेत् ।
तस्य नाभेः साधनेन सिद्धो भवति मारुतः ॥ १६ ॥

pratyahaṃ yaścaturvāram uḍyānaṃ ca samabhyaset ।
tasya nābheḥ sādhanena siddho bhavati mārutaḥ ॥ 16 ॥

Tr. One who practises *uḍḍīyāna* for four times a day purifies the navel and gains control over *prāṇa*. 16.

रोगक्षयोऽग्निवृद्धिश्च स्थिरता विग्रहस्य च ।
अनेनोड्यानबन्धेन साधकस्य भवेद् ध्रुवम्[5] ॥ १७ ॥

rogakṣayo'gnivṛddhiśca sthiratā vigrahasya ca ।
anenoḍyānabandhena sādhakasya bhaved dhruvam ।17।

Tr. A *sādhaka* by this practice of *uḍḍīyāna*, certainly gets rid of diseases, enhances (gastric) fire and gets stability of the body. 17.

इति उड्यान[6]बन्धः ।

iti uḍyānabandhaḥ ।

Thus ends *uḍḍyāna-bandha*.

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1. आधारकुञ्चनेन –b. 2. पदां –b. 3. पययमनाः -a. 4. कर्मणापत्यऽलौल्यं – b. 5. ध्रुव –b. 6. उड्डीयान –b.

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अथ जालन्धरबन्धः —

atha jālandharabandhaḥ —

jālandharabandha—

पीयूषावरणे तिस्रो[1] विपरीतकृतिस्तथा ।
खेचरीजालन्धरबन्धश्चेत्यादिनाथेन चोदिताः ॥ १८ ॥

pīyūṣāvaraṇe tisro viparītakṛtistathā ।
khecarījālandharabandhaścetyādināthena coditāḥ ॥ 18 ॥

Tr. To restrict the flow of ambrosia the set of three— *viparītakaraṇī, khecarī* and *jālandharabandha* is propogated by *ādinātha.* 18.

खेचरी चित्तपीयूषप्रवाहपरिबन्धनी ।
जालन्धरोऽमृतमरुत्प्रवाहपरिरोधकः ॥ १९ ॥

khecarī cittapīyūṣa-pravāha-paribandhanī ।
jālandharo'mṛtamarut-pravāhaparirodhakaḥ ॥ 19 ॥

Tr. Practice of *khecarī* restricts the flow of the activity of *citta* while *jālandharabandha* controls the flow of nectar and *marut (prāṇa).* 19.

आकुञ्च्य कण्ठं हृदये निदध्यात्
किञ्चित् स तु[2] जालन्धरबन्ध एषः ॥
अयं करोत्यव्ययमर्कवक्त्रे[3]
पतत्सुधाया वपुषोऽमरत्वम् ॥ २० ॥

ākuñcya kaṇṭhaṃ hṛdaye nidadhyāt
kiñcit sa tu jālandharabandha eṣaḥ ॥
ayaṃ karotyavyayamarkavaktre
patatsudhāyā vapuṣo'maratvam ॥ 20 ॥

Tr. Contract the throat and press the chin slightly against the chest. This is *jālandharabandha,* which prevents the flow of ambrosia from falling into mouth of the sun, thus making the body immortal. 20.

बध्नाति वै कण्ठशिरासमूहं[4] नाधस्ततो[5] याति नभः स्रवज्जलम् ।
जालन्धरस्तेन कृतः सुसिद्धैः स्यात् कण्ठदुःखौघविनाशहेतुः ।२१।

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1. वरणेति सो –b. 2. किंचित्सु –b. 3. वक्रे –b. 4. शिरासमूलां –a. 5. अधस्ततो –a.

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badhnāti vai kaṇṭhaśirāsamūhaṃ
nādhastato yāti nabhaḥ sravajjalam ॥
jālandharastena kṛtaḥ susiddhaiḥ
syāt kaṇṭhaduḥkhaughavināśahetuḥ ॥ 21 ॥

Tr. Application of *jālandhara-bandha* controls the group of channels in the throat firmly, which does not allow the nectar to flow down. With this practice, the adepts remove the disorders of the throat. 21.

नृणां कण्ठसंकोचनेनैव नाड्या-
वुभे[1] स्तम्भयेत्तेन मध्यस्थचक्रम् ॥
इदं षोडशाधारनामोक्तमाशु-
गतेः स्तम्भितवायोः सुधापातमग्नौ ॥ २२॥

nṛṇāṃ kaṇṭhasaṅkocanenaiva nāḍyāv-
ubhe staṃbhayettena madhyasthacakram ॥
idaṃ ṣoḍaśādhāranāmoktamāśu-
gateḥ stambhitavāyoḥ sudhāpātamagnau ॥ 22 ॥

Tr. By the contraction of the throat *(jālandhara-bandha)* one can stop both the *nāḍīs*, thus stabilizing the *madhyacakra*. This further moves the *vāyu* in the sixteen *ādhāras*. This practice quickly controls the *prāṇa* and stops falling of the nectar in the fire. 22.

अमृतमहिमगुः स्वमेष[2] नाभि-
स्थित-दहनः प्रपिबज्ज्व[3]लत्यजस्रम् ॥
निटिलकमलतश्च्युतं तदग्निर्
न पिबति[4] पाति च बन्ध[5] एव धत्ते ॥ २३ ॥

amṛtamahimaguḥ svameṣa nābhi-
sthita-dahanaḥ prapivajjvalatyajasram ॥
niṭilakamalataścyutaṃ tadagnir-
na pibati pāti ca bandha eva dhatte ॥ 23 ॥

Tr. The huge fire that continuously burns at the navel naturally burns up the nectar oozing from the moon. Application of this *bandha (jālandhara)* prevents the fire from devouring the nectar flowing from the lotus at the forehead. 23.

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1. नाशवुभे –b. 2. गुःह्यमेष –b. 3. प्रपिवन्ज्व –b. 4. याति –b. 5. बन्धु –a

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इति जालन्धरबन्धः ॥
iti jālandhara-bandhaḥ.
Thus ends ***jālandhara-bandha.***

इदं बन्धत्रयं श्रेष्ठं मरुज्जय[1]सुसिद्धिदम् ।
सर्वेषां योगतन्त्राणां साधनं[2] योगिनो विदुः ॥ २४ ॥
idaṃ bandhatrayaṃ śreṣṭhaṃ marujjayasusiddhidam ।
sarveṣāṃ yogatantrāṇāṃ sādhanaṃ yogino viduḥ ॥ 24 ॥

Tr. These three *bandhas* are excellent for proper control of *prāṇa* according to the *yogīs* and are eulogized in all the *yogic* texts as great techniques. 24.

अधस्तात् कुञ्चनेनैव कण्ठसंकोचनेन च ।
मध्ये पश्चिमतानेन स्यात् प्राणो ब्रह्मरन्ध्रगः ॥ २५ ॥
adhastāt kuñcanenaiva
kaṇṭhasaṅkocanena ca ॥
madhye paścimatānena
syāt prāṇo brahmarandhragaḥ ॥ 25 ॥

Tr. Simultenuous contraction of the anus *(mūlabandha)* and throat *(jālandharabandha)* accompanied with abdominal retraction towards the back *(uḍḍīyāna-bandha)* channelizes the *prāṇa* to the *brahmarandhra.* 25.

प्राणः प्राणवायुः ब्रह्मरन्ध्रगः सुषुम्नापथचारी स्यात् ।
मध्यगो भवेन्मूल[3]स्थानं समाकुञ्च्य उड्यानं[4] तु कारयेत् ।२६।
prāṇaḥ prāṇavāyuḥ brahmarandhragaḥ
suṣumṇāpathacārī syāt ॥
madhyago bhavenmūlasthānaṃ
samākuñcya uḍyānaṃ tu kārayet ॥ 26 ॥

Tr. One should practise *uḍḍīyāna* and *mūlabandha* so that *prāṇavāyu* courses through *suṣumṇā* — the middle *nāḍī* and reaches the *brahmarandhra.* 26.

इडां च पिंगलां बद्ध्वा वाहयेत् पश्चिमापथं मूलस्थानम् ।
मार्गसंकोचनं विधाय उड्यानमुदरसंकोचनं ततः ॥ २७ ॥
iḍāṃ ca piṅgalāṃ baddhvā
vāhayet paścimāpathaṃ mūlasthānam ॥

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1. मज्जय –b. 2. साधन –b. 3. भवत्मूल –b. 4. उड्डीयानं –b.

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mārgasaṅkocanaṃ vidhāya
uḍyānamudarasaṅkocanaṃ tataḥ ॥ 27 ॥

Tr. Contracting the *mūlasthāna* and retracting the abdominal wall which is *uḍḍīyāna, prāṇa* courses through the posterior path leaving *iḍa* and *piṅgalā*. 27.

इडां पिंगलां बद्ध्वा कण्ठसंकोचनेन पश्चिमपथं पृष्ठवंशमार्गे पवनं[1] वाहयेत् कुर्यात् ॥

iḍāṃ piṅgalāṃ baddhvā kaṇṭhasaṅkocanena paścimapathaṃ pṛṣṭhavaṃśamārge pavanaṃ vāhayet kuryāt ॥

Tr. Closing *iḍā* and *piṅgalā* by contraction of the throat, one moves the *prāṇa* through the posterior path which lies at the spine.

पृष्ठवंशं स्थिरं कुर्यादनभ्रं[2] स्थिरसञ्चयम् ।
दण्डधारणमे[3]तद्धि समोर्ध्वं वायुमाहरेत् ॥ २८ ॥

pṛṣṭhavaṃśaṃ sthiraṃ kuryād-
anabhraṃ sthirasañcayam ॥
daṇḍadhāraṇametaddhi
samordhvaṃ vāyumāharet ॥ 28 ॥

Tr. Keep the spine erect, remove the thoughts, and keep steady. And lead the *vāyu* upwards judiciously. This is known as *daṇḍadhāraṇa*. 28.

इति दण्डधारणम् ॥

iti daṇḍadhāraṇa.

This is *daṇḍadhāraṇa.*

अथ महामुद्राः —

atha mahāmudrā—

***mahāmudrā*—**

घटनं शशिसूर्ययोः करोति परिशुद्धिं तनुते वपुः शिराणाम् ।
विदधाति विशोषणं रसानां नरि मुद्राधिगता महापाद्या ॥ २९ ॥

ghaṭanaṃ śaśisūryayoḥ karoti
pariśuddhiṃ tanute vapuḥ śirāṇām ॥
vidadhāti viśoṣaṇaṃ rasānāṃ
nari mudrādhigatā mahāpādyā ॥ 29 ॥

1. मार्गपवनं –b. 2. कुर्यादनसं –b. 3. दण्डधरणं –b.

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Tr. Practice of *mahāmudrā* which is highly respectable; unifies the moon and the sun, purifies the channels *(śirās)* in body and dries up the toxicity in the body. 29.

वक्षोन्यस्तहनुः प्रपीड्य सुदृढं योनिं स्ववामांघ्रिणा[1]
धृत्वा पाणियुगेन सम्प्रसारितं पादं[2] ततो दक्षिणं।
आपूर्य श्वसनेन[3] कुक्षियुगलं[4] बद्ध्वा शनै रेचयेद्
एषा व्याधिविनाशिनी सुमहती मुद्रा नृणां कथ्यते।३०।

vakṣonyastahanuḥ prapīḍya sudṛḍhaṃ yoniṃ svavāmāṅghriṇā
dhṛtvā pāṇiyugena samprasāritaṃ pādaṃ tato dakṣiṇaṃ ॥
āpūrya śvasanena kukṣiyugalaṃ baddhvā śanai recayed
eṣā vyādhivināśinī sumahatī mudrā nṛṇāṃ kathyate ॥ 30 ॥

Tr. Place the chin on the chest firmly, press the perineum with the left heel, stretch the right leg and hold the right foot with both the hands, inhale through the nose, hold the air in the chest and slowly exhale. This forms *mahā-mudrā*, which removes diseases of the practitioner. 30.

द्वाराणि सर्वाणि नियम्य सम्यक्
चित्तं निजं चित्तपथे विधाय ॥
विधाय[5] गाढं चिबुकं हृदि स्वे[6]
समारभेद् वायुनिरोधमस्याम् ॥ ३१ ॥

dvārāṇi sarvāṇi niyamya samyak
cittaṃ nijaṃ cittapathe vidhāya ॥
vidhāya gāḍhaṃ cibukaṃ hṛdi sve
samārabhed vāyunirodhamasyām ॥ 31 ॥

Tr. Shut down all the doors (sense organs) properly and become aware of mental activity. Firmly press the chin against the chest. Start controlling of *vāyu (prāṇāyāma)*. 31.

मरणसदृश[7]भावं प्राप्य शक्तिस्तदानीं
सरलगतिमुपात्ते वाऽहिराट् दण्डयोगात् ॥
जयमनिलचयानां चालनं नाडिकानाम्[8]
सृजति हरति मृत्युं सेवितासौ सुमुद्रा[9] ॥ ३२ ॥

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1. वामांऽग्रिणा –b. 2. संप्रसरितपादं –b. 3. श्वसेन –b. 4. युगुलं –b. 5. अनुपलब्धपाठः -b. 6. स्वे –b. 7. मरणसदृशस्वभावं –a. 8. अजयमनिलचपानांचलनंनाडिकानाम् —b. 9. सुमुद्राः -b.

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maraṇasadṛśabhāvaṃ prāpya śaktistadānīṃ
saralagatimupātte vā'hirāṭ daṇḍayogāt ॥
jayamanilacayānāṃ cālanaṃ nāḍikānām
sṛjati harati mṛtyuṃ sevitāsau sumudrā ॥ 32 ॥

Tr. On attainment of a state similar to death the *śakti (kuṇḍalinī)* becomes straight and starts moving upwards along the spine, and all the *prāṇa* are controlled. *nāḍīs* are stimulated. Practice of this auspicious *mudrā* alleviates (premature) death. 32.

चन्द्रांगेऽभ्यस्य सम्यग् दशशतकिरणांगे[1]ऽभ्यसेत्तुल्यसंख्या
यावत् स्यात् तावदेनां पुनरिह कथितं नास्ति पथ्यं कुपथ्यम्[2] ॥
अस्या अग्ने रसा[3] ये जगति गतरसाः कालकूटं सुधा स्यान्
मुद्रासौ कामधेनुः सकलगदहरी सर्वसिद्धिप्रदा च ॥ ३३ ॥

candrāṅge'bhyasya samyag daśaśatakiraṇāṅge'bhyasettulyasaṃ khyā
yāvat syaṭ tāvadenāṃ punariha kathitaṃ nāsti pathyaṃ kupathyam ॥
asyā agne rasā ye jagati gatarasāḥ kālakūṭaṃ sudhā syān
mudrāsau kāmadhenuḥ sakalagadaharī sarvasiddhipradā ca ।33।

Tr. Practice this properly on the left (lunar nostril) followed by an equal number through the right. For the one who practises this does not have anything like recommended or restricted food, since the (gastric) fire is enhanced. For him all tastes are tasteless. The deadliest of the poisons *(kālakūṭa)* becomes like nectar. This *mudrā* is like *kāmadhenu* (the wish-fulfilling cow), which removes all the diseases and offers all the supernatural powers. 33.

नाडिचालनं[4] बिन्दुधारणं पापनाशनं रोगशोषणम् ।
शक्तितापनं ब्रह्मरन्ध्रके वायुदापनं मुद्रिकां[5] चरेत् ॥ ३४ ॥

nāḍicālanaṃ bindudhāraṇaṃ
pāpanāśanaṃ rogaśoṣaṇam ॥
śaktitāpanaṃ brahmarandhrake
vāyudāpanaṃ mudrikāṃ caret ॥ 34 ॥

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1. किरणाऽग्रे –b. 2. अनुपलब्धपाठः -b. 3. अग्रेरसा –b. 4. नाडिचालनां –a. 5. मुद्रिका –b.

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Tr. This *mudrā* brings about the stimulation of the *nāḍīs*, stability of *bindu*, alleviation of sins, removal of diseases, energysing of *śakti (kuṇḍalinī)* and forcing *prāṇa* to the *brahmarandhra*. 34.

योगासनारूढा मुनेः[1] करोति
सदा सदभ्यासपरस्य मुद्रा ॥
अभीप्सितार्थं बलमिन्द्रियाणां
जयं विधत्तेऽमरतामसौ[2] च ॥ ३५ ॥

yogāyanārūḍhāmuneḥ karoti
sadā sadabhyāsaparasya mudrā ॥
abhīpsitārthaṃ balamindriyāṇāṃ
jayaṃ vidhatte'maratāmasau ca ॥ 35 ॥

Tr. Being firmly established on the path of *āsana*, if a *muni* always undertakes this *mudrā* with devotion, fulfills all the desires, gains strength, controls the senses and attains immortality. 35.

क्षयकुष्ठगुदावर्त्तगुल्मप्लीहपुरोगमाः ।
तस्य दोषाः क्षयं यान्ति महामुद्रां च यो भजेत् ॥ ३६ ॥

kṣayakuṣṭhagudāvarttagulmaplīhapurogamāḥ ।
tasya doṣāḥ kṣayaṃ yānti mahāmudrāṃ ca yo bhajet 36

Tr. One who practises *mahāmudrā*, alleviates all the disorders including consumption, skin diseases, constipation, glandular enlargement, spleen disorders and many others. 36.

इति महामुद्रा ॥

iti mahāmudrā.

Here ends *mahāmudrā.*

अथ महाबन्धः —

atha mahābandhaḥ—

mahābandha follows—

धृत्वा वामांघ्रिपार्ष्णिगुद[3]मगविषयान्तेऽनुबद्ध्वा समीरम्
मन्दं संरेच्य सव्येऽवयव इति विधायानुदक्षे[4]ऽभ्यसेत्तत् ॥
वामेनास्थ्यंघ्रिमन्यं चरणमभिविधायानुसंपूर्य वायुं
न्यक् चित्तेऽपानमूर्ध्वं भगमनुकलयेद् राजदन्ते च जिस्वा ॥३७ ॥

1. योगऽधनारूढामुनेः -b. 2. च सौ –b. 3. गुदं –b. 4. दक्ष्ये –b.

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dhṛtvā vāmāṅghripārṣṇigudabhagaviṣayānte'nubaddhvā samīram
mandaṃ saṃrecya savye'vayava iti vidhāyānudakṣe'bhyasettat
vāmenāsthyaṅghrimanyaṃ caraṇamabhividhāyānusaṃpūrya vāyum
*nyak citte'pānamūrdhvaṃ bhagamanukalayed rājadante ca jihvā*37

Tr. Press the left heel at the perineum, hold the breath, then gently exhale through the left (nostril). Practise this through the right (nostril). Put the other (right) heel at the (pubic) bone, thereafter inhale gently and with full concentration raise the *apāna* up the anal region while pressing the root of the front teeth with the tongue. 37.

महाबन्धः प्रोक्तो यमकुटिलबन्धैकदलनस्[1]
तथा नाडीनां द्राक् उपरिगतिबोधप्रजनकः ॥
मनोवेणीसंगं नयति[2] **किल केदारमविशन्**[3]
ह्यपानप्राणैक्यान् मुनय उपयान्त्यस्य भजनात् ॥ ३८ ॥

mahābandhaḥ prokto'yamakuṭilabandhaikadalanas
tathā nāḍīnāṃ drāk uparigatibodhaprajanakaḥ ॥
manoveṇīsaṅgaṃ nayati kila kedāramaviśan
hyapānaprāṇaikyān munaya upayāntyasya bhajanāt ।38।

Tr. It is held that practice of *mahābandha* removes the intricate fetters of death, promotes upward movement of the *nāḍīs* and directs the mind to *kedāra* (center of the eyebrows). Through this practice the *munis* attain the union of *prāṇa* and *apāna*. 38.

अयं[4] **नाडिचालाद्रसौघं समस्तं**
नयति उत्तमांगादधः सौधमुच्चैः ।
सदाभ्यासतः शाम्भवी मध्यगः स्यान्
मरुत् स्यात् पुष्टिरंगेऽस्थिदाढर्यं मुनेश्च ॥ ३९ ॥

ayaṃ nāḍicālādrasaughaṃ samastaṃ
nayati uttamāṅgādadhaḥ saudhamuccaiḥ ।
sadābhyāsataḥ śāṃbhavī madhyagaḥ syān-
marut syāt puṣṭiraṅge'sthidārḍhyaṃ muneśca 39

Tr. Practice (stimulation) of this *nāḍī* pulls up the hosts of secretions from the upper parts (perineum) to the lower part.

1. दलनास् -a. 2. मनोवेणोसंगनेंयति –b. 3. मपिशंख्य –b. 4. अप –b.

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A regular practice of this by a *muni* offers success in *śāṃbhavī*, directs the *marut* (*prāṇa*) to the middle path (*suṣumnā*), nourishes the body and strengthens the bones. 39.

बन्धेनानेन योगीन्द्रः साधयेत् सर्वमीप्सितम् ।
अपानप्राणयोरैक्यं कृत्वा त्रिभुवनेष्वपि ॥ ४० ॥

bandhenānena yogīndraḥ sādhayet sarvamīpsitam ।
apānaprāṇayoraikyaṃ kṛtvā tribhuvaneṣvapi ॥ 40 ॥

Tr. An adept of *yoga* fulfills all desires through this *bandha*, unites *prāṇa* and *apāna* and (moves in) the three worlds. 40.

इति महाबन्धः ॥

iti mahābandhaḥ.

End of *mahābandha*.

अथ महावेधः —

atha mahāvedhaḥ—

***mahāvedha* follows—**

रूपलावण्यसम्पूर्णा यथा स्त्री पुरुषं विना ।
महामुद्रामहाबन्धो महावेधं विना तथा ॥ ४१ ॥

rūpalāvaṇyasampūrṇā yathā strī puruṣaṃ vinā ।
mahāmudrāmahābandho mahāvedhaṃ vinā tathā ॥ 41 ॥

Tr. Just as charm and beauty of a woman is futile without a man, so also *mahāmudrā* and *mahābandha* are fruitless without *mahāvedha*. 41.

महावेधसंस्थो मुनिः पूर्य वायुं
गतिं चास्य रुद्ध्वानुजालन्धरेण ॥
स्फिचौ[1] ताडयेत् स्थाप्य हस्तौ समानौ
शनैर्भूतले नासिकां सन्निरुध्य ॥ ४२ ॥

mahāvedhasaṃstho muniḥ pūrya vāyuṃ
gatiṃ cāsya ruddhvānujālandhareṇa ॥
sphicau tāḍayet sthāpya hastau samānau
śanair bhūtale nāsikāṃ sannirudhya ॥ 42 ॥

Tr. In the practice of *mahāvedha*, a *muni* inhales the air and retains the breath with *jālandhara-bandha* and placing

1. स्फिजौ –b.

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the hands on the ground strikes the buttocks gently on the floor. 42.

कृते संस्फुरत्येवमेवं समीरो
हृदन्तर्गतस्तेन[1] सन्धानमेषाम्[2] ॥
भवेदर्कचन्द्रानलानां सुसिद्ध्यै[3]
स्पृशेज्जिह्वया राजदन्तोर्ध्वरन्ध्रम् ॥ ४३ ॥

kṛte saṃsphuratyevamevaṃ samīro
hṛdantargatastena sandhānameṣām ॥
bhavedarkacandrā*nalānāṃ susiddhyai*
spṛśejjihvayā rājadantordhvarandhram ॥ 43 ॥

Tr. With this practice *prāṇa* dwelling in the heart gets stimulated. For further success one should press the tongue against the cavity above the uvula. Thus one unites the forces of *arka* (sun), *candra* (moon) and *anala* (fire). 43.

यदोत्पन्नावस्था मरणसदृशात्रानुपवनं
विमुञ्चेदभ्यस्तो विधिवदितिबन्धः सुफलदः ॥
महावेधः सेव्यः सकलपलितघ्नो[4] वलितजित्[5]
चलत्यन्तःशक्तिर्भृशपवन[6]सन्तान इह ॥ ४४ ॥

yadotpannāvasthā maraṇasadṛśātrānupavanaṃ
vimuñcedabhyasto vidhivaditibandhaḥ suphaladaḥ ॥
mahāvedhaḥ sevyaḥ sakalapalitaghno valitajit
calatyantaḥśaktirbhṛśapavanasantāna iha ॥ 44 ॥

Tr. When a death-like state arises, one should release the *prāṇa*. Having been perfect in the proper technique, *mahāvedha* brings about the auspicious results like removal of all grey hair and wrinkles, moves the internal energy *(kuṇḍalinī)* and expansion of *prāṇa*. 44.

भ्रुवोरन्तर्दृष्टिं सुदृढमनुबध्नाति[7] विभृयान्
महामुद्राद्यं[8] वै त्रितयमिति गुह्यं मृतिहरम् ॥
जराजन्मच्छिदि[9] ज्वलन[10]परिवृद्धिं वितनुते
चतुर्द्वैगुण्येना[11]ऽहनि सततमेतत्[12] परिभजेत् ॥ ४५ ॥

1. हृदंतं अतस्तेन –a. 2. मेघाम् -a. 3. सुसिद्धौ –b. 4. पलितघ्नो – अनुपलब्धपाठः -b. 5. पलिजित् -b. 6. भृशात्रवन –b. 7. बध्याति –b. 8. महामुद्रावै –b. 9. जरात्रन् मोछेदि –a. 10. ज्यलन –b. 11. वतुर्द्विगुण्येना –a. 12. मेज्यत् -b.

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bhruvorantardṛṣṭiṃ sudṛḍhamanubadhnāti vibhṛyān
mahāmudrādyaṃ vai tritayamiti guhyaṃ mṛtiharam ॥
jarājanmacchidi jvalanaparivṛddhiṃ vitanute
caturdvaiguṇyenā'hani satatametat paribhajet ॥ 45 ॥

Tr. One firmly fixes the gaze at the center of the eyebrows and practises the triad of *mahāmudrā* etc. consistently, eight times a day. This is the secret of overcoming death, alleviation of old age, and enhancing bodily heat. 45.

समीचीनशिक्षावतामेवमुक्तं
पुरासाधने साधकानां सदल्पम् ॥
मृगोदध्युताशाध्व[1]संसेवनानां
विधेयं तथादौ दृढं वर्जनं[2] ज्ञैः ॥ ४६ ॥

samīcīnaśikṣāvatāmevamuktaṃ
purāsādhane sādhakānāṃ sadalpam ॥
mṛgodadhyutāśādhvasaṃsevanāṇāṃ
vidheyaṃ tathādau dṛḍhaṃ varjanaṃ jñaiḥ ॥46॥

Tr. Whatever little has been said above is of primary importance even for those who are well trained. In the beginning a wise practitioner should not run after the (*siddhis*) like a mirage. 46.

अनेन वेधेन समीरणेन संविध्य सम्यङ् मुनिपुंगवाग्र्यः[3] ।
ग्रन्थीन् भिनत्याशु महापथेन स ब्रह्मरन्ध्रेण तु[4] योगिराजः ॥ ४७ ॥

anena vedhena samīraṇena
saṃvidhya samyaṅ munipuṅgavāgryaḥ ॥
granthīn bhinatyāśu mahāpathena
sa brahmarandhreṇa tu yogirājaḥ ॥ 47 ॥

Tr. A skillful practitioner would pierce the *granthis* (knots) located in the middle path (*suṣumnā*) with *prāṇa* by the practice of *mahāvedha* and taking the *prāṇa* to *brahmarandhra*. 47.

महामुद्रात्रयमिदं शक्तिबोधकरं परम् ।
नाडीगताखिलमलशोषणं कायसिद्धिकृत् ॥ ४८ ॥

---

1. मृगीदृध्युताशाऽध्वं –b. 2. वर्जन –b. 3. मुनियुगवाग्प्रः -b. 4. नु –b.

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mahāmudrātrayamidaṃ śaktibodhakaraṃ param ।
nāḍīgatākhilamalaśoṣaṇaṃ kāyasiddhikṛt ॥ 48 ॥

Tr. The triad of *mahāmudrā* etc. is efficient (means) to arouse *kuṇḍalinī*, through cleansing of all the morbidities in the *nāḍīs* and brings perfection of the body. 48.

इति महावेधः ॥

iti mahāvedhaḥ.

Here ends *mahāvedha*.

महापदाद्यां[1] प्रथमं विधाय
मुद्रां महाबन्धमथो समभ्यसेत् ॥
हठान्[2] महावेधमनु प्रकुर्या
शक्तिप्रचालो[3]ऽभ्यसनक्रमोऽन्वयम् ॥ ४९ ॥

mahāpadādyāṃ prathamaṃ vidhāya
mudrāṃ mahābandhamatho samabhyaset ॥
haṭhān mahāvedhamanu prakuryā
śaktipracālo'bhyasanakramo'nvayam ॥ 49 ॥

Tr. One should first practise *mahāmudrā* followed by *mahābandha* and then *mahāvedha*. This is the sequence of practice for the arousal of *kuṇḍalinī śakti*. 49.

मूलस्थानं पूर्वमाकुञ्च्य सम्यग्
उड्डीयानं कारयेत् साधकोऽनु ॥
नाड्या बद्ध्वा वाहयेत् पश्चिमेऽनु-
मार्गे वायुं साधयेत् कर्मणैवम्[4] ॥ ५० ॥

mūlasthānaṃ pūrvamākuñcya samyag-
uḍḍīyānaṃ kārayet sādhako'nu ॥
nāḍyā baddhvā vāhayet paścime'nu-
mārge vāyuṃ sādhayet karmaṇaivam ॥ 50 ॥

Tr. Firstly contract the anus (*mūlabandha*), then practise *uḍḍīyāna*. Thus one should course the *prāṇa* through the posterior path after controlling the *nāḍīs*. 50.

इति मुद्रानवकमिदम् ॥

iti mudrānavakamidam.

Here ends the group of nine (?) *mudrās*.

---

1. महापदाग्रं –b. 2. तूहगन् -b. 3. प्रबालो –b. 4. कमणैवम् -b.

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सशक्तिचालं प्रसुप्तशक्तिबोधकृते सेव्यम् ।
अनेन सुबुद्धा यदा तदा ग्रन्थिपद्ममभिच्छक्तिः[1] ॥ ५१ ॥

saśakticālaṃ prasupta
śaktibodhakṛte sevyam ॥
anena subuddhā yadā
tadā granthipadmamabhicchaktiḥ ॥ 51 ॥

Tr. These *mudrās* along with *śakticāla* may be practised for the arousal of the dormant *śakti (kuṇḍalī).* Thus being awakened, the *śakti* pierces the three *granthis* in the form of lotus. 51.

॥ इति सुन्दरदेवविरचितायां हठतत्वकौमुद्यां बन्धत्रयमुद्रात्रयविवेचनोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ bandhatrayamudrātrayavivecanodyotaḥ ॥

Here ends the chapter narrating the three *bandhas* and three *mudrās* in *haṭhatatvakaumudī* composed by *sundaradeva.*

1. ग्रन्थिग्नमिच्छक्तिः -a.

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Chapter—16

अथ तत्र बिन्दुवर्णनम् —

atha tatra binduvarṇanam —

Description of *bindu*—

तद्यथा तदुक्तं योगचन्द्रिकायाम् —

tadyathā taduktaṃ yogacandrikāyām —

It has been stated in *yogacandrikā*—

बिन्दुः शिवो रजः शक्तिर् बिन्दुरिन्दुर्[1] रजो रविः ।
उभयोः संगमादेव प्राप्तव्यं परमं पदम् ॥ १ ॥

binduḥ śivo rajaḥ śaktir bindurindur rajo raviḥ ।
ubhayoḥ saṅgamādeva prāptavyaṃ paramaṃ padam ॥1॥

Tr. *bindu* is considered *śiva* and *rajas* is *śakti*, *bindu* is moon, *rajas* is sun. By union of both, one certainly attains the highest state. 1.

वायुना शक्तिचालेन प्रेरितं च यदा रजः ।
याति बिन्दोः सहैकत्वं[2] भवेद् दिव्यवपुस्तथा ॥ २ ॥

vāyunā śakticālena preritaṃ ca yadā rajaḥ ।
yāti bindoḥ sahaikatvaṃ bhaved divyavapustathā ॥ 2 ॥

Tr. By the practice of *śakticāla* and the stimulation of *vāyu*, when the *rajas* is channelised it (*rajas*) gets united with *bindu*, as a result of which, the physique of a *yogī* turns divine. 2.

संगमात् मिलनात् । परमं पदं ब्रह्मस्थानं योगिभिर्ल्लब्धव्यम् ॥ तदभ्यासार्थं[3] वज्रोल्यादित्रयम् ॥

saṅgamāt milanāt । paramaṃ padaṃ brahmasthānaṃ yogibhir-labdhavyam । tadabhyāsārthaṃ vajrolyāditrayam ॥

Tr. *saṃgama* means union. *paramam padam* stands for *brahmasthāna* which is attained by the *yogīs*. For this, the triad of *vajroli* etc. recommended.

स्वेच्छया वर्त्तमानोऽपि[4] योगोदितैः
सद्विधानैर्विना साधकः साबलः[5] ॥
मुच्यतेऽसौ सुवज्रोलिकाभ्यासतः
सर्वसिध्यास्पदं याति भूमण्डले ॥ ३ ॥

1. विन्दुरिद्रव –b. 2. सहैकं –b. 3. सार्थ –a. 4. वर्त्तशनोऽपि –a. 5. साऽबलः -b.

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svecchayā vartamāno'pi yogoditaiḥ
sadvidhānairvinā sādhakaḥ sābalaḥ ॥
mucyate'sau suvajrolikābhyāsataḥ
sarvasidhyāspadaṃ yāti bhūmaṇḍale ॥ 3 ॥

Tr. Even without following the techniques laid down in the *yoga* texts and acting on his own accord, if a *sādhaka* practises this efficient *vajroli* willfully, he gets liberated and qualifies for all the supernatural powers on this earth. 3.

वज्रोल्याः प्रथमाभ्यासप्रकारो यथा योगचन्द्रिकायाम् —

vajrolyāḥ prathamābhyāsaprakāro yathā yogacandrikāyām—

The initial practice of *vajroli* according to *yogacandrikā*—

अपानमार्गतः सम्यगूर्ध्वकुञ्चनमभ्यसेत् ।
पुरुषो वापि नारी वा वज्रोलीसिद्धिभाजनम् ॥ ४ ॥

apānamārgataḥ samyagūrdhvakuñcanamabhyaset ।
puruṣo vāpi nārī vā vajrolīsiddhibhājanam ॥ 4 ॥

Tr. Firmly pull the anus up. Success in *vajroli* can be achieved by both man and woman equally. 4.

अपानमार्गतो गुददेशेन ऊर्ध्वमुपरि कुञ्चनं संकोचनमूर्ध्वम् आकर्षणं वा अभ्यसेत् ॥ इति ॥ ५ ॥

apānamārgato gudadeśena ūrdhvamupari kuñcanaṃ saṅkocanaūrdhvam ākarṣaṇaṃ vā abhyaset ॥ iti ॥ 5 ॥

One pulls up the anus, the location of *apāna*. 5.

अथ प्रकारान्तरेण वज्रोल्याः प्रथमाभ्यासः —

atha prakārāntareṇa vajrolyāḥ prathamābhyāsaḥ —

A variation of the initial practice of *vajroli* —

स यथा —

sa yathā —

It is as follows—

प्राक् शनैर्मेहनेनोर्ध्वमाकुञ्चनं
सुन्दरं[1] सुन्दरी वाभ्यसेत् पुरुषः ॥

1. अनुपलब्धपाठः -b.

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यति वज्रोलिकासिद्धिमत्युत्तमां
कायसिद्धेः प्रसूर्बिन्दुसिद्धिर्यया ॥ ६ ॥

prāk śanairmehanenordhvamākuñcanaṃ
sundaraṃ sundarī vābhyaset puruṣaḥ ॥
yāti vajrolikāsiddhimatyuttamāṃ
kāyasiddheḥ prasūrbindusiddhiryayā ॥ 6 ॥

Tr. A man or woman, in the beginning, pulls up the generative organ frequently. One certainly attains success in *vajroli*, a perfect body and success (in controlling) *bindu*. 6.

शलाकया धातुगणान्तरोत्थया[1]
कनीनिकातः[2] अतिसूक्ष्मयाल्पकम् ॥
रन्ध्रं[3] स्वलिंगस्य शनैः प्रवेशना-
भ्यासक्रमात् वायुगतिक्षमं चरेत् ॥ ७ ॥

śalākayā dhātugaṇāntarotthayā
kanīnikātaḥ atisūkṣmayālpakam ॥
randhraṃ svaliṅgasya śanaiḥ praveśanā-
bhyāsakramāt vāyugatikṣamaṃ caret ॥ 7 ॥

Tr. Carefully insert a fine metal tube in the passage of urethra. As one continues this practice, the urethra becomes free for air circulation. 7.

अपानमाकुञ्च्य ततो बलेनोर्ध्वं दुग्धमाकृष्टिविधिक्रमेण ।
समभ्यसेन् निश्चलमल्पं भगे पतद्बिन्दुमथोर्ध्वमा[4]हरेत् ॥ ८ ॥

apānamākuñcya tato balenordhvaṃ
dugdhamākṛṣṭividhikrameṇa ॥
samabhyasen niścalamalpaṃ bhage
patadbindumathordhvamāharet ॥ 8 ॥

Tr. Thereafter, by a forceful contraction of the *apāna*, one gradually suck milk following the prescribed technique. With this steady practice one can even suck up the ejaculated *bindu* (semen) falling in the vagina. 8.

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1. गणान्तरोत्पत्यया -a. 2. कनीकातः -b. 3. परिसूक्ष्मयाल्पकं रन्ध्रं –b. 4. माकृष्टिविधिक्रमेण । समभ्यसेन् निश्चलमल्पं भगे पतद्बिन्दुमथोर्ध्वमा – अनुपलब्धपाठः —b.

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इति बिन्दुजये विधिः क्रमेण
हठयोगाय उपदिष्ट उक्तः ॥
मरणं स्यति योगसिद्धिभाक् स्यात्
किल बिन्दौ परिरक्षितेन किं किम् ॥ ९ ॥

iti bindujaye vidhiḥ krameṇa
haṭhayogāya upadiṣṭa uktaḥ ॥
maraṇaṃ syati yogasiddhibhāk syāt
kila bindau parirakṣitena kiṃ kim ॥ 9 ॥

Tr. This is the narration of the sequence of the techniques for success in *bindu propagated* in *haṭhayoga*. By retention of *bindu* a practitioner of *yoga* can retard death and what not? 9.

तथा चोक्तं ग्रन्थान्तरे –

tathā coktaṃ granthāntare—

It is said in another text—

चलितं तु स्वकं बिन्दुमूर्ध्वमाकुञ्च्य रक्षयेत् ।
सुगन्धो योगिनां देहे जायते बिन्दुधारणाद् ॥ इति ॥ १० ॥

calitaṃ tu svakaṃ bindum-
ūrdhvamākuñcya rakṣayet ॥
sugandho yogināṃ dehe
jāyate bindudhāraṇād ॥ iti ॥ 10 ॥

Tr. One should raise one's *bindu* upwards which is ejaculated, and preserve it, which creates pleasant smell in the body. 10. .

अथ वज्रोली –

atha vajrolī —

vajrolī **follows —**

अथ हि कुसुमितायाः पुष्पमूर्ध्वं स्वमूर्ध्नि
क्रमत[1] उपरि कुर्यात् कुञ्चिता[2]ल्लिंगनालात् ॥
निज उपगतबिन्दुं संनिवध्यानुकुर्यात्
सुरतरसनिमग्नो लिंगसञ्चालनानि ॥ ११ ॥

1. केमत –b. 2. कुचित्ता –a.

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atha hi kusumitāyāḥ puṣpamūrdhvaṃ svamūrdhni
kramata upari kuryāt kuñcitālliṅganālāt ॥
nija upagatabinduṃ sannivadhyānukuryāt
suratarasanimagno liṅgasañcālanāni ॥ 11 ॥

Tr. A man having engaged in copulation should contract the urethra and suck the *rajas* of a menstruating woman by raising it upwards and he should preserve the ejaculated semen while moving the penis. 11.

बिन्दुः पाण्डुर एष[1] चन्द्र उदितः सूर्यो भवेदार्त्तवं
सिन्दूरप्रतिमं रवेः पदगतं[2] शुक्रं शशिस्थानके[3] ॥
ऐक्यं[4] साध्वनयोः[5] स्ववर्ष्मणि नृणां नो जायतेऽतो मृतिर्
अन्योऽन्यं नृवधूरतेऽनिलमहिम्नैक्यं द्वयोर्वर्ष्मणि ॥ १२ ॥

binduḥ pāṇḍura eṣa candra uditaḥ sūryo bhavedārttavaṃ
sindūrapratimaṃ raveḥ padagataṃ śukraṃ śaśisthānake ॥
aikyaṃ sādhvanayoḥ svavarṣmaṇi nṛṇāṃ no jāyate'to mṛtir
anyo'nyaṃ nṛvadhūrate'nilamahimnaikyaṃ dvayorvarṣmaṇi 12

Tr. The white *bindu* is called *candra* while *ārtava* (menstrual secretion), which is as red as orpiment, is called *sūrya* (sun). Union of *śukra* (semen) in the abode of *ravi* (sun- menstrual secretion) and vice versa is considered auspicious which should happen in one's own body which overcomes (premature) death. A man and a woman should mutually unify (*rajas* and *śukra*) in the body by the grace of *prāṇa*. 12.

अभ्यासपाटवतया[6] विदधाति योषिद्[7]
एवं नुरूर्ध्वं परिकर्षणतः सुबिन्दुम् ॥
यद्यार्त्तवं स्वमभिरक्षति योगिनी सा
वज्रोलिकेत्यखिलसिद्धिपदं प्रयाति ॥ १३ ॥

abhyāsapāṭavatayā vidadhāti yoṣid
evaṃ nurūrdhvaṃ parikarṣaṇataḥ subindum ॥
yadyārttavaṃ svamabhirakṣati yoginī sā
vajroliketyakhilasiddhipadaṃ prayāti ॥ 13 ॥

Tr. A woman is considered a *yoginī*, who through

1. रास –b. 2. पदमतं –b. 3. स्थानेकै –b. 4. रोक्यं –b. 5. साधुऽनयोः -b. 6. पारवतया –a. 7. योविद् -b.

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skillful practice, sucks up *bindu* and her own *ārtava* (menstrual discharge) and preserves them. This is called *vajrolikā* which offers the entire set of the supernatural powers. 13.

शक्ती रजो बिन्दुरयं महेशो
द्वयोस्तु योगात्[1] परिलभ्यतेऽखिलम्[2] ॥
वीर्यं निजं स्त्र्यार्त्तवमेतयोस्तनौ
ऐक्यं हि वज्रोल्युदिता सुसिद्धिदा ॥ १४ ॥

śaktī rajo bindurayaṃ maheśo
dvayostu yogāt parilabhyate'khilam ॥
vīryaṃ nijaṃ stryārtavametayostanau
aikyaṃ hi vajrolyuditā susiddhidā ॥ 14 ॥

Tr. *rajas* is *śakti* and *bindu* is *maheśa*, union of which brings about all (success). The process in which one unifies both – *bindu* and *ārtava* — in the body is known as *vajrolī* which bestows the auspicious supernatural powers. 14.

सहजोलीत्वमरोली वज्रोल्या भेदतो भवतः ।
बिन्दुं देहे विभृयाद् येन च केन प्रकारेण ॥ १५ ॥

sahajolītvamarolī vajrolyā bhedato bhavataḥ ।
binduṃ dehe vibhṛyād yena ca kena prakāreṇa ॥ 15 ॥

Tr. *sahajolī* and *amarolī* are the variations of *vajrolī*. By any means, one must preserve *bindu* in the body. 15.

वज्रोलीमिथुनोत्तरं नरवधूः यो[3] स्वांगसंलेपनात्
सन्दग्धछगणोत्यपां[4]बुवृतया भूत्या क्षणं संस्थितिः ॥
सैषोक्ता सहजोलिका सुरनुतैः श्रीआदिनाथैः शुभा
वज्रोलीति नृणां तनोति नियतं भोगोऽतिभुक्तेऽमृतम् ॥ १६ ॥

vajrolīmithunottaraṃ naravadhūḥ yo svāṅgasaṃlepanāt
sandagdhachagaṇotyapāṃbuvṛtayā bhūtyā kṣaṇaṃ saṃsthitiḥ ॥
saiṣoktā sahajolikā suranutaiḥ śrīādināthaiḥ śubhā
vajrolīti nṛṇāṃ tanoti niyataṃ bhogo'tibhukte'mṛtam ॥ 16 ॥

Tr. Both man and woman should besmear the body with ashes of (burnt) cowdung mixed up with water after the practice of *vajrolī*. And then one should stay for a while. This is also known as *sahajolikā* by the followers of *ādinātha*. The

1. द्वयोयोगात् -b. 2. खिल्यं –b. 3. बधूदयो –a. 4. छगणोप्त्ययां –b.

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auspicious practice of *vajrolī* not only brings about the vast material pleasure but as well as immortality to man. 16.

इति वज्रोलीसहजोल्यौ ॥

iti vajrolīsahajolyau—

Here end ***vajrolī*** and ***sahajolī.***

अथामरोली –

athāmarolī—

Here follows ***amarolī*** —

पित्तोल्बणत्वात् प्रथमां च धारां[1] विहाय निःसारतयान्त्यधाराम् ।
निषेव्यते शीतलमध्यधारा कापालिकैः खण्डमतेऽमरोली ॥ १७ ॥

pittolbaṇatvāt prathamāṃ ca dhārāṃ
vihāya niḥsāratayāntyadhārām ॥
niṣevyate śītalamadhyadhārā
kāpālikaiḥ khaṇḍamate'marolī ॥ 17 ॥

Tr. The first and last flow (of the urine) should be avoided due to its acidic contents and it containing no substance and consume the cool middle flow (of urine). This is *amarolī* according to *khaṇḍakāpālikas.* 17.

इत्यमरोली ॥

ityamarolī ॥

End of ***amarolī.***

आकृष्योर्ध्वं मूत्रमल्पाल्पकं तद्
वारं वारं संसृजेन् मूत्रणेयम् ॥
आकृष्योर्ध्वं वायुना यो हठेन
नित्यं धत्ते बिन्दुसिद्धिं स याति ॥ १८ ॥

ākṛṣyordhvaṃ mūtramalpālpakaṃ tad
vāraṃ vāraṃ saṃsṛjen mūtraṇeyam ॥
ākṛṣyordhvaṃ vāyunā yo haṭhena
nityaṃ dhatte bindusiddhiṃ sa yāti ॥ 18 ॥

Tr. While urinating one should frequently constrict the urethra by pulling up the *vāyu* with force and urinate in a very small quantity. With a daily practice, one attains *bindusiddhi.* 18.

1. धारं –a.

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इति षण्मासाभ्यसनाद्
गुरुणोक्तपथेन सन्ततम् ॥
योगी शान्तिं गतः[1] स भोगे
न तस्य बिन्दुः क्षयं व्रजति ॥ १९ ॥

iti ṣaṇmāsābhyasanād
guruṇoktapathena santatam ॥
yogī śāntiṃ gataḥ sa bhoge
na tasya binduḥ kṣayaṃ vrajati ॥ 19 ॥

Tr. A consistent practice for six months as guided by the *guru*, brings Bliss to a *yogī*. Even (sensual) engagement may not bring consumption of *bindu*. 19.

॥ इति सुन्दरदेवविरचितायां हठतत्त्वकौमुद्यां वज्रोल्यादित्रयसाधनोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ vajrolyāditrayasādhanodyotaḥ ॥

Here ends the description of the three techniques like *vajrolī* etc. in *haṭhatatvakaumudī* composed by *sundaradeva*.

1. शान्तिर्गतिः -b.

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Chapter—17

अथ बिन्दुजयमाहात्म्यम् —

atha bindujayamāhātmyam—

Benefits of gaining success over *bindu*—

यः सर्वतत्वाधिप[1] एष देवो
भवोऽव्ययो बिन्दुमयो जन्तुषु ॥
स पौरुषस्त्रैण इति द्विधोक्तो
रजः स्त्रियः पौरुषमेष बीजम् ॥१॥

yaḥ sarvatatvādhipa eṣa devo
bhavo'vyayo bindumayo jantuṣu ॥
sa pauruṣastraiṇa iti dvidhokto
rajaḥ striyaḥ pauruṣameṣa bījam ॥ 1 ॥

Tr. *bhava (śiva)*, who rules over all the *tatvas*, who is immutable, who is in the form of *bindu* among the living creatures, is twofold —i.e. male and female principles in nature, *rajas* representing female principle and *bindu* representing the male principle. 1.

स्वर्गप्रदो मोक्षकरश्च बिन्दुर्धर्मप्रदोऽधर्मकरस्तथैव ।
सूक्ष्मस्वरूपेण वसन्ति तत्र वृन्दारकास्तत्वमिदं सुबिन्दुः ॥ २ ॥

svargaprado mokṣakaraśca bindur-
dharmaprado'dharmakarastathaiva ॥
sūkṣmasvarūpeṇa vasanti tatra
vṛndārakāstatvamidaṃ subinduḥ ॥ 2 ॥

Tr. This auspicious *bindu* is the essence (*tatva*) in which the deities reside in subtle form, which offers heaven and brings about emancipation. It can lead one to both virtuous and also sinful acts. 2.

वायुना पतति[2] बिन्दुरमन्दो बिन्दुसाधनमिहास्ति न चान्यत्[3] ।
यां दशां व्रजति वायुरशान्तस्तां दशां कलयते किल बिन्दुः[4] ॥३॥

vāyunā patati binduramando
bindusādhanamihāsti na cānyat ॥
yāṃ daśāṃ vrajati vāyuraśāntas-
tāṃ daśāṃ kalayate kila binduḥ ॥ 3 ॥

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1. तत्वाधिष –b. 2. पतिति –b. 3. वान्यत् -a. 4. बिन्दु –a.

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Tr. *bindu* flows in great amount due to *vāyu (prāṇa)*. There is no other means to preserve *bindu*. A restive state for *vāyu (prāṇa)* leads to a similar state for *bindu* as well. 3.

यथैष[1] साध्यते मरुत्[2] तथैति बिन्दुसाधनम् ।
विलीन एष सिद्धिदः सुमूर्च्छितो रुजापहः ॥ ४ ॥[3]

yathaiṣa sādhyate marut tathaiti bindusādhanam ।
vilīna eṣa siddhidaḥ sumūrcchito rujāpahaḥ ॥ 4 ॥

Tr. As *prāṇa* is controlled so also *bindu* is controlled. Absorbed *bindu* offers the supernatural powers and it having been deactivated retards all illness. 4.

यथा[4] यथा बिन्दुदशा भवेत्तनौ तथा तथा चित्तदशाभ्युदेति ।
यदा समीरचल एष बिन्दुस्तदा विलोलो मनुजस्य दुष्टः ॥ ५ ॥

yathā yathā bindudaśā bhavet-tanau
tathā tathā cittadaśābhyudeti ॥
yadā samīracala eṣa bindus-
tadā vilolo manujasya duṣṭaḥ ॥ 5 ॥

Tr. Whatever states *bindu* would undergo in the body, mind too undergoes those very corresponding states. If the *samīra (prāṇa)* becomes unstable, *bindu* also being thus vitiated, becomes unsteady. 5.

नादश्च बिन्दुश्च मनस्त्रयाणां
स्यादेकसन्धानमिहाश्रमेण ॥
संसाधिते[5] वर्ष्मणि मारुतेऽमीः
सिद्ध्यन्ति सर्वे शुभसिद्धिभाजः ॥ ६ ॥

nādaśca bindusca manastrayāṇāṃ
syādekasandhānamihāśrameṇa ॥
saṃsādhite varṣmaṇi mārute'mīḥ
siddhyanti sarve śubhasiddhibhājaḥ ॥ 6 ॥

Tr. The triad of *nāda, bindu* and *manas* – has only one technique (to success)—that is, a diligent practice of *marut* in the body, success of which offers all the auspicious powers. 6.

वायुर्यदासौ म्रियते यदैव बिन्दुश्च चित्तं म्रियते तदानीम् ।
तत्वानि बिन्दोस्तु चरन्ति वायुसञ्चारतो वातलये म्रियन्ते[6] ॥७॥

1. यथैषा b. 2. मह –a. 3.सिनोबिन्दुजयस्वरूपं –अधिकपाठः -b. 4. घश्यो –b. 5. संसाधितेव –b. 6. म्रियन्ति –a.

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vāyuryadāsau mriyate yadaiva
binduśca cittaṃ mriyate tadānīm ॥
tatvāni bindostu caranti vāyu-
sañcārato vātalaye mriyante ॥ 7 ॥

Tr. When *vāyu* becomes stable, *bindu* also becomes steady which results into stability of mind. Due to movement of *vāyu*, one experiences existence of different *tatvas* (elements) in the *bindu*. Absorption of *prāṇa* results into absorption of *tatvas*. 7.

मोहप्रमादमहिमा स पवित्रकायो
दुर्दोषधातुगददुःखसहस्रखिन्नः ॥
दिव्यो भवेदमर एष सुरत्नबिन्दौ
सिद्धे न सिद्ध्यति नु किं भुवि यस्य तस्य ॥ ८ ॥

mohapramāḍamahimā sa pavitrakāyo
durddoṣadhātugadaduḥkhasahasrakhinnaḥ ॥
divyo bhavedamara eṣa suratnabindau
siddhe na siddhyati nu kiṃ bhuvi yasya tasya ।8।

Tr. One suffers immensely due to insidious *doṣas* (humours), *dhātus* (bodily constituents), diseases and sufferings arising from delusion and carelessness despite possessing a holy body. One having controlled the valuable *bindu*, enjoys divinity and immortality. 8.

विकृतरसविकारोद्भूतधातूत्थ[1]बिन्दुः
स्खलति विकृतिमेति द्राच्छुचेतः प्रयोगे[2] ॥
द्रवगुणमभिजित्वभूयः स्याद् घटो[3] ब्रह्मनाडी
प्रपिबति तनुसिद्ध्यै स्यात्तदेव एष धातून् ॥ ९ ॥

vikṛtarasavikārodbhūtadhātūtthabinduḥ
skhalati vikṛtimeti drācchucetaḥ prayoge ॥
dravaguṇamabhijitvabhūyaḥ syād ghaṭo brahmanāḍī
prapibati tanusiddhyai syāttadeva eṣa dhātūn ।9।

Tr. *bindu* becomes contaminated and dribbles due to toxicity arising out of bad plasma *(rasa)* and bad bodily constituents or mental involvement. One can arrest the liquidity of *bindu* in the body and reach it to *brahmanāḍī (suṣumnā)* which

1. तूत्थ –a. 2. प्रयागे –b. 3. स्याद्राटो –b.

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nourish the bodily constituents and thus one attains *kāyasiddhi*. 9.

तदोर्ध्वरेता विजितेन्द्रियो मुनिर्धातून् सुषुम्णोपरि कर्षयेत् यदा ।
स्तः खोटबद्धौ[1] तु तदैव वायुबिन्दू तदा खेचरीसिद्धिभाङ् मुनिः ।१०।

tadordhvaretā vijitendriyo munir-
dhātūn suṣumṇopari karṣayet yadā ॥
staḥ khoṭabaddhau tu tadaiva vāyu-
bindū tadā khecarīsiddhibhāṅ muniḥ ॥ 10 ॥

Tr. When a *muni* pulls up the *dhātus* (bodily constituents) in to the *suṣumnā* and controls the *vāyu* and *bindu* in the body he is considered an *ūrdhvaretā* and *vijitendriya* (one who has controlled the senses) then alone *khecarī* is perfected. 10.

सुरूपलावण्यबलानि वज्रशरीरता विग्रहसम्पदेषा[2] ।
सौभाग्यमंगे मृदुतेति सर्वमभ्यासिनो बिन्दुजयस्य रूपम् ॥ ११ ॥

surūpalāvaṇyabalāni vajra-
śarīratā vigrahasampadeṣā ॥
saubhāgyamaṅge mṛduteti sarvam-
abhyāsino bindujayasya rūpam ॥ 11 ॥

Tr. For a *sādhaka*, the signs of success in *bindu* are – handsome appearance, charm and strength, sturdy physique, divine, auspicious and tender body. 11.

वज्रोलीसहजोलिकादि सकलं बिन्दोर्जयार्थं हठे
सम्प्रोक्तं कपिलादिसिद्धनिवहैः सद्ब्रह्मचर्यादि च ॥
ओजोवीर्यमनःप्रसादविचलत्वाद्यं समाधिर्मुनेर्
बिन्द्वायतमदोलयेऽस्य कलुषे चित्ते न सिद्धिर्हठात् ।१२।

vajrolīsahajolikādi sakalaṃ bindorjayārthaṃ haṭhe
saṃproktaṃ kapilādisiddhanivahaiḥ sadbrahmacaryādi ca ॥
ojovīryamanaḥprasādavicalatvādyaṃ samādhirmuner
bindvāyatamadolaye'sya kaluṣe citte na siddhirhaṭhāt ।12।

Tr. In the practice of *haṭha*, all the *siddhas* like *kapila* have recommended the practice of *vajrolī* and *sahajolī* for the accomplishment of *bindu* alone. This results in celibacy, vigour, valour, mental pacification, removal of fickleness (of mind),

1. खोटवक्त्रौ –b. 2. सम्पदेया –a.

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(attainment of) *samādhi*—all are controlled by *bindu*. If the *citta* is defiled, *haṭha* practices do not bring success even in the *laya* state. 12.

बिन्दोः सञ्जयतो मुनेः स्थिरसुखाः[1] स्यादासने संस्थितिर्
धैर्यो[2]त्साहबलान्यभीहित[3]मितं सत्वाशनं सेविनः ॥
अभ्यासाच्छुचिरुत्तरोत्तरमसौ[4] दीप्तेऽनले कुम्भकाद्[5]
धात्वम्बुमलक्षये कनकवद् विदेहसिद्धिप्रदः[6] ॥ १३ ॥

bindoḥ sañjayato muneḥ sthirasukhāḥ syādāsane saṃsthitir
dhairyotsāhabalānyabhīhitamitaṃ satvāśanaṃ sevinaḥ ॥
abhyāsācchuciruttarottaramasau dīpte'nale kumbhakād
dhātvambumalakṣaye kanakavad videhasiddhipradaḥ ॥ 13 ॥

Tr. If the stability of *bindu* is achieved by a *muni*, stability of *āsana* with comfort is also achieved which is of primary importance, (so also one achieves) patience, enthusiasm and stamina. One should resort to good quality favourable moderate food. Through practice, the gastric fire is enhanced by and by. As a consequence gastric fire is enhanced through *kumbhaka*. It removes the morbidities from the *dhātus* and water like fire removes the dross from gold. This offers accomplishment of the transcendence. 13.

पृष्ठवंशदृढदण्डधारणं नो विना भवति बिन्दुसाधनम् ।
प्राणरोधनमपान[7]कर्षणं नीचऊर्ध्वमखिलं भवकार्यम् ॥ १४ ॥

pṛṣṭhavaṃśadṛḍhadaṇḍadhāraṇaṃ
no vinā bhavati bindusādhanam ॥
prāṇarodhanamapānakarṣaṇaṃ
nīcaūrdhvamakhilaṃ bhavakāryam ॥ 14 ॥

Tr. *bindu* cannot be accomplished without a sturdy and erect spine, control of *prāṇa* by pulling it down and *apāna* by pulling it up. This is all the practice related to body. 14.

पञ्चभूतकरणौघसंयमान् मध्यनाडिपथगौ मरुदग्नी ।
स्वोजसा[8] सह तया सुषुम्णायाऽभ्यासतस्तनुमलान्विकर्षतः ॥१५॥

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1. मुख्या –a. 2. ध्येयो –a. 3. भीर्हित –b. 4. च्छुचिरत्तरोत्तरमसौ –a. 5. कुम्भकादु –b. 6. वद्विदेहां सिद्धिः प्रदः -b. 7. मयान –a. 8. मरुदः ग्रीष्वोजसा –b.

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pañcabhūtakaraṇaughasaṃyamān
madhyanāḍipathagau marudagnī ॥
svojasā saha tayā suṣumṇāyā'-
bhyāsatastanumalānvikarṣataḥ ॥ 15 ॥

Tr. Control of the five elements and senses, moving the *prāṇa* and *agni* through the middle path, coursing *ojas* into the *suṣumnā* and expulsion of bodily impurities –(are the means). 15.

रूपकोरुपिरमंगजं[1] यथा कर्षयेदिति सदाभ्यसनेन ।
धातुसंघममुनासनस्थितिः शाम्भवी ह्युपरिमानसबिन्दुः[2] ॥ १६ ॥
rūpakorupiramaṅgajaṃ yathā
karṣayediti sadābhyasanena ॥
dhātusaṅghamamunāsanasthitiḥ
śāmbhavī hyuparimānasabinduḥ ॥ 16 ॥

Tr. One should pull (the *prāṇa*) so that the body becomes handsome and it is controlled. A consistent practice cleanses the entire range of the bodily constituents which leads to stability in *āsana*, success in *śāṃbhavī*, stability of mind and *bindu*. 16.

तदा रेचकं पूरकं संविधाय
चिरं संस्थिते वायुना[3] चित्रनादाः[4] ॥
प्रवर्त्तन्त उच्चैः स्रवच्चन्द्रबिम्बं
तदास्तक्षुधा[5]तृण्मुनिः स्यात् स्वरूपे ॥ १७ ॥
tadā recakaṃ pūrakaṃ saṃvidhāya
ciraṃ saṃsthite vāyunā citranādāḥ ॥
pravarttanta uccaiḥ sravaccandrabimbaṃ
tadāstakṣudhātṛṇmuniḥ syāt svarūpe ॥ 17 ॥

Tr. Then if one stays for long after doing *recaka* and *pūraka*, due to *vāyu* amazing *nādas* occur. The ambrosia from moon secretes profusely and thus the *muni* being established in the Self does not experience hunger or thirst. 17.

यद्यद्विदाहकमपथ्य[6]गणोक्तमन्नं[7]
यत्सात्विकेतरमधीकृदघप्रदं यत् ॥

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1. रुधकोरुधिरमंगजं –b. 2. स्युपरिमानसबिन्दू –b. 3. चिरं संस्थिते वायुना – अनुपलब्धपाठः -b. 4. विश्ननादाः -b. 5. तदाऽस्नक्षुधा –b. 6. यद्यदिदाहकमथ्य – b. 7. मत्रं –b.

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तत्सर्वमग्निबलधीहरमर्तिबीजा-
भ्याससिद्धिरिपु[1]धातुजबिन्दुबीजम् ॥ १८ ॥

yadyadvidāhakamapathyagaṇoktamannaṃ
yatsātviketaramadhīkṛdaghapradaṃ yat ॥
tatsarvamagnibaladhīharamarttibījā-
bhyāsasiddhiripudhātujabindubījam ॥ 18 ॥

Tr. Food that causes burning, cereal that is classified under the *apathya* (not recommended), which is not *sātvika*, that causes impurity— all that reduces bodily heat, strength and intelligence. Such food is the root cause of illness, hindrance in the success of practice, inimical to bodily constituents and *bindu*. 18.

अभेदोपचारान् मुनेः कार्यहेत्वो-
रपथ्यं विहाराशनं[2] सात्विकान्यत् ॥
तमोदुःखकृच्छ्रातुकृद् बिन्दुबीज-
यथाभूश्च बीजं तथैवांकुरः स्यात् ॥ १९ ॥

abhedopacārān muneḥ kāryahetvo-
rapathyaṃ vihārāśanaṃ sātvikānyat ॥
tamoduḥkhakṛddhātukṛd bindubīja-
yathābhūśca bījaṃ tathaivāṅkuraḥ syāt ॥ 19 ॥

Tr. Without considering the cause and effect relationship, if a *muni* does not exercise discrimination between *sātvika* and other elements in food and behaviour, it will cause inertia and suffering. As a seed, so a sprout would be. Similarly, *dhātus* (bodily constituents) are influenced by the *bindu* which is the essence. 19.

विकृतिमिह शरीरे वै[3]कृतं पित्तमग्निर्
द्विरुदरभगसुसंस्थानप्रभेदाद् द्विधास्ति ॥
भ्रममदपरिमोहक्षुत्प्रदं शुद्धमिद्धं
शिखिकृदमल[4]सत्वोद्योतकं योगदं तत् ॥ २० ॥

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1. बीजभ्याससिद्धिरूपु –b. 2. विहाराऽशनं –b. 3. बिन्दुबीजयथाभूश्च बीजं तथैवांकुरः स्यात् । विकृतिमिह शरीरे वै – अनुपलब्धपाठः -b. 4. शुद्धसिद्धापरोस्विकृदऽमल – b.

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vikṛtimiha śarīre vaikṛtaṃ pittamagnir-
dvirudarabhagasusaṃsthānaprabhedād dvidhāsti
bhramamadaparimohakṣutpradaṃ śuddhamiddhaṃ
śikhikṛdamalasatvodyotakaṃ yogadaṃ tat ।20।

Tr. *pitta* (bile) which is bodily fire, is of two types occupying two locations—*udara* (stomach) and *bhaga* (genital organ). When vitiated, it is called *vaikṛta* which causes confusion, intoxication, delusion and hunger. The pure (*pitta*) when intensified takes one to the highest abode, enhances the pure *satva (guṇa)* and brings success in *yoga*. 20.

प्रकाशकं सत्वयुजा सुपित्तं[1] प्रसादकृद् वैमनसः सुखावहम् ।
श्रीकुण्डलीबोधनिदानकामवह्न्यात्मकं[2] हृत्तनुवायुसिद्धिभूः[3] ।२१।

prakāśakaṃ satvayujā supittaṃ
prasādakṛd vaimanasaḥ sukhāvaham ॥
śrīkuṇḍalībodhanidānakāma-
vahnyātmakaṃ hṛttanuvāyusiddhibhūḥ ॥ 21 ॥

Tr. The good *pitta* is enlightening being merged with the *satva* (Self), pacifying to the mind, pleasing, causes arousal of *kuṇḍalī*, leads to a transcendental state of mind bringing success in control of heart, body and *prāṇa*. It is of the nature of desire. 21.

न[4] सात्विकेष्टप्रमिताशनं
देहेऽत्र सद्धातुचयः[5] सुबिन्दुभूः ॥
चित्ते न सद्बिन्दुमृते प्रसादः
सद्ब्रह्मचर्यं च मनःस्थितिं विना ॥ २२ ॥[6]

na sātvikeṣṭapramitāśanaṃ
dehe'tra saddhātucayaḥ subindubhūḥ ॥
citte na sadbindumṛte prasādaḥ
sadbrahmacaryaṃ ca manaḥsthitiṃ vinā ॥ 22 ॥

Tr. Without resorting to *sātvika*, desirable and moderate food, the (human) body does not have nourishment of the bodily

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1. सुपितं –b. 2. वत्स्वात्मकं –b. 3. ह्यतनुवायुसिद्धिभुः -b. 4. त –b. 5. सद्वायुचयः -a. 6. न सात्विकेष्टप्रमिताशनं देहेऽत्र सद्धातुचयः सुबिन्दुयोगे नृणां तव्ययापानभृतिं जीवितं तत्स्थितौ भूः चित्तेन सद्बिनुमृते प्रसादः सद् ब्रह्मचर्य च मनःस्थितिविना – इति पाठान्तरम् -b.

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constituents and pure *bindu*. Without purity of *bindu*, the mind does not get pacified and without mental stability there is no good (observance of) celibacy. 22.

जीवनं प्रोच्यते बिन्दुयोगे नृणां
तथापानमृतिं[1] जीवितं तत् स्थितौ ॥
बिन्दुना जायते बिन्दुरेषो मनोऽ-
धीन एतज्जयश्चित्तवृत्तेर्हि सः ॥ २३ ॥[2]

jīvanaṃ procyate binduyoge nṛṇāṃ
tathāpānamṛtiṃ jīvitaṃ tat sthitau ॥
bindunā jāyate bindureṣo mano-
dhīna etajjayaścittavṛtterhi saḥ ॥ 23 ॥

Tr. For men, preservation of *bindu* is life. Activity or inactivity of *apāna* depends on control of *bindu* which is under the control of mind. Control of the modifications of *citta* is possible only through control of *bindu*. 23.

ऊर्ध्वं रेतः प्रभावेन सनकाद्या महर्षयः ।
खण्डयित्वा कालदण्डं यथेच्छं विहरन्ति ते ॥ २४ ॥

ūrdhvaṃ retaḥ prabhāvena sanakādyā maharṣayaḥ ।
khaṇḍayitvā kāladaṇḍaṃ yathecchaṃ viharanti te ॥ 24 ॥

Tr. As a result of driving the *retas* (semen) upwards, the sages like *sanaka* etc. have controlled the whip of time (*kāla* = death) and move freely. 24.

॥ इति सुन्दरदेवविरचितायां हठतत्त्वकौमुद्यां बिन्दुजयमाहात्म्यनिरूपणोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ bindujayamāhātmyanirūpaṇodyotaḥ ॥

Here ends the description of greatness of controlling *bindu* in *haṭhatatvakaumudī* composed by *sundaradeva*.

1. नृणां तव्ययापानमृतिं –b. 2. जीवनं प्रोच्यते बिन्दुयोगे नृणां तव्यपामान्मृतिं जीवितं तत्स्थितौ बिन्दुना जायते बिन्दुरेषो मनोऽधीन एतज्ज्यश्चित्तवृत्तेर्हि सः - इति पाठान्तरम् -b.

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Chapter—18

शिव उवाच –

śiva uvāca—

Śiva says—

विद्यां च खेचरीं देवि प्रवक्ष्ये योगसिद्धिदाम् ।
न तया रहितो योगी खेचरीसिद्धिभाग् भवेत् ॥ १ ॥

vidyāṃ ca khecarīṃ devi pravakṣye yogasiddhidām ।
na tayā rahito yogī khecarīsiddhibhāg bhavet ॥ 1 ॥

Tr. O *devi* ! I shall explain the wisdom of *khecarī* which brings success in *yoga.* Without this, one would not get success in *khecarī.* 1.

खेचर्या खेचरी युञ्जत्खेचरीबीजपूर्वया ।
खेचराधिपतिर्भूत्वा खेचरेषु सदा वसेत्[1] ॥ २ ॥

khecaryā khecarī yuñjatkhecarībījapūrvayā ।
khecarādhipatir bhūtvā khecareṣu sadā vaset ॥ 2 ॥

Tr. One practising *khecarī* alongwith the *bījas* of *khecarī* (*hrīṃ* etc.) becomes master of *khecarīvidyā* and attains the state of void. 2.

खेचरावसथं वह्नि[2]मम्बुमण्डलभूषितम् ।
व्याख्यातं खेचरीबीजं तेन योगः प्रसिध्यति ॥ ३ ॥

khecarāvasathaṃ vahnimambumaṇḍalabhūṣitam ।
vyākhyātaṃ khecarībījaṃ tena yogaḥ prasidhyati ॥ 3 ॥

Tr. *khecara* means `*h*'-*kāra*, *vahniṃ* is `*r*'-*kāra*, *āvasatha* is `*ī*'-*kāra* and bedecking it with *ambumaṇḍala* the nasal half-syllable `*ṃ*' *(anusvāra)* making it the *khecarī-bīja* `*hrīṃ*', which brings success in *(lambikā-) yoga.* 3.

सोमेशान्नवमं[3] वर्णं विलोमेनापरं प्रिये ।
तथा तत्पञ्चमं देवि तदादिरपि[4] पञ्चमः ॥ ४ ॥

someśānnavamaṃ varṇaṃ vilomenāparaṃ priye ।
tathā tatpañcamaṃ devi tadādirapi pañcamaḥ ॥ 4 ॥

इन्द्रोऽपि बिन्दुसंभिन्नं कूटोऽयं परिकीर्त्तितः ।
गुरूपदेशाल्लभ्यं च सर्वलोकप्रसिद्धिदम् ॥ ५ ॥

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1. खेचराधिपतिर् भूत्वा खेचरेषु सदा वसेत् - अनुपलब्धपाठः -b. 2. खेचरावसथवाह्नमं –b, वह्निं वा—a. 3. त्रवमं –b. 4. तदादिरण -a.

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indro'pi bindusaṃbhinnaṃ kūṭo'yaṃ parikīrtitaḥ ।
gurūpadeśāllabhyaṃ ca sarvalokaprasiddhidam ॥ 5 ॥

Note: The above two *ślokas* are supposed to provide the *khecarī bīja mantras* in a coded language. We find it incomplete. *khecarīmudrāpaṭala* (ms. No. 6-4/398, Prājña Paṭhaśālā, Wai) reads the following *ślokas* which give the complete set of the *khecarī bīja mantras*—

सोमेशान्नवमं वर्णं प्रतिलोमेन चोद्धरेत् ॥ ३१ ॥
तस्मात्त्रिंशाक्षरं शास्त्रमक्षरं चन्द्ररूपकम् ।
तस्मादथाष्टमं वर्णं विलोमेनापरं प्रिये ॥ ३२ ॥
तस्मात्पंचममित्युक्तं तदादिरपि पंचमः ।
इन्द्रोपि बिन्दुसम्भिन्नः कूटोयं परिकीर्त्तितः ॥ ३३ ॥

According to this reading, when decoded, the *khecarī-bīja mantras* are found as – *hrīṃ, gaṃ, maṃ, naṃ, saṃ, phaṃ, laṃ.*

According to *yogakuṇḍalyupaniṣad* (ch-II.17-20) the *khecarī bīja mantras* are as follows—

hrīṃ, bhaṃ, saṃ, maṃ, paṃ, saṃ, kṣaṃ. 4-5.

यत्तस्य[1] देवता माया विरूपकरणाश्रया ।
स्वप्नेऽपि[2] न भवेत्तस्य नित्यं द्वादशजाप्यतः ॥ ६ ॥
yattasya devatā māyā virūpakaraṇāśrayā ।
svapne'pi na bhavettasya nityaṃ dvādaśajāpyataḥ ॥ 6 ॥

Tr. By the grace of the deity being adored, one will not face distraction even in dream state if one chants (*mantra*) 12 times everyday. 6.

य इमां पञ्चलक्षाणि[3] जपेदपि सुयन्त्रितः ।
तस्य श्रीखेचरीसिद्धिः स्वयमेव प्रवर्त्तते ॥ ७ ॥
ya imāṃ pañcalakṣāṇi japedapi suyantritaḥ ।
tasya śrīkhecarīsiddhiḥ svayameva pravarttate ॥ 7 ॥

Tr. If one chants this *mantra* five lac times in the prescribed manner, success in *khecarī* takes place on its own to him. 7.

नश्यन्ति सर्वविघ्नानि प्रसीदन्ति च देवताः ।
वलीपलितनाशश्च भविष्यति न संशयः ॥ ८ ॥

1. यतस्य –a. 2. स्वन्येपि –b. 3. लक्ष्याणि –b.

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naśyanti sarvavighnāni prasīdanti ca devatāḥ ।
valīpalitanāśaśca bhaviṣyati na saṃśayaḥ ॥ 8 ॥

Tr. All his obstacles vanish, deities favour him, and wrinkles and grey hair would certainly disappear. 8.

प्रस्तारः ह्रीं खेचर्यै नमः ।
prastāraḥ hrīṃ khecaryai namaḥ ।
ओं अस्य श्रीखेचरीमन्त्रस्य भगवानादिनाथो ऋषिः ।
खेचरसिद्धिप्रदा खेचरी देवता ।
oṃ asya śrīkhecarīmantrasya bhagavānādināthо ṛṣiḥ ।
khecarasiddhipradā khecarī devatā ।
ओं ह्रैं फ्रं बीजम्[1] ।
नमः शक्तिः ।
मम योगसिद्ध्यर्थं[2] जपे विनियोगः ।
oṃ hraiṃ phraṃ bījam ।
namaḥ śaktiḥ ।
mama yogasiddhyarthaṃ jape viniyogaḥ ।
ओं ह्रां अंगुष्टाभ्यां हृदयाय नमः ।
ओं ह्रीं तर्जनीभ्यां शिरसे स्वाहा ।
ओं ह्रूं[3] मध्यमाभ्यां शिखायै वषट् ।
ओं ह्रैं अनामिकाभ्यां कवचाय हुं ।
ओं ह्रौं[4] कनिष्ठिकाभ्यां नेत्रत्रयाय वौषट् ।
ओं ह्रः करतलपृष्ठाभ्यां अस्त्राय फट् ॥
oṃ hrāṃ aṅguṣṭābhyāṃ hṛdayāya namaḥ ।
oṃ hrīṃ tarjanībhyāṃ śirase svāhā ।
oṃ hrūṃ madhyamābhyāṃ śikhāyai vaṣaṭ ।
oṃ hraiṃ anāmikābhyāṃ kavacāya huṃ ।
oṃ hrauṃ kaniṣṭhikābhyāṃ netratrayāya vauṣaṭ ।
oṃ hraḥ karatalapṛṣṭhābhyāṃ astrāya phaṭ ॥

अथ ध्यानम् —
atha dhyānam —
Here follows the prayer (of *kuṇḍalī*)—

मूलादिब्रह्मरन्ध्रान्तां विसतन्तुतनीयसीम्[5] ।
उद्यत्सूर्यप्रभाजालविद्युत्कोटिसमप्रभाम् ॥ ९ ॥

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1. ओं ह्रौं व्युं बीजं –b. 2. सिध्यर्थे -b. 3. ह्रूं –a. 4. ओं ह्रू -a. 5. तनीयसी –a.

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mūlādibrahmarandhrāntāṃ visatantutanīyasīm ।
udyatsūryaprabhājālavidyutkoṭisamaprabhām ॥ 9 ॥

Tr. I salute *(kuṇḍalī)* which emanates from *mūla* (perineum) and extends upto *brahmarandhra* (crown of the head), which is as subtle as the fibre of lotus stalk, which is as luminous as a rising sun or a crore of lightning. 9.

चन्द्रकोटिप्रभाद्रावत्रैलोक्यैकप्रभामयीम्[1]
अशेषजगदुत्पत्तिस्थितिसंहारकारिणीम्[2] ॥
ध्यायेद्यथा[3] मनो देवि निश्चलं जायते ततः
सहजानन्दसन्दोहमन्दिरं भवति क्षणात् ॥ १० ॥

candrakoṭiprabhādrāva-trailokyaikaprabhāmayīm
aśeṣajagadutpattisthitisaṃhārakāriṇīm ॥
dhyāyedyathā mano devi niścalaṃ jāyate tataḥ
sahajānandasandohamandiraṃ bhavati kṣaṇāt ॥10॥

Tr. O *devi* ! If the mind is directed towards *(kuṇḍalī)* which is as bright as a crore of moons illuminating all the three worlds, which is the cause of creation, sustenance and dissolution of the entire universe. Thus the mind is immediately stabilized resulting in natural Bliss coming from a multitude of temples. 10.

मनो निश्चलतां प्राप्तं शिवशक्तिप्रभावतः ।
समाधिर्जायते तत्र[4] संज्ञाद्वयविजृम्भितः ॥ ११ ॥

mano niścalatāṃ prāptaṃ śivaśaktiprabhāvataḥ ।
samādhirjāyate tatra saṃjñādvayavijṛmbhitaḥ ॥ 11 ॥

Tr. By the grace of *śiva* and *śakti*, once the mind is stabilized, *samādhi* state takes place, which overcomes duality. 11.

इति ध्यात्वा जपेत् ॥

iti dhyātvā japet ॥

By meditating on the above, one should undertake the practice of chanting.

शाम्भवेन च वेधेन सुखी भूयान्निरन्तरम् ॥ १२ ॥

śāṃbhavena ca vedhena sukhī bhūyānnirantaram ॥ 12 ॥

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1. मयी –b. 2. कारिणी –b. 3. ध्याये पथा –b. 4. तव -a.

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Tr. One becomes happy forever by practising *śāmbhavī* and *mahāvedha*.12.

एवं लब्ध्वा महाविद्यामभ्यासं कारयेत्ततः ।
अन्यथा क्लिश्यते देवि न सिद्धिः खेचरीपदे ॥ १३ ॥
evaṃ labdhvā mahāvidyāmabhyāsaṃ kārayettataḥ ।
anyathā kliśyate devi na siddhiḥ khecarīpade ॥ 13 ॥

Tr. After receiving this *mahāvidyā* one should undertake the practice. Otherwise, O *devi* ! Success in *khecarī* is not possible, and one suffers. 13.

अथाभ्यासविधौ विद्यां न लभेद्यः सुधामयीम् ।
न तस्य मेलकादौ च लब्ध्वा विद्यां समुज्जयेत्[1] ॥१४ ॥
athābhyāsavidhau vidyāṃ na labhedyaḥ sudhāmayīm ।
na tasya melakādau ca labdhvā vidyāṃ samujjayet ॥ 14 ॥

Tr. One who has not received this technique (of *khecarī-vidyā)*, which offers ambrosia along with *melaka(mantra)* does not succeed. 14.

Note: For a detailed account of *melaka(na)-mantras* see *yogakuṇḍalyupaniṣad* chapter--II.13. 14.

अनया रहितो देवि न क्वचित्सिद्धिभाग् भवेत् ।
यदिदं लभ्यते शास्त्रं तदा विद्यां समाश्रयेत् ॥
ततस्तत्रोदितां सिद्धिमाशु तां लभते प्रिये ॥ इति[2] ॥ १५ ॥
anayā rahito devi na kvacitsiddhibhāg bhavet ।
yadidaṃ labhyate śāstraṃ tadā vidyāṃ samāśrayet ॥
tatastatroditāṃ siddhimāśu tāṃ labhate priye ॥ iti ॥ 15 ॥

Tr. O *devi*! Without this success is never possible. If one receives the knowledge of this technique, one should resort to the practice. O dear! Thus the success is soon attained. 15.

इति खेचरीपटलात् खेचरीविद्या ॥
iti khecarīpaṭalāt khecarīvidyā ॥

Here ends the knowledge of *khecarī* taken from *khecarīpaṭala*.

अथवा त्रिपुरां बालां योगसिद्धये ॥ १६ ॥
athavā tripurāṃ bālāṃ yogasiddhyaye ॥ 16 ॥

---

1. समुज्जयते –b. 2. इति खेचरी वलात् खेचरीविद्या – अधिकपाठः -b.

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Tr. Or else one should take resort to *tripurā bālā* for the success in *yoga*. 16.

तदुक्तं शिवसंहितायाम् —

taduktaṃ śivasaṃhitāyām—

It is said in *śivasaṃhitā*—

अधुना संप्रवक्ष्यामि मन्त्रसाधनमुत्तमम् ।
ऐहिकामुष्मिकसुखं[1] येन स्यादविरोधतः ॥ १७ ॥

adhunā saṃpravakṣyāmi mantrasādhanamuttamam ।
aihikāmuṣmikasukhaṃ yena syādavirodhataḥ ॥ 17 ॥

Tr. Now I shall explain the technique of *mantra* which certainly brings about material and spiritual happiness. 17.

यस्मिन् मन्त्रवरे ज्ञाते योगसिद्धिर्भवेत्[2] खलु ।
योगिनः साधकेन्द्रस्य सर्वैश्वर्यसुखं भवेत् ॥ १८ ॥

yasmin mantravare jñāte yogasiddhirbhavet khalu ।
yoginaḥ sādhakendrasya sarvaiśvaryasukhaṃ bhavet 18

Tr. By knowing this great *mantra* one indeed attains success in *yoga*, that brings all supernatural powers to a great *sādhaka* of *yoga*. 18.

मूलाधारेऽस्ति यत्पद्मं चतुर्दलसमन्वितम् ।
तन्मध्ये वाग्भवं बीजं प्रस्फुरत्तत्तडित्प्रभम् ॥ १९ ॥

mūlādhāre'sti yatpadmaṃ caturddalasamanvitam ।
tanmadhye vāgbhavaṃ bījaṃ prasphurat tat taḍitprabham ॥ 19 ॥

Tr. The lotus with four petals which is located at *mūlādhāra*, has at the center *bāgbhava-bīja (aiṃ)* having illumination like that of bright lightning. 19.

हृदये कामराजं[3] तु बन्धूक[4]कुसुमप्रभम् ।
आज्ञारविन्दे शक्त्याख्यं चन्द्रकोटिसमप्रभम् ॥ २० ॥

hṛdaye kāmarājaṃ tu bandhūkakusumaprabham ।
ājñāravinde śaktyākhyaṃ candrakoṭisamaprabham ।20।

Tr. In the heart, there is *kāmabīja (klīṃ)* which is as bright as *bandhuka* (the tree called *bandhujīva*) flowers. In the lotus of *ājñā (cakra)* there is *śaktibīja (sauḥ)* (ref. *mantrakośa*-p.145) as shining as a crore of moons. 20.

1. सुख –b. 2. योगसिद्धिमवेत् -b. 3. कामराजे –a. 4. बन्धूकं –a.

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बीजत्रयमिदं गोप्यं भुक्तिमुक्तिफलप्रदम् ।
एतन्मन्त्रत्रयं योगी साधयेत्सिद्धिसाधकः[1] ॥ २१ ॥

bījatrayamidaṃ gopyaṃ bhuktimuktiphalapradam ।
etanmantratrayaṃ yogī sādhayetsiddhisādhakaḥ ॥ 21 ॥

Tr. The triad of the *bījas* should be kept secret which bestows upon (one) material pleasure and emancipation. These three *mantras* should be practised by a *sādhaka* who aims at attaining the supernatural powers. 21.

एतन्मन्त्रं गुरोर्लब्ध्वा न द्रुतं न विलम्बितम् ।
त्र्यक्षराक्षरसज्ञानं[2] निःसन्दिग्धमना जपेत् ॥ २२ ॥

etanmantraṃ gurorlabdhvā na drutaṃ na vilambitam ।
tryakṣarākṣarasajñānaṃ niḥsandigdhamanā japet ॥ 22 ॥

Tr. Obtaining this *mantra*, having three letters, from a *guru*, one should chant neither fast nor slow with awareness and remaining without any doubt. 22.

न व्याहतश्चैकचित्तः शास्त्रोक्तविधिना सुधीः ।
देव्यास्तु पुरतो[3] लक्ष हुत्वा लक्षत्रयं जपेत् ॥ २३ ॥

na vyāhataścaikacittaḥ śāstroktavidhinā sudhīḥ ।
devyāstu purato lakṣa hutvā lakṣatrayaṃ japet ॥ 23 ॥

Tr. Without being distracted, with unbridled attention a wise should chant it as prescribed in the scriptures before the deity for three lac times and offer one lac oblations. 23.

करवीरप्रसूनं तु गुडक्षीराज्यसंयुतम् ।
कुण्डे योन्याकृतौ धीमानुपान्ते जुहुयाच्छुचिः[4] ॥ २४ ॥

karavīraprasūnaṃ tu guḍakṣīrājyasaṃyutam ।
kuṇḍe yonyākṛtau dhīmānupānte juhuyācchuciḥ ॥ 24 ॥

Tr. A wise having purified, should give the oblation of the flowers of *karavīra* mixed with jaggery, milk and *ghee* in the *kuṇḍa* which is triangular in shape. 24.

अनुष्ठाने कृते धीमान् पूर्वा सेवा कृता भवेत् ।
ततो ददाति वै कामान् देवी विश्वेश्वरी शिखी ॥ २५ ॥

anuṣṭhāne kṛte dhīmān pūrvā sevā kṛtā bhavet ।
tato dadāti vai kāmān devī viśveśvarī śikhī ॥ 25 ॥

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1. एतन्मन्त्रत्रयं योगी साधयेत्सिद्धिसाधकः - अनुपलब्धपंक्तिः -b. 2. संज्ञानं –b. 3. पुरुतो –b. 4. नुयान्ते जुहुयच्छुचिः -b.

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Tr. Before this sacrifice the wise should perform the preliminary services. Then alone the goddess *viśveśvarī* fulfills the desires. 25.

जपेऽष्टादशभिर्लक्षैर्देहे[1]नानेन साधकः ।
उत्तिष्ठेन्मेदिनीं त्यक्त्वा दिव्यदेहस्तु जायते ॥ २६ ॥

jape'ṣṭādaśabhirlakṣairdehenānena sādhakaḥ ।
uttiṣṭhenmedinīṃ tyaktvā divyadehastu jāyate ॥ 26 ॥

Tr. If the *śadhaka* completes in this body a chanting of 18 lacs, he levitates from the ground and assumes a divine physique. 26.

भ्रमते स्वेच्छया लोके छिद्रां पश्यति मेदिनीम्[2] ।
कोट्येकया महायोगी लीयते परमे पदे ॥
साधकस्तु भवेद्योगी त्रैलोक्यस्यातिदुर्लभः ॥ इति ॥ २७ ॥

bhramate svecchayā loke chidrāṃ paśyati medinīm ।
koṭyekayā mahāyogī līyate parame pade ॥
sādhakastu bhavedyogī trailokyasyātidurlabhaḥ ॥ iti 27

Tr. He moves willfully and perceives under the earth. The great *yogī* performing the chanting of one crore times gets merged in the Supreme abode. And a *sādhaka* becomes an extraordinary *yogī* in all the three worlds. 27.

इति त्रिपुरभैरवीविद्या ॥

iti tripurabhairavī-vidyā.

Here ends ***tripurabhairavī-vidyā.***

कालीं जपेज् जीवशक्तिं मोहिनीं मूलपंकजे ।
सुप्तां[3] वा कुण्डलीं[4] ध्यायन् साधकस्स्यात् स योगिराट् ॥ २८ ॥

kālīṃ japej jīvaśaktiṃ mohinīṃ mūlapaṅkaje ।
suptāṃ vā kuṇḍalīṃ dhyāyan sādhakassyāt sa yogirāṭ ॥ 28 ॥

Tr. One should chant (*mantra*) of *kālī* in the form of *mohinī*— the life force at the *mūlādhāra* or one should meditate upon the dormant *kuṇḍalī*. Thus one becomes a great *yogī*. 28.

तद्यथा –

tadyathā—

(kālī) is described as—-

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1. लक्ष्यैर्देहे –b. 2. मेदिनी –b. 3. सुप्ता –b. 4. कुण्डली –b.

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वैश्वानरस्थशिवसंकलिता सदैव
शक्तिः शशांकपरिभूषितमूर्धभागा[1] ॥
श्यामा तमोगुणजनिर्जडशावपीठा[2]
तृट्चित्क्रिया परमदैवतमस्तु भूत्यै ॥ २९ ॥

vaiśvānarasthaśivasaṅkalitā sadaiva
śaktiḥ śaśāṅkaparibhūṣitamūrdhabhāgā ॥
śyāmā tamoguṇajanirjaḍaśāvapīṭhā
tṛṭcitkriyā paramadaivatamastu bhūtyai ॥ 29 ॥

Tr. The eternal concentrated power of *śiva* adorned with moon on the head is called *śyāmā* located at *vaiśvānara* (seat at the navel) which generates inertia, having seated on a corpse, which is active in the form of annihilation and consciousness, is the Supreme Divine Power for all creatures. 29.

सैषा कुण्डली जीवशक्तिरात्मनः सर्वतत्वात्मिका क्लेशकर्मरूपा जाग्रद्दशा काली ॥ इति ॥ ३० ॥

saiṣā kuṇḍalī jīvaśaktirātmanaḥ sarvatatvātmikā kleśakarmarūpā jāgraddaśā kālī ॥ iti ॥ 30 ॥

Tr. *kuṇḍalī* in the awakened state is known as *kālī*— is the life-force, pervading all the *tatvas*, is in the form of *kleśa* (suffering) and *karma* (action). 30.

॥ इति हठतत्वकौमुद्यां मन्त्रसाधनोद्योतः ॥

॥ iti haṭhatatvakaumudyāṃ mantrasādhanodyotaḥ ॥

Here ends the description of the practice of *mantra* in *haṭhatatvakaumudī*.

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1. मूलर्धभागा –b. 2. पीडा -a

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Chapter—19

बीभत्सोग्रपुरीषपूयरुधिरामेध्यामगन्ध्युल्बणे[1]
आपाताल[2]गभीरनारकगणेष्वाकल्पमर्तियुजः[3] ॥
नानासह्य[4]सुतीक्ष्णशस्त्रसिकतोर्वोग्रा च पीडाजुषो[5]
जीवा वासनया[6] वियोन्यऽकभुजः स्युः कर्मनाशावधि[7] १

bibhatsograpurīṣapūyarudhirāmedhyāmagandhyulbaṇe
āpātālagabhīranārakagaṇeṣvākalpamartiyujaḥ ॥
nānāsahyasutīkṣṇaśastrasikatorvograā ca pīḍājuṣa
jivā vāsanayā viyonya'kabhujaḥ syuḥ karmanāśāvadhi ॥ 1 ॥

Tr. Till the *karmas* are (entirely) annihilated, one may suffer in the womb which is terrifying, intense, (replete with) faeces, pus and blood, smelling rotten meat, lying in an extremely abysmal dungeon, endlessly suffering, being tormented by several unbearable sharp rough weapons, due to a host of desires suffering through various lives. 1.

अज्ञानोपहता अलीकविषयोपाधौ निमग्नाश्च ये
मेवे वित्तसुतादि चेति विहतात्मज्ञानलक्ष्या धिया ॥
नानायोनिषु सम्भ्रमन्ति विधुरा जीवा असत्कर्मिणो
ते[8] जानन्ति न यावदात्मसुपदं तत्वं परं योगतः ॥ २ ॥

ajñānopahatā alīkaviṣayopādhau nimagnāśca ye
meve vittasutādi ceti vihatātmajñānalakṣyā dhiyā ॥
nānāyoniṣu sambhramanti vidhurā jīvā asatkarmiṇo
te jānanti na yāvadātmasupadaṃ tatvaṃ paraṃ yogataḥ ॥ 2 ॥

Tr. Being absorbed in un-agreeable issues and attributes which maybe wealth and off-springs, bereft of making the knowledge of the Self as an objective, they are poor distressed persons who are engaged in the mundane activities till they come to realize the Supreme Self through *yoga*, and stray through different lives (*yoni*) having been laid down by ignorance. 2.

यमनियममुखाः समस्तधर्मा
दुरित[9] हरा अपि नात्मतत्वदाः स्वम् ॥
सुरविधिपददा यथांशपुण्या-
वधि निरयायि[10] सुखं विना न योगात् ॥३ ॥

1. गन्ध्युल्वणेषु –a. 2. ध्यापाताल –b. 3. गणेध्याकल्पमर्तिपुनः -b. 4. नानाऽसस्तु -b. 5. वींगावयेाडायुजो –a. 6. वासनाया –b. 7. नाशावधिः -b. 8. न –b. 9. दीत –b. 10. निरपायि –b.

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yamaniyamamukhāḥ samastadharmā
duritaharā api nātmatatvadāḥ svam ॥
suravidhipadadā yathāṅśapuṇyā-
vadhinirayāyi sukhaṃ vinā na yogāt ॥ 3 ॥

Tr. Practice of *yama* and *niyama* and the religious ceremonies though removes the sin, these would not make one realize ones own self. Through merits one may enjoy heavenly pleasures but would come back on waning of merits. Real happiness does not come without *yoga*. 3.

तथा चोक्तममनस्के –

tathā coktamamanaske —

It is said in *amanaskayoga*—

महाविष्णुर्महेशानः प्रलयेष्वपि योगिनः ।
भुञ्जन्ते[1] परमानन्दं भुशुण्डादि[2] महात्मवद् ॥ इति ॥ ४ ॥

mahāviṣṇurmaheśānaḥ pralayeṣvapi yoginaḥ ।
bhuñjante paramānandaṃ bhuśuṇḍādi mahātmavad ॥ iti ॥ 4 ॥

Tr. The *yogīs* like bhuśuṇḍa etc. enjoy the pure Bliss in the dissolution of the universe like *mahāviṣṇu* and *maheśa*. 4.

विस्तरस्तु मत्कृत[3]भवार्त्तमनोविश्रान्तौ वैराग्यसाम्राज्ये च द्रष्टव्यः ॥

vistarastu matkṛttabhavārtamanoviśrāntau vairāgyasāmrājye ca draṣṭavyaḥ ॥

Tr. For a detailed account, one may consult either *bhavārtamanoviśrānti* or *vairāgyasāmrājya* authored by me.

॥ इति सुन्दरदेव[4]विरचितायां हठतत्त्वकौमुद्यां कुण्डलीवासना[5]विवेचने वैराग्यविवेक उद्योतः ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatva-kaumudyāṃ kuṇḍalīvāsanāvivecane vairāgyaviveka udyotaḥ ॥

Here ends the account of *kuṇḍalīvāsanā* in the chapter *vairāgyaviveka* in *haṭhatatvakaumudī* composed by *sundaradeva*.

Note: Probably this is the end of first *ullāsa*.

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1. भुजन्ते –b. 2. भृशुद्धादि –b. 3. विस्तरस्तुस्तत्कृत –b. 4. सुन्दर –b. 5. कुण्डलीयासना –b.

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Chapter—20

अथाजपाविवेकः —

athājapāvivekaḥ—

ajapāviveka—

विनश्वरे ब्रह्मपुरे स्वमात्मा[1]
स्वकर्मनुन्नान्तरदैवोघगोत्रजैः[2] ॥
प्रतारितो जीव अधिभग्नो हंसं
जपन् स्वं न स वेत्यऽविद्यया[3] ॥ १ ॥

vinaśvare brahmapure svamātmā
svakarmanunnānttradaivoghagotrajaiḥ ॥
pratārito jīva adhibhagno haṃsaṃ
japan svaṃ na sa vetya'vidyayā ॥ 1 ॥

Tr. In this mortal frame which is the abode of *brahma* (the supreme consciousness) the *ātman* in the form of *jīva* (the embodied soul) propelled by previous *karmas* and destiny through several lives remains distressed and does not realize the Self and due to ignorance continuously repeats *haṃsa* (*mantra*). 1.

विलोमहंसार्णजपिण्डतत्वं[4]
स्वरूपमात्मीयमजं न वेत्यसौ[5] ॥
विन्द्वात्मकं कृष्यत आदिशक्त्या
कर्माख्ययेह भ्रमते यथा तथा ॥ २ ॥

vilomahaṃsārṇajapiṇḍatatvaṃ
svarūpamātmīyamajaṃ na vettyasau ॥
vindvātmakaṃ kṛṣyata ādiśaktyā
karmākhyayeha bhramate yathā tathā ॥ 2 ॥

Tr. One does not realize one's true nature which is *aja* (unborn) and repeats the stream of *haṃsa* in reverse order in this *piṇḍatatva* (body). The *jīva* (in the form of *bindu*) is incessantly moved by the *ādiśakti* in the form of *karma*. 2.

पाञ्चाल्येव[6] प्रतिगृहमसौ भिक्षितो लोभतृष्णां[7]
क्रोधेनाहंकृतिमदयुजा[8] द्वेषरागात्तसारः[9] ॥

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1. स्वभात्मा –a. 2. देवौघगोत्रजैः -b. 3. नसवेत्यऽविद्ययां –b. 4. हंसार्णजपिं जडतत्वं –b. 5. मजन्तवेत्यऽसौ –a. 6. यां चाल्पेव –a. 7. लोभड्यां –a. 8. मदृयुजा –a. 9. रागतसारः -a.

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चिन्तासिन्धौ हतनिजहितो मज्जितो जीव एषः
कामेनाज्ञः[1] शठहृदरिणा वेत्ति नात्र स्वमेभिः[2] ॥ ३ ॥

pāñcālyeva pratigṛhamasau bhikṣito lobhatṛṣṇāṃ
krodhenāhaṃkṛtimadayujā dveṣarāgāttasāraḥ ॥
cintāsindhau hatanijahito majjito jīva eṣaḥ
kāmenājñaḥ śaṭhahṛdariṇā vetti nātra svamebhiḥ ॥ 3 ॥

Tr. One begs at every doors for a pittance being driven by greed, anger, ego, arrogance, envy and infatuation, absorbed in the ocean of worries, beaten by selfish ends. Being ignorant and misled due to passions, one would not realize the Self. 3.

कर्मावृतोऽन्तर्जडभाव एषः[3] संस्कारशेषो न जहाति जीवम् ।
सदाष्टपुर्यन्तर[4] आकुलं स्वे[5] यत् प्राक्तनो हंस इति प्रजल्पः ।४।

karmāvṛto'ntarjaḍabhāva eṣaḥ
saṃskāraśeṣo na jahāti jīvam ॥
sadāṣṭapuryantara ākulaṃ sve
yat prāktano haṃsa iti prajalpaḥ ॥ 4 ॥

Tr. Having been enveloped by the *karma* in this morbid body, the *jīva* is not set free by the residue of *karma* and it always fidgets in the city of eight doors (body) and it chants on its own the pristine *haṃsa*. 4.

सच्चिद् ब्रह्मेवायमिति[6] सूर्येन्दुभ्यां जडीकृतः ।
मायाविद्यात्मिकाभ्यां हि कर्मारे[7] भ्रमति ध्रुवम् ॥ ५ ॥

saccid brahmevāyamiti sūryendubhyāṃ jaḍīkṛtaḥ ।
māyāvidyātmikābhyāṃ hi karmāre bhramati dhruvam 5

Tr. The (*jīva*) who is *brahma* – the eternal and conscious principle is made stupified by *sūrya* (sun) and *indu* (moon), and it continuously moves in the wheel of *karma* due to *māyā* and *avidyā*. 5.

आरे चक्रे ।
āre cakre ।
āra stands for wheel.

---

1. कामेनान्तः -a. 2. नातस्वमेभिः -a. 3. एशः -b. 4. सदाष्टयुर्यतर –b. 5. स्वं स्वै –b. 6. वायामिति –b. 7. कामारे –b.

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हंसो हकारेण बहिः प्रयाति सकारतोऽन्तर्विशति ईशजीवः[1] ।
हंसं जपत्येष[2] निजस्वरूपमन्त्रं सदेत्यात्मविदं[3] न धत्ते ॥ ६ ॥

haṃso hakāreṇa bahiḥ prayāti
sakārato'ntarviśati īśajīvaḥ ॥
haṃsaṃ japatyeṣa nijasvarūpa-
mantraṃ sadetyātmavidaṃ na dhatte ॥ 6 ॥

Tr. *īśa* in the form of *jīva* moves out while making the sound *haṃ* and moves in making (the sound) *sa*. It always chants *haṃsa*, the *mantra* which is innate, but does not realize the *ātmā*. 6.

योगचन्द्रिकायाम् —

yogacandrikāyām —

According to *yogacandrikā*—

अष्टपत्राक्रमेणैव वायुर्वहति यत् पृथक् ।
विंशत्येकसहस्राणि श्वासः[4] षट्शतानि हि ॥ ७ ॥

aṣṭapatrākrameṇaiva vāyurvahati yat pṛthak ।
viṃśatyekasahasrāṇi śvāsaḥ ṣaṭśatāni hi ॥ 7 ॥

Tr. The *prāṇa (vāyu)* moves in an orderly fashion to eight petals (of the lotus of the heart) for twenty-one thousand and six hundred times. 7.

यथा शब्दादीनां षोडशविकाराणां न्यूनाधिक्यम् । तद्वत् वक्ष्यमाणगगननयगुणखवर्गश्लोकोक्तांकं त्रित्रिगुणीकृत्य त्रयोदशसार्धं भवति १३५० । ऊर्ध्वमध्ये ह्यधस्तादिति स्थानत्रया क्रमशः सार्धचतुःशतं तन्निःसरति । तस्मात् त्रिगुणीकरणं हृत्कमलाष्टपत्राक्रमेण यो वायुर्वहति सार्धत्रयोदशात्मकसंख्यकः पृथक् । पत्रात्पत्रा तदष्टगुणितं दशसहस्रं साष्टशतं भवति १०८०० ॥ ८ ॥

yathā śabdādīnāṃ ṣoḍaśavikārāṇāṃ nyūnādhikyam । tadvat vakṣyamāṇagagananayaguṇakhavargaślokoktāṅkaṃ tritriguṇīkṛtya trayodaśasārdhaṃ bhavati 1350 । ūrdhvamadhye hyadhastāditi sthānatrayā kramaśaḥ sārdhacatuḥśataṃ tanniḥsarati । tasmāt triguṇīkaraṇaṃ hṛtkamalāṣṭapatrākrameṇa yo vāyurvahati sārdhatrayodaśātmakasaṃkhyakaḥ pṛthak । patrātpatrā tadaṣṭaguṇitaṃ daśasahasraṃ sāṣṭaśataṃ bhavati 10800 ॥ 8 ॥

1. शजीवः -b. 2. जयत्येश –b. 3. त्यात्मवीदं –a. 4. तच्छवासः -b.

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Tr. In the number of the sixteen *vikāras* (evolutes) like *śabda* (sound) etc. there maybe some little variation. The number 1350 may be arrived at by multiplying the number of the *śloka* of *khavarga* (?) for 3x3 times. The *prāṇa* moves for 450 times to the top, middle and bottom in this order. This number is multiplied for three times product of which is again multiplied by eight times as there are eight petals in the heart wherein the *prāṇa* moves. Thus the number arrived at is 10800, i.e. one breathes for 10800 times in a day (12 hours). 8.

Note: Refer to our publication of 'Introduction to Yuktabhavadeva'-p.35. 8.

एतत् परिमितश्वासो दिवसे भवति । एतद् द्विगुणीकृते विंशत्येकसहस्राणि षट्शतानि भवन्ति २१६०० ॥ ९ ॥

etat parimitaśvāso divase bhavati । etad dviguṇīkṛte viṃśatyekasahasrāṇi ṣaṭśatāni bhavanti 21600 ॥ 9 ॥

Tr. In a day time (12 hours) number of breaths is 10800, multiplied by two (for 24 hours) we arrive at the number 21600. 9.

तथा च गोरक्षो[1] –

tathā ca gorakṣo —

***gorakṣa* has stated—**

षट्शतानि दिवारात्रौ सहस्राणि-एकविंशतिः २१६०० ।
एतत् संख्यान्वितं मन्त्रं जीवो जपति सर्वदा ॥ १० ॥

ṣaṭśatāni divārātrau sahasrāṇi-ekaviṃśatiḥ 21600 ।
etat saṃkhyānvitaṃ mantraṃ jīvo japati sarvadā ॥ 10 ॥

Tr. In a day and night an embodied soul (*jīva*) chants the *mantra* for 21600 times. 10.

हकारस्तु शिवः शक्तिः सकारस्तत्स्वरूपवान् ।
शिवशक्त्यात्मकं मन्त्रं जीवो हंसं जपत्यमुम् ॥ ११ ॥

hakārastu śivaḥ śaktiḥ
sakārastatsvarūpavān ॥
śivaśaktyātmakaṃ mantraṃ
jīvo haṃsaṃ japatyamum ॥11॥

1. गोरक्ष्यो –b.

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Tr. The letter `*ha*' represents *śiva*, while `*sa*' is the representation of *śakti* herself. The *jīva* chants this `*haṃsa*' *mantra* which is of the nature of *śiva* and *śakti*. 11.

गायत्रीमजपामिमां[1] हि सततं श्रीप्राणविद्यां महा-
विद्यां प्राणविधारिणीं परिचरन् श्रीकुण्डलिन्युद्भवाम्[2] ॥
जीवो जल्पति चात्म[3]मन्त्रममलं हंसाख्यतारं तनौ
गायत्रीयमुपाकरोति यमिनामेनः क्षयेणामृतम् ॥ १२ ॥

gāyatrīmajapāmimāṃ hi satataṃ śrīprāṇavidyāṃ mahā-
vidyāṃprāṇavidhāriṇīṃ paricaran śrīkuṇḍalinyudbhavām ॥
jīvo jalpati cātmamantramamalaṃ haṃsākhyatāraṃ tanau
gāyatrīyamupākaroti yamināmenaḥ kṣayeṇāmṛtam ॥ 12 ॥

Tr. If the *jīva* constantly chants this *gāyatrī*, which is *śrīprāṇavidyā*, *mahāvidyā* and *prāṇadhāriṇī*, which arises from *kuṇḍalī*. A *yogī* taking up this pious *mantra* which is imbued as `*haṃsa*' in the body, and which is innate, can supplement *gāyatrī*, which removes demerits and offers immortality. 12.

तदुक्तं गोरक्षे –
taduktaṃ gorakṣe—
According to *gorakṣa* —
हकारेण बहिर्याति सकारेण विशेत् पुनः ।
हंसः हंसेत्यमुं मन्त्रं जीवो जपति सर्वदा ॥ १३ ॥
hakāreṇa bahiryāti sakāreṇa viśet punaḥ ।
haṃsaḥ haṃsetyamuṃ mantraṃ jīvo japati sarvadā ।13।

Tr. It (*prāṇa*) goes out making the sound `*ha*', while going in, it makes `*sa*'. The *jīva* always chants this *mantra*—*haṃsa haṃsa*. 13.

षट्त्रिंशदंगुलं हंसः प्रयाणं कुरुते सदा ।
वामदक्षिणमार्गेण ततः प्राणं निरोधयेद् ॥ इति ॥ १४ ॥
ṣaṭtriṃśadaṅgulaṃ haṃsaḥ prayāṇaṃ kurute sadā ।
vāmadakṣiṇamārgeṇa tataḥ prāṇaṃ nirodhayed ॥ iti ।14।

Tr. The `*haṃsa*' goes out always upto 36 digits, through the left and right nostrils. Therefore, one should control *prāṇa*. 14.

1. गायत्रीजपामिमां –a. 2. श्रीकुण्डलिन्युद्वां –b. 3. वात्म –b.

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अजपा नाम गायत्री योगिनां मोक्षदायिनी ।
अस्याः संकल्पमात्रेण सर्वपापैः प्रमुच्यते ॥ १५ ॥

ajapā nāma gāyatrī yoginām mokṣadāyinī ।
asyāḥ saṅkalpamātreṇa sarvapāpaiḥ pramucyate ॥ 15 ॥

Tr. To a *yogī* this *gāyatrī* which is known as *ajapā* brings emancipation. Just by solemn vow (*saṅkalpa*) one gets releaved of all the ills (sins). 15.

अनया सदृशी विद्या अनया सदृशो जपः ।
अनया सदृशं ज्ञानं न भूतं न भविष्यति ॥ १६ ॥

anayā sadṛśī vidyā anayā sadṛśo japaḥ ।
anayā sadṛśaṃ jñānaṃ na bhūtaṃ na bhaviṣyati ॥ 16 ॥

Tr. There has never been and never will be a *vidyā* (wisdom), chanting (*japa*) or *jñāna* (knowledge) like this. 16.

कुण्डलिन्यां समुद्भूता[1] गायत्री प्राणधारिणी ।
या सा विद्या महाविद्या[2] यस्तां वेत्ति स योगविद् ॥ इति ॥१७ ॥

kuṇḍalinyāṃ samudbhūtā gāyatrī prāṇadhāriṇī ।
yā sā vidyā mahāvidyā yastāṃ vetti sa yogavid ॥ iti ॥17॥

Tr. *gāyatrī* the sustainer of *prāṇa* arises from *kuṇḍalinī*. This wisdom is of supreme kind. One who knows this is an expert of *yoga*. 17.

एतेनात्माभिन्नं कुण्डल्येवात्मकस्वरूपं प्रणवं जपति । संस्कारविशेषाद्[3] भ्रान्तिबद्धोऽपि[4] न विस्मरतीत्यर्थः ॥ १८ ॥

etenātmābhinnaṃ kuṇḍalyevātmakasvarūpaṃ praṇavaṃ japati । saṃskāraviśeṣād bhrāntibaddho'pi na vismaratītyarthaḥ ॥ 18 ॥

Tr. Thus it is concluded that the *kuṇḍalī* which is not different from soul, herself chants this *praṇava* which is only of the nature of soul. Even though due to past *karmas* producing delusion it does not forget this *mantra* due to special inclination. 18.

अत एव –
ata eva—
Therefore—

1. समुद्गता –a. 2. गायत्रीप्राणविद्या महाविद्या –b. 3. संस्कारशेषाद् -a. 4. भ्रान्तिनिबद्धोऽपि –b.

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सगुणं प्रणवाख्यं चिच्छक्तिः कुण्डलिनी मुनेः ।
उपादानं निमित्तं च लूतेव तनुजीवयोः ॥ १९ ॥

saguṇaṃ praṇavākhyaṃ cicchaktiḥ kuṇḍalinī muneḥ ।
upādānaṃ nimittaṃ ca lūteva tanujīvayoḥ ॥ 19 ॥

Tr. For the body and soul of a *yogī kuṇḍalinī* having the attributes, which is of the nature of *praṇava*, is the consciousness- is both material as well as efficient cause- like a spider (which produces as well as withdraws a cobweb). 19.

तथा च गीतायाम् —

tathā ca gītāyām —

So also in the *gītā*—

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ॥ इति[1] ॥ २० ॥

prakṛtiṃ puruṣaṃ caiva vidhyanādī ubhāvapi ॥ iti ॥ 20 ॥

Tr. Understand that both *prakṛti* and *puruṣa* have no beginning. 20.

अभेदताद्रूप्यतयात्मनः सगुणमों शिवम् ।
स्वशक्तिकुण्डलिसंस्थं ध्यायेद्योगि निरन्तरम् ॥ २१ ॥

abhedatādrūpyatayātmanaḥ saguṇamoṃ śivam ।
svaśaktikuṇḍalisaṃsthaṃ dhyāyedyogi nirantaram ।21।

Tr. *ātmā* which is undifferentiated and is of the form of *OM* and *śiva* and which is situated in *kuṇḍalinī* with its power should be constantly meditated upon by a *yogī*. 21.

प्रपञ्चस्नेहसंगेन दशान्ते मलिनो ज्वलन् ।
दोषोल्लासी रागशिखी दीपः स्वाधोऽधमीक्ष्यते[2] ॥ २२ ॥

prapañcasnehasaṅgena daśānte malino jvalan ।
doṣollāsī rāgaśikhī dīpaḥ svādho'dhamīkṣyate ॥ 22 ॥

Tr. The wick (of life) is contaminated in the company of illusion and attachment, until the end of life burning downwards and kindled by demerits and infatuation. 22.

विकल्पमुख्यक[3]गुणत्रित्वाद्य[4]हंभावनः
कर्त्ते[5] तच्चरितं ममाखिलमहम् ॥
दुःखी सुखीति भ्रमो[6] शुद्धाशुद्धविमुक्ता
बद्धबहुलाध्यासैस्तु जीवः अश्रमी[7] ॥ २३ ॥

1. उभयपीति –b. 2. मीक्षते –a. 3. विकल्पमुख –b. 4. जित्वाद्यऽहं –b. 5. कर्त्र -b. 6. भ्रमी –b. 7. जीवःश्रमी –b.

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vikalpamukhyakaguṇatritvādyahaṃbhāvanaḥ
kartte taccaritaṃ mamākhilamaham ॥
duḥkhī sukhīti bhramo śudhāśuddhavimuktā
baddhabahulādhyāsaistu jīvaḥ aśramī ॥ 23 ॥

Tr. The *jīva* never tires due to *vikalpa*, three *guṇas*, egotism, doership and actions does with such an attitude—`all is mine', `I am happy or unhappy', illusion, purity or impurity, bondage or liberation and a whole range of superimposition. 23

लिंगज्योतिरणुः सदेव[1] सततं वर्वर्ति हृत्पंकजे
जीवात्मासदविद्ययाऽऽवरकसंस्थो[2] दीपको द्योतकः ॥
सर्वांगं प्रभया सदा प्रविचलज्ज्योतिश्चलद्ब्रह्मरुद्
योगात् स्वं न हि वेत्ति मोहमलिनान्तर्वर्त्तिरेति क्षयम् ॥ २४ ॥

liṅgajyotiraṇuḥ sadeva satataṃ varvarti hṛtpaṅkaje
jīvātmāsadavidyayā'varakasaṃstho dīpako dyotakaḥ ॥
sarvāṅgaṃ prabhayā sadā pravicalajjyotiścaladhṛnmarud
yogāt svaṃ na hi vetti mohamalināntarvarttireti kṣayam ॥ 24 ॥

Tr. The *jīvātmā* which is real continuously shines in the lotus of the heart which is *liṅga*, illuminated and very subtle. Just as a lamp would always illuminate even being surrounded by darkness, so also the Soul (would light up) even when covered by ignorance. The light, (of Self) emanating from the heart illumines the whole body which stimulates the *prāṇa* (in the heart), but one does not realize one's Self. Being deluded by internal defilement, one perishes. 24.

स्वं ज्योतिर्मलिनांगवर्त्तिहृदयोऽज्ञोऽसौ शिखाग्रेञ्जनं[3]
व्योमो[4] हि प्रविसारि वर्त्तिजनितं[5] धत्ते विकारास्पदम् ॥
स्नेहोपाधिकुजीवनात् कुविषया मात्राद्दशाद्वारतो
जीवो दीप इव प्रयाति विलयं हृद्वायुलौल्यात् क्षयम्[6] ॥ २५ ॥

svaṃ jyotirmalināṅgavarttihṛdayo'jño'sau śikhāgreñjanaṃ
vyomo hi pravisāri varttijanitaṃ dhatte vikārāspadam ॥
snehopādhikujīvanāt kuviṣayā mātrāddaśādvārato
jīvo dīpa iva prayāti vilayaṃ hṛdvāyulaulyāt kṣayam ॥ 25 ॥

Tr. Just as collirium would exist around a light of lamp,

---

1. सदेष –b. 2. वरकसंरछी –b. 3. शिखाग्रेंऽजनं –b. 4. व्यामो –b. 5. वतिजनितं –b. 6. क्षय –b.

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so also the soul which is in the form of light would have internal defilement in the heart as ignorance. The (formless, limitless space assumes form (and limitations) for the convenience of behaviour (or the pure space assumes defilement produced by a wick of lamp). Just as a light of lamp would dissipate due to wind, so also the *jīva* perishes due to attachment, attributes, wrong life-style and bad sensual objects passing through several stages of life (like infancy, youth etc.) and fickleness of the heart and *prāna*. 25.

विशुद्धगुणसद्वर्त्ती शुद्धहृत्पात्रगोऽचलः[1] ।
जीवो दीपो हतोपाधिः सुप्रकाशो ध्रुवस्थितिः ॥ २६ ॥

viśuddhaguṇasadvarttī śuddhahṛtpātrago'calaḥ ।
jīvo dīpo hatopādhiḥ suprakāśo dhruvasthitiḥ ॥ 26 ॥

Tr. A pure and stable Self (*jīva*) is like a lamp which has the wick in the form of pure quality *(satvaguṇa)*. A *jīva* devoid of attributes is like a lamp which is illumining and stable. 26.

शुद्धसत्वदशासंगी योगान्तर्गृह[2]निश्चलः ।
उपाध्ययुक् चिरञ्जीवि दीपो जीवो प्रकाशवान् ॥ २७ ॥

śuddhasatvadaśāsaṅgī yogāntargṛhaniścalaḥ ।
upādhyayuk cirañjīvi dīpo jīvo prakāśavān ॥ 27 ॥

Tr. Just as the steady light of a lamp placed in a house illumines, similarly, the *jīva* having been attached to pure *satva*, through the practice of *yoga* and being devoid of attributes illuminates for ever . 27.

अंगुष्ठप्रमितेऽत्र लिंगसुतनौ हृत्पद्ममध्ये[3] सुखाढ्यं
बीजं भुवनस्य सृष्टिलयकृच्चिद्दीपं शुभम् ॥
आद्यं भास्करबिम्बविष्टरगतं हंसस्वरूपं जनान्तःस्थं[4]
ज्योतिरजं गमादिरहितं युक्तं स्वरूपं भजेत् ॥ २८ ॥

aṅguṣṭhapramite'tra liṅgasutanau hṛtpadmamadhye sukhāḍhyaṃ
bījaṃ bhuvanasya sṛṣṭilayakṛcciddīpaṃ śubham ॥
ādyaṃ bhāskarabimbaviṣṭaragataṃ haṃsasvarūpaṃ janāntaḥsthaṃ
jyotirajaṃ gamādirahitaṃ yuktaṃ svarūpaṃ bhajet ॥ 28 ॥

1. शुद्धहृत्पात्रयोऽचलः -b. 2. योगान्तर्गह –a. 3. हृत्पत्रमध्ये –b. 4. जनाऽन्तस्थः -b.

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Tr. At the center of the heart, the consciousness which is like an auspicious lamp, is of the size of a thumb, which is just a *(liṅga)*, is the seed well-placed, which is the cause of creation and dissolution of the universe. This is pristine, which is situated steadily in the disc of the sun, of the form of *haṃsa* (purity), located inside all the creatures, all-illumining, unborn and steady which one should contemplate as it is ones own true self. 28.

इत्यात्मस्वरूपध्यानम् ।

ityātmasvarūpadhyānam ।

Here ends the meditation on the *ātmā* - it's true form.

लीने मनसि जीवोऽयं निर्विकारः सदाशिवः ।
चित्ताध्यासोऽस्य[1] संस्काराद्वेत्ति न स्वस्वरूपकम् ॥ २९ ॥

līne manasi jīvo'yaṃ nirvikāraḥ sadāśivaḥ ।
cittādhyāso'sya saṃskārādvetti na svasvarūpakam ॥ 29 ॥

Tr. Due to superimposition and *saṃskāra* (past impressions) in the *citta* one does not realize one's true Self. With full absorption of the mind, the *jīva* becomes *sadāśiva* (immutable, ever auspicious). 29.

पिशाचवार्त्तादिधृतावधानो यथानिशं सः शयने ससम्भ्रमम्[2] ।
पिशाचकानेव विलोकते स्वं तथा स्वमात्मन्यनुरक्त आत्मना ।३०।

piśācavārttādidhṛtāvadhāno
yathāniśaṃ saḥ śayane sasambhramam ॥
piśācakāneva vilokate svaṃ
tathā svamātmanyanurakta ātmanā ॥ 30 ॥

Tr. Just as one dreams of a demon alone while sleeping after carefully listening to the stories of demons, similarly, one experiences the self having been completely absorbed in it. 30.

अध्यारोपापवादाभ्यां वेदान्ताद्वैतनिर्णयः ।
आत्मस्वरूपं परोक्षममनस्कं विना न हि ॥ ३१ ॥

adhyāropāpavādābhyāṃ vedāntādvaitanirṇayaḥ ।
ātmasvarūpaṃ parokṣamamanaskaṃ vinā na hi ॥ 31 ॥

Tr. One can arrive at conclusion of *advaita* in *vedānta* through *adhyāropa* (superimposition) and *apavāda* (refutation). In the same manner, the self can be realized directly perceived

1. चिन्ताध्यासोऽन्य –b. 2. सम्भ्रमं –b.

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by transcending the mind. 31.

देहब्रह्माण्डनाथे[1] हृदयसरसिजाभ्यन्तरे जीवसंज्ञे
चित्तत्वे[2] भ्राजमाने करणततिषु तत्स्वाधिदैवावृतो ॥
सुमोहाख्याऽविद्यया हंस इति मनुते[3] विस्मृतव्यस्तसोहं-
भावाध्यासेन शम्भौ कमिह वरमितो भावयेद् ध्वस्तमोहः ॥३२॥

dehabrahmāṇḍanāthe hṛdayasarasijābhyantare jīvasaṃjñe
cittatve bhrājamāne karaṇatatiṣu tatsvādhidaivāvṛto ॥
sumohākhyā'vidyayā haṃsa iti manute vismṛtavyastasohaṃ-
bhāvādhyāsena śambhau kamiha varamito bhāvayed
dhvastamohaḥ ॥ 33 ॥

Tr. In the universe of body, the Lord named as *jīva* resides in the center of lotus of the heart, which is full of consciousness, which expresses through the sense organs having been governed by their nature (deities). Illusioned by the pleasant infatuation and ignorance, the *haṃsa* is considered as *sohaṃ* due to superimposition. One should meditate on supreme *śaṃbhu*. 32.

धृतिमनः संकल्पकामभ्रमतृट् क्षुत्तृट्क्रोदिसततं गूढाचित्स्वं[4]
त्वमेको विज्ञानानन्दस्वरूप[5]स्त्वमसि परशिवो जीवभावम्[6] ॥
विमुचजानीह्यात्मानमेषोऽस्म्यहमिति पुरुषोऽलीकदेहे
स्वरूपो[7] रागोदीर्णस्य तेऽन्ते चरति तव रिपुर्लुण्ठने चित्तचौरः ३३

dhṛtimanaḥ saṅkalpakāmabhramatṛṭ kṣuttṛṭkrodisatataṃ
gūḍhācitsvaṃ
tvameko vijñānānandasvarūpastvamasi paraśivo jīvabhāvam ॥
vimucajānīhyātmānameṣo'smyahamiti puruṣo'līkadehe
svarūpo rāgodīrṇasya te'nte carati tava ripurluṇṭhane cittacauraḥ33

Tr. The mind (the retentive power of mind) is always deeply involved in mental constructions, illusions, desires, hunger, thirst and anger (emotions). "You are the only consciousness, Blissful and the Supreme *śiva*. Please get rid of the form of *jīva* and realize the *ātman*, that is yourself". The *puruṣa*, taking up the unpleasant body as its own, gets tormented

1. ब्रह्माण्डनाधे –b. 2. चितत्वे –b. 3. मनुरेते –b. 4. गूढाचित्स्व –b. 5. विज्ञानानन्दरूप –b. 6. जीवभाव –b. 7. स्वरूपी –b.

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due to attachment and works under your command. Since you steal (the true form of) the self you are considered a thief. 33.

नासास्ययोः प्राण उपैति याति सदा नभस्तं पिबते यदा तदा।
प्रजातबोधादनुजीव एषोऽदृष्टाप्तजीवत्वं न उदितो भवेत्[1]॥३४॥

nāsāsyayoḥ prāṇa upaiti yāti
sadā nabhastaṃ pivate yadā tadā ॥
prajātabodhādanujīva eṣo'dṛṣṭāpta-
jīvatvaṃ na udito bhavet ॥ 34 ॥

Tr. The *prāṇa* always moves in and out through nose and mouth. But when the *prāṇa* gets absorbed in the space (*brahmarandhra*), the *jīva* realizes its true Self and due to fortune it looses its *jīva*-hood. 34.

आत्मस्वरूपं किल हंसरूपं ब्रह्मस्वरूपं च तथैव वर्त्तते।
आत्मानमन्ते[2] दहराम्बरस्य कृत्वात्मनि ध्यानमभेदमात्मनः।३५।

ātmasvarūpaṃ kila haṃsarūpaṃ
brahmasvarūpaṃ ca tathaiva varttate ॥
ātmānamante daharāmbarasya
kṛtvātmani dhyānamabhedamātmanaḥ ॥ 35 ॥

Tr. The nature of *ātmā*, *haṃsa* and *brahma* being identical one should meditate on *ātmā* in the region of the heart. 35.

यथा—

yathā—

As for—

रुद्रो वक्त्रं बिन्दुवक्षास्तथैव मूर्धोंकारो[3] हंसरूपस्य विष्णोः।
अग्नीषोमौ पक्षतीजीवहेतूपक्षछिन्नः स्वस्वरूपोयमात्मा ॥ ३६ ॥

rudro vaktraṃ binduvakṣāstathaiva
mūrdhoṃkāro haṃsarūpasya viṣṇoḥ ॥
agnīṣomau pakṣatījīvahetūpakṣachinnaḥ
svasvarūpoyamātmā ॥ 36 ॥

Tr. *rudra* is situated in the mouth, *bindu* in the chest and *omkāra* in the head—which are the forms of *haṃsa* of *viṣṇu*. *agni* (fire) and *soma* (moon) are like the two wings of a bird (*haṃsa*) bereft of which the true form of *ātmā* gets revealed. 36.

1. ऽदृष्टाप्तजीवत्व तदुक्तिकृतो भवेत् -b. 2. आत्मातमन्ते –b. 3. मूधोकारो –b.

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भ्रमति पक्षयुगेन भवाटवीं विषयपादप[1] कर्मफलाप्तये ।
सततदुःखसुखामिषभुग् जडो वटपाऽसुखगो[2] ऽसदविद्यया ॥३७॥

bhramati pakṣayugena bhavāṭavīṃ
viṣayapādapakarmaphalāptaye ॥
satataduḥkhasukhāmiṣabhug jaḍo
vaṭapā'sukhago'sadavidyayā ॥ 37 ॥

Tr. With the pair of wings, it flies in the woods of (mundane) world to consume the fruits of the tree of sensual objects while continuously enjoying the objects giving sorrow and happiness while remaining unaware due to attachment to cowries (trifles), unhappiness and ignorance. 37.

प्राणापानावग्नीषोमावेतौ[3] पक्षौ प्राणायामैः ।
छित्वा निर्व्यापारो[4] मुक्तविद्यस्तत्वं[5] स्वं वेत्त्येषः ॥ ३८ ॥

prāṇāpānāvagnīṣomāvetau pakṣau prāṇāyāmaiḥ ।
*chitvā nirvyāpāro muktāvidyastatvaṃ svaṃ vettyeṣaḥ*38

Tr. Through the practice of *prāṇāyāma*, the pair of wings in the form of *prāṇa* and *apāna* representing *agni* and *soma* is severed, rendering one inactive, free and relieved of ignorance which facilitates self-realization. 38.

॥ इति हठतत्वकौमुद्यां[6] हंसशरीरविवेचनोद्योतः ॥

॥ iti haṭhatatvakaumudyāṃ haṃsaśārīravivecanodyotaḥ ॥

Here ends the chapter narrating the *haṃsaśarīra* in *haṭhatatvakaumudī*.

1. विषयादय –b. 2. वटपाः सुखगो –b. 3. षोमावेनौ –b. 4. निव्यापारो –b. 5. विद्यस्वत्वं –a. 6. हठकौमुद्यां –a.

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Chapter – 21

अथौषधकल्पः—

athauṣadhakalpaḥ—

Rejuvenating medicine—

सुरासुरैस्तूयमाना[1] सा मुण्डी त्रिविधा मता ।
सिता रक्तासिता चेति[2] सत्वराजसतामसाः ॥ १ ॥

surāsuraistūyamānā sā muṇḍī trividhā matā ।
sitā raktāsitā ceti satvarājasatāmasāḥ ॥ 1 ॥

Tr. *muṇḍī* which is of three types has been eulogized by the gods and demons alike, which is white, red and black representing *satva*, *rajas* and *tamas*. 1.

शुक्लपक्षे[3] तु पूर्णायां पुष्यरेवतिरोहिणे ।
श्रवणेऽर्के समभ्यर्च्य समूलां तां समाहरेत् ॥ २ ॥

śuklapakṣe tu pūrṇāyāṃ puṣyarevatirohiṇe ।
śravaṇe'rke samabhyarcya samūlāṃ tāṃ samāharet ॥ 2 ॥

Tr. On a full moon day or in a bright fortnight, in *puṣya*, *revati*, *rohiṇī*, *śravaṇa* constellations or on *arka* (Sunday), one should collect it along with roots after worshipping it. 2.

तच्चूर्णसेवनात् सप्तरात्रौ शारीरवान् भवेत् ।
द्विसप्तदिवसं खादन्न[4]मरत्वमवाप्नुयात् ॥ ३ ॥

taccūrṇasevanāt saptarātrau śārīravān bhavet ।
dvisaptadivasaṃ khādannamaratvamavāpnuyāt ॥ 3 ॥

Tr. Consuming its powder for seven nights (days), one attains a perfect body. Consuming this for fourteen days, one lives long life. 3.

छायाशुष्कं तु तच्चूर्णं कर्षं गोपयसा सह ।
वर्षैकेन रुजं हन्ति जीवेद् वर्षशतत्रयम् ॥ ४ ॥

chāyāśuṣkaṃ tu taccūrṇaṃ karṣaṃ gopayasā saha ।
varṣaikena rujaṃ hanti jīved varṣaśatatrayam ॥ 4 ॥

Tr. It should be dried under shade and the powder measuring one *karṣa* (54 gms.) should be consumed with cow's milk for one year which rids one of diseases and one may live for three hundred years. 4.

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1. स्तूपमाना –a. 2. वेति –b. 3. पक्ष्ये –b. 4. खादृन्न –b.

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ओं नमो भगवतेऽमृतोद्भवायाऽमृतं कुरु स्वाहा ॥ ५ ॥

om namo bhagavate 'mṛtodbhavāyāmṛtaṃ kuru svāhā— (*mantra* for consuming the medicine). 5.

इति मुण्डीकल्पः ॥

iti muṇḍīkalpaḥ ॥

Here ends ***muṇḍīkalpa.***

वाराहीकन्दचूर्णं घृतगुडसहितं भक्षयेत् । पुष्टिवृद्धिः तक्रोदन[1]मिताशस्त्वथ पुनरपि गोः क्षीरके कुष्ठनाशः तद्वर्णांश ॥ ६ ॥

vārāhīkandacūrṇaṃ ghṛtaguḍasahitaṃ bhakṣayet । puṣṭivṛddhiḥ takrodanamitāśastvatha punarapi goḥ kṣīrake kuṣṭhanāśaḥ tadvarṇāṃśa ॥ 6 ॥

Tr. One should consume powder of the roots of *vārāhī* along with *ghee* and molasses which offers nourishment. One should consume rice and buttermilk in moderation and also cow milk to overcome skin disease. 6.

अथ शारीरोल्लासे –

atha śārīrollāse—

Now the discussion on anatomy—

तथा चोक्तं स्पर्शयोगशास्त्रे[2] –

tathā coktaṃ sparśayogaśāstre—

It has been maintained in ***sparṣayogaśāstra***—

नाडीसञ्चारिपवनगतिस्थानविदो मुनेः ।
शारीरज्ञगुरोरन्ते निष्णातस्तत् क्रियां चरेद् ॥ इति ॥ ७ ॥

nāḍīsañcāripavanagatisthānavido muneḥ ।
śārīrajñagurorante niṣṇātastat kriyāṃ cared ॥ *iti* ॥ 7 ॥

Tr. One who has received expertise from a *guru* who is a master in anatomy and possesses the knowledge of the movement of *prāṇa* in the *nāḍīs* and its locations, should only undertake the practice. 7.

शान्तषोडश१६कलाभिरन्वितस्तुंगमेरुशिखरेऽमृतांशुमान् ।
वर्षति प्रतिदिनं ह्यधोमुखः सोऽमृतं तत इदं द्विधाऽभवत् ॥ ८ ॥

1. पुष्टिवृद्धिस्तक्रोदुन –a. 2. स्पर्शयोगोशस्त्रे –a.

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śāntaṣoḍaśa16kalābhiranvitas-
tuṅgameruśikhare'mṛtāṃśumān ॥
varṣati pratidinaṃ hyadhomukhaḥ
so'mṛtaṃ tata idaṃ dvidhā'bhavat ॥ 8 ॥

Tr. The (moon) is placed on the top of the *meru* (spine), is adorned by 16 *kalās* (digits), which are *(śānta)* cool in nature, which has rays containing ambrosia, which faces downwards and secrets the nectar incessantly. (The nectar) herefrom has got divided into two. 8.

इडाऽध्वना याति सुसूक्ष्ममेतन्मन्दाकिनीवारि सुपुष्टयेऽमलम् ।
पुष्णाति[1] देहं सकलं नराणामिडातिसूक्ष्माऽयनया तमेव ॥ ९ ॥
iḍā'dhvanā yāti susūkṣmametan-
mandākinīvāri supuṣṭaye'malam ॥
puṣṇāti dehaṃ sakalaṃ narāṇām-
iḍātisūkṣmā'yanayā tameva ॥ 9 ॥

Tr. Extremely subtle and pure flow of *mandākinī* secretes through the passage of *iḍā* for replenishment. This very subtle *iḍā* nourishes the entire body of a man. 9.

स एष चन्द्रो ननु वामपार्श्वे व्यवस्थितोऽथापर इन्दुरास्ते[2] ॥
शुद्धो हठाकर्षितमण्डलोऽयं सृष्ट्यर्थमायाति सुमेरुतोऽधः ।१०।
sa eṣa candro nanu vāmapārśve
vyavasthito'thāpara indurāste ॥
śuddho haṭhākarṣitamaṇḍalo'yaṃ
sṛṣṭyarthamāyāti sumeruto'dhaḥ ॥ 10 ॥

Tr. The moon is indeed located at the left side. There is another moon flowing from the *sumeru* (spine) downwards is for creation and pure which is forcefully pulled. 10.

रन्ध्राध्वना मूलपदे सुमेरोः सन्तिष्ठते द्वादश सत्कलावान् ।
देदीप्यमानो[3] रविरूर्ध्व[4]वाहो दक्षे पथि प्रौढकरः प्रजेशः ॥ ११ ॥
randhrādhvanā mūlapade sumeroḥ
santiṣṭhate dvādaśa satkalāvān ॥
dedīpyamāno ravirūrdhvavāho
dakṣe pathi prauḍhakaraḥ prajeśaḥ ॥ 11 ॥

Tr. The sun (*ravi*) having twelve *kalās* is located at the

1. पुष्ण्याति –b. 2. व्यवस्थिश्चतोथाऽपरं इदं रास्ते –b. 3. देदीपमानो –b. 4. रूर्ध्व वाहो –b.

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base of the sumeru (spine) which flows on the right side (of the spine), has the rays shooting upwards. It is the lord of all the creatures and it causes old age. 11.

ग्रसत्यसाविन्दु[1]सुधां च धातून् सूर्योऽखिलांगे भ्रमते नराणाम् ।
स एष सूर्यो नरदक्षमार्गे[2] लग्नप्रयोगाच्चलतेऽतिसृष्टिम्[3] ॥१२॥

grasatyasāvindusudhāṃ ca dhātūn
sūryo'khilāṅge bhramate narāṇām ॥
sa eṣa sūryo naradakṣamārge
lagnaprayogāccalate'tisṛṣṭim ॥ 12 ॥

Tr. The sun which moves through the whole human body consumes the ambrosia flowing from the moon and the bodily constituents. The sun courses through the right side of the body. It moves according to the zodiacal signs and transcends creation. 12.

दक्षेतरां गतिमतीत्य यदा सुमेरोः
साम्यं[4] प्रयाति तरणिर्[5] विषुवं तदुक्तम् ॥
ज्ञात्वा तनौ विषुवकालम[6]तीव पुण्यम्[7]
उत्क्रान्ति[8]कालसुयुजा सुखमेति योगी ॥ १३ ॥

dakṣetarāṃ gatimatītya yadā sumeroḥ
sāmyaṃ prayāti taraṇir viṣuvaṃ taduktam ॥
jñātvā tanau viṣuvakālamatīva puṇyam
utkrāntikālasuyujā sukhameti yogī ॥ 13 ॥

Tr. When the sun moves to the left and a balance in the *meru* (spine) is established, it is called *viṣuva* (equinox). Knowing the time of which in the body a *yogī* enjoys Supreme Bliss, devotedly adhering to the time of *utkrānti* (dissolution) which is highly auspicious. 13.

देहस्य मध्ये शिखिनः पदं स्यात्[9]
तत्तप्तजाम्बूनद[10]सन्निकाशम् ॥
नृणां त्रिकोणं च तदन्तराले[11]
तन्वी शिखा[12] तिष्ठति पावकस्य ॥१४॥

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1. ग्रसत्यसाविन्द –b. 2. नरक्षमार्गे —b. 3. सृष्टं –b. 4. साम्य–a. 5. तरणि – b. 6. विषकाल –b. 7. पुण्य –b. 8. शुक्रान्ति –b. 9. पदंस्था –b. 10. तप्तजम्बूनद –b. 11. नदन्त एव –b. 12. शिषा –b.

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dehasya madhye śikhinaḥ padaṃ syāt-
tattaptajāmbūnadasannikāśam ॥
nṛṇāṃ trikoṇaṃ ca tadantarāle
tanvī śikhā tiṣṭhati pāvakasya ॥ 14 ॥

Tr. At the center of the body of man there is the abode of fire which is as bright as hot gold, which is triangular in shape at the center of which lies the slim ray of fire. 14.

नाभेरधो द्व्यंगुलतो[1] गुदात्तु
स्याद्[2] द्व्यंगुलाद्[3]र्ध्वमिदं नराणाम् ॥
देहस्य मध्यं परिवर्णयन्ती
शारीरविज्ञाः मुनयः प्रवीणाः ॥ १५ ॥

nābheradho dvyaṅgulato gudāttu
syād dvyaṅgulādūrdhvamidaṃ narāṇām ॥
dehasya madhyaṃ parivarṇayantī
śārīravijñāḥ munayaḥ pravīṇāḥ ॥ 15 ॥

Tr. The *munis* who are adepts and who are experts in (human) anatomy, describe the center of the human body which is two digits below the navel and two digits above the anus. 15.

ऊर्ध्वमाधारतो द्व्यंगुला[4]न्मेहनाद्
द्व्यं[5]गुलान्यत्तनो[6]र्मध्य एकांगुले ॥
तप्तजाम्बूनदाभा शिखावान्[7] शिखी
मानवे मानतो ह्यंगुसंस्थितः[8] ॥ १६ ॥

ūrdhvamādhārato dvyaṅgulānmehanād
dvyaṅgulānyattanormadhya ekāṅgule ॥
taptajāmbūnadābhā śikhāvān śikhī
mānave mānato hyaṅgusaṃsthitaḥ ॥ 16 ॥

Tr. Two digits above the *ādhāra* (perineum) and two digits below the generative organ, measuring one digit is the center of the body. This is the location of fire with flame in the body measuring one digit, which is as shinning as hot gold. 16.

तस्माच्चक्रादूर्ध्वे उत्सेधात्राभ्य[9]धो ऽध्वि४संमितात्करजात् ।
ब्रह्मग्रन्थिर्नाम्ना त्रिशूलिका[10] यत्र नन्दत[11] जीवः ॥ १७ ॥

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1. रऽधोंब्यंऽगुलतो –b. 2. गुदात्स्यां –b. 3. ह्यंऽगुलाहदू –b. 4. धारतोब्यंगुलान् —b. 5. मेहनाड्यं –b. 6. प्रक्तनो –b. 7. शिखावानु —a. 8. मानतोह्येऽगुलेसंस्थितः —b. 9. उत्सेधात्राभ्य –b. 10. त्रिआत्रिमूलिका –b. 11. नन्द –b.

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tasmāccakrādūrdhve utsedhān-
nābhyadho'dhvi4sammitātkarajāt ॥
brahmagranthirnāmnā triśūlikā
yatra nandata jīvaḥ ॥ 17 ॥

Tr. Above this *cakra* and below the navel at the distance of 4 digits, is location of *brahmagranthi* in the form of trident, where the *jīva* rejoices. 17.

तदीयमध्ये तनुनाभिचक्रं तद् द्वादशारं भ्रमतीह जीवः ।
जालस्थलूतेव सुषुम्निकोर्ध्व[1]रोहावरोहद्भुततो[2]ऽनिलाभ्याम् ।१८।

tadīyamadhye tanunābhicakraṃ
tad dvādaśāraṃ bhramatīha jīvaḥ ॥
jālasthalūteva suṣumnikordhva-
rohāvarohadrutato'nilābhyām ॥ 18 ॥

Tr. Inside this the subtle *nābhicakra* of twelve spokes *jīva* moves up and down like a spider in its cobweb, through *suṣumṇā*, being driven by (two) *prāṇas* (*prāṇa* and *apāna*). 18.

आ ब्रह्मरन्ध्रं च महापथं शिराः
सर्वा हि कन्दं परिवेष्ट्य[3] संस्थिताः ॥
कन्दात्प्रयाता[4] मनुजस्य लग्ना
योनेः समन्तादिव लूतिकोर्णया ॥ १९ ॥

ā brahmarandhraṃ ca mahāpathaṃ śirāḥ
sarvā hi kandaṃ pariveṣṭya saṃsthitāḥ ॥
kandātprayātā manujasya lagnā
yoneḥ samantādiva lūtikorṇayā ॥ 19 ॥

Tr. All the *nāḍīs* encircling the *kanda* courses through the *suṣumṇā* upto *brahmarandhra*. Like the cobweb of a spider (the *śirās*) originate from the *kanda* and sticking all through the perineum in the human body. 19.

आधारतो द्व्यंगुल[5]मूर्ध्वमास्ते लिंगादधो द्व्यंगुलतो भगान्तः[6] ।
कन्दोपरिष्टादरुणं त्रिकोणं तज्ज्ञाठराग्नेः पदमामनन्ति ॥ २० ॥

ādhārato dvyaṅgulamūrdhvamāste
liṅgādadho dvyaṅgulato bhagāntaḥ ॥

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1. सुपुत्रिकोर्ध —b. 2. दुततो —a. 3. कन्दपरिवेष्टन —b. 4. कन्दाश्रयाता —b. 5. ष्यंगुल —a. 6. भगान्तेः —b.

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kandopariṣṭādaruṇaṃ trikoṇaṃ
tajjāṭharāgneḥ padamāmananti ॥ 20 ॥

Tr. Two digits above the *ādhāra* (perineum), two digits below the genital and above the *kanda*, is the red triangle which is considered the seat of gastric fire. 20.

स एष पक्वाशय[1] उच्यते ज्ञैस्तदन्तरे मूत्रमलाशयो न्यक् ।
विण्मूत्रवह्न्यन्तर[2]गोऽस्ति गर्भाशयो भुजंग्याः पदमत्र दक्षे[3] ।२१।

sa eṣa pakvāśaya ucyate jñais-
tadantare mūtramalāśayo nyak ॥
viṇmūtravahnyantarago'sti garbhā-
śayo bhujaṅgyāḥ padamatra dakṣe ॥ 21 ॥

Tr. Experts call it *pakvāśaya* below which lie urinary bladder and bowels which are replete with faeces and urine. The *garbhāśaya* (womb) is located at the center of big intestine, bladder and fire at the right of which the seat of *bhujaṅgī* is located. 21.

त्रिकोणमग्नेः पुरमण्डलं यत्
तद् वर्त्तुले भास्करमण्डलेऽन्तः[4] ॥
तत्रास्त्यणुः[5] काम इतीह नाम्ना
शिखी ततोऽधो भुजगी चकास्ति ॥ २२ ॥

trikoṇamagneḥ puramaṇḍalaṃ yat-
tad varttule bhāskaramaṇḍale'ntaḥ ॥
tatrāstyaṇuḥ kāma itīha nāmnā
śikhī tato'dho bhujagī cakāsti ॥ 22 ॥

Tr. The abode of fire (abdominal) is triangular in shape which is situated inside the circular orb of the sun. There lies the subtle *kāma* (desire) which is named *śikhī* (flame) below which *bhujagī (kuṇḍalī)* shines. 22.

वीणाग्रावर्त्तसदृशी सर्पाभा प्रणवाकृतिः ।
अरुणांग्यष्ट[6]वलया शक्तिलूतैकतन्त्वणुः ॥ २३ ॥

vīṇāgrāvarttasadṛśī sarpābhā praṇavākṛtiḥ ।
aruṇāṅgyaṣṭavalayā śaktilūtaikatantvaṇūḥ ॥ 23 ॥

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1. पकाशय –b. 2. वह्न्यन्तर –a. 3. दक्ष्ये –b. 4. मण्डलेऽन्त –b. 5. तत्रास्त्यण्डः —b. 6. अरुणांगाष्ट –b.

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Tr. Rounded like the head of a *vīṇā*, *śakti (kuṇḍalī)* is like a snake in the shape of *praṇava (om)*, red in colour, sporting eight coils and as fine as the fibre of a spiders cobweb. 23.

एवंविधेयमुरगी[1] परिवेष्ट्य नाडी
सा कुण्डलाकृतितयाऽग्निशिखा[2]तलाधः ॥
कन्दोर्ध्वमस्ति परिसुप्तफणीन्द्र[3]तुल्या
पुच्छं निवेश्य वदनं च महापथास्ये[4] ॥ २४ ॥

evaṃvidheyamuragī pariveṣṭya nāḍī
sā kuṇḍalākṛtitayā'gniśikhātalādhaḥ ॥
kandordhvamasti parisuptaphaṇīndratulyā
puccham niveśya vadanaṃ ca mahāpathāsye । 24।

Tr. Such is the serpent (*kuṇḍalī*) encircling the *nāḍī* lies in a coiled state. It lies under the flame of fire above the *kanda* like a serpent in a dormant state. Its tail inserted in her mouth, it lies in the path of *suṣumṇā*. 24.

योनौ भुजंग्या वदनान्तराले
गर्भास्ति[5] नाडीनिवहस्य लिंगम् ॥
तत् पश्चिमास्यं परिगुप्तमन्तस्
तनू[6]मस्तके विश्वमिदं विभाति[7] ॥ २५ ॥

yonau bhujaṅgyā vadanāntarāle
garbhāsti nāḍīinivahasya liṅgam ॥
tat paścimāsyaṃ pariguptamantas-
tanmastake viśvamidaṃ vibhāti ॥ 25 ॥

Tr. In the entrance of the mouth of *bhujagī*, there lies the *garbha* (womb) which is the sign of the group of the *nāḍīs*. It faces westward (backwards) and hidden inside and the whole universe rests on its head. 25.

आधारचक्रात्तु नवांगुलोर्ध्वं
देहस्य कन्दोऽस्ति स नाभिकन्दः ॥
अब्ध्यंगुलो४[8] दैर्घ्यसुविस्तृतिभ्यां
स जीवगेहं च शिरौघमूलम् ॥ २६ ॥

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1. यमुरगो –b. 2. इनिशिखा –a. 3. फणीद्र —a. 4. महायथास्ये –b. 5. गभीस्ते –b. 6. मतस्तन् —b. 7. विभान्ति –b. 8. अष्टांगुलो –a.

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ādhāracakrāttu navāṅgulordhvaṃ
dehasya kando'sti sa nābhikandaḥ ॥
abdhyaṅgulo4 dairghyasuvistṛtibhyāṃ
sa jīvagehaṃ ca śiraughamūlam ॥ 26 ॥

Tr. In the (human) body *nābhi-kanda* resembls a bulbous root, which is placed nine digits above the *ādhāracakra*. It is well spread extending four (4) digits, which is the origin of the *śirās* (channels) and is the abode of *jīva*. 26.

तथा चोक्तं योगचन्द्रिकायाम् —
tathā coktaṃ yogacandrikāyāṃ —
Accoding to *yogacandrikā*—
ऊर्ध्वे मेढ्रादधो[1] नाभेः कन्दयोनिः षडंगुला
तत्र नाड्यः समुत्पन्ना सहस्राणि द्विसप्ततिः ॥
तेषु नाडीसहस्रेषु द्विसप्ततिरुदाहृता
प्रधानाः पञ्चवाहिन्यो भूयस्तत्र दश[2] स्मृताः ॥ २७ ॥
ūrdhve meḍhrādadho nābheḥ kandayoniḥ ṣaḍaṅgulā
tatra nāḍyaḥ samutpannā sahasrāṇi dvisaptatiḥ ॥
teṣu nāḍīsahasreṣu dvisaptatirudāhṛtā
pradhānāḥ pañcavāhinyo bhūyastatra daśa smṛtāḥ ॥ 27 ॥

Tr. The *kandayoni* measuring six digits lies above the generative organ and below the navel. The set of 72,000 *nāḍīs* is originated from this, from among which seventy two are considered important, still these ten are considered very important and among which five are more important. 27.

इति ब्रह्मग्रन्थिर्नाभिकन्दः स उक्तः ॥
iti brahmagranthirnābhikandaḥ sa uktaḥ ॥
Therefore, *nābhikanda* is called *brahmagranthi*.
कन्दाधस्तात् प्राण आस्याद्य एति स्वाधिष्ठानोर्ध्वम् ।
स्थितो चाति[3]वक्त्रनासानाभीहृत्सु नित्योर्ध्वयायी[4] ॥ २८ ॥
kandādadhastāt prāṇa āsyādya eti svādhiṣṭhānordhvam ।
sthito cātivaktranāsānābhīhṛtsu nityordhvayāyī ॥ 28 ॥

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1. ऊंर्ध्वेमहादधो –b. 2. दशा –b. 3. स उक्तः ॥ कन्दाधस्तात् प्राण आस्याद्यति स्वाधिष्ठानोर्ध्वं स्थितो चाति —अनुपलब्धपाठः —b. 4. नित्योपायी –b.

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Tr. *prāṇa* arises from below *kanda* and courses to the mouth above *svādhiṣṭhāna* and always moves upward through mouth, nose, navel and heart. 28.

इति सुन्दरदेवविरचितायां
हठतत्त्वकौमुद्यांब्रह्मपुर[1]निरूपणोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ brahmapuranirūpaṇodyotaḥ ॥

Here ends the chapter describing the abode of *brahma* in *haṭhatatvakaumudī* composed by *sundaradeva.*

1. ब्रह्मपर -b

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Chapter—22

अथ प्राणादिवायवः —

atha prāṇādivāyavaḥ —

Description of the *vāyus* like *prāṇa*—

श्वासोच्छ्वासोच्चारणादेर्निदानम्

एषः प्राणायाम आकृष्य कोष्ठे ॥

अन्यान्वायून्[1] कण्ठनाभ्यांगसंस्थान्

चित्तासूभ्यां सम्भ्रमत्येव वात्या ॥ १ ॥

śvāsocchvāsoccāraṇādernidānam

eṣaḥ prāṇāyāma ākṛṣya koṣṭhe ॥

anyānvāyūn kaṇṭhanābhyāṅgasaṃsthān

cittāsūbhyāṃ sambhramatyeva vātyā ॥ 1 ॥

Tr. Characteristics of *prāṇāyāma* are inhalation, exhalation and (production of) sound. This requires pulling up of all the *vāyus* from throat, navel and limbs to the (chest) cavity and move it with onepointedness along with mind and *prāṇa vāyu*. 1.

अपानो गुदे संस्थितो याति मेढ्रकटीजानुजंघोदरोरूषु नाभौ[2] ।

समीरावमू कुम्भके[3] मूलबन्धे निरोधो हठान्नैव शक्यत आदौ ।२।

apāno gude saṃsthito yāti meḍhra-

kaṭījānujaṅghodarorūṣu nābhau ॥

samīrāvamū kumbhake mūlabandhe

nirodho haṭhānnaiva śakyata ādau ॥ 2 ॥

Tr. *apāna* is located at the anus but moves to generative organ, waist, knee, calves, abdomen, thigh and navel. These two *prāṇas (prāṇa* and *apāna)* can be controlled initially through *kumbhaka* and *mūlabandha* and not by force. 2.

ईश्वर्या वलयैर्मुखेषु सुदृढं बद्धासु नाडीष्वलं

यातुं[4] नास्ति तथा कदन्नरसतः सश्लेष्मपित्तै[5]र्मलैः ॥

सूक्ष्मास्यान्त[6]रगर्भकासु पवनः शक्यः पुरा साधने[7]

वात्येव भ्रमति द्रुतं चलमनो योगेऽन्तरे क्षुभ्यति ॥ ३ ॥

īśvaryā valayairmukheṣu sudṛḍhaṃ baddhāsu nāḍīṣvalaṃ

yātuṃ nāsti tathā kadannarasataḥ saśleṣmapittairmalaiḥ ॥

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1. आन्यान्वायूत् —b. 2. दरोरूषनाभौ –b. 3. कम्भके –b. 4. पातुं –a. 5. सश्लेष्मापितौ –b. 6. सूक्ष्म्यास्यान्तर –b. 7. ह्याधने –a.

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sūkṣmāsyāntaragarbhakāsu pavanaḥ śakyaḥ purā sādhane
vātyeva bhramati drutaṃ calamano yoge'ntare kṣubhyati ॥ 3 ॥

Tr. All the *nāḍīs* are well tied up at the opening of *īśvarī* which is coiled. The *prāṇa* won't move in the subtle mouth of the *nāḍīs* due to impurities of phlegm and bile caused due to unwholesome food. In the initial phase of practice of *yoga* the mind sways fast and gets irritated like wind. 3.

यात्युन्मार्गमसौ मरुद्वितनुते[1] रोगाननेकविधान्[2]
हिक्काश्वासमुखानतः[3] प्रथमतः स्वल्पक्रमाद्वर्धयेत् ॥
कुम्भं नो[4] सहसा त्यजेत् प्रमितभुक् सत्साधकः सादरं
चैकान्ते स्थिरचेतत्येति[5] विहिते सिद्धिर्भवेन्नान्यथा ।४।

yātyunmārgamasau marudvitanute rogānanekavidhān
hikkāśvāsamukhānataḥ prathamataḥ svalpakramādvardhayet ।
kumbhaṃ no sahasā tyajet pramitabhuk satsādhakaḥ sādaram
caikānte sthiracetatyeti vihite siddhirbhavennānyathā ॥ 4 ॥

Tr. When the *prāṇa* goes astray, it produces several ailments like hiccup, asthma, and diseases related to mouth etc. In the beginning one should increase the time of *kumbhaka* slowly and it should not be released abruptly. A bona fide practitioner should consume moderate food, live in a desolate place which leads to poised state of the mind. Following this prescribed path, one attains success and not otherwise. 4.

प्राणोऽपानसमानव्यानोदानाश्च वायवः पञ्च ।
हृद्गुद[6]नाभी सर्वावयव[7]गलेषु स्थिताः क्रमशः ॥ ५ ॥

prāṇo'pānasamānavyānodānāśca vāyavaḥ pañca ।
hṛdgudanābhī sarvāvayavagaleṣu sthitāḥ kramaśaḥ ॥ 5 ॥

Tr. There are five *vāyus* like *prāṇa, apāna, samāna, vyāna* and *udāna* which are located at heart, anus, navel, all over the body and throat respectively. 5

कूर्मः कृकरो[8] नागो धनञ्जयः देवदत्त इमे ।
उन्मेषक्षुत्कृतितनू[9]न्मोटनमरणान्तलंभजृम्भिकाः[10] ॥ ६ ॥

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1. द्वितनते –b. 2. ननेकाविधान् —b. 3. मुखांनतः —a. 4. कुम्भनो –b. 5. चेतत्यति –b. 6. ह्यदमुद –b. 7. सर्वाऽयव –b. 8. क्रकरो –b. 9. उन्मेषक्षुत्कृतितनूर्व —a. 10. लंभजृम्भाकाः —a.

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kūrmaḥ kṛkaro nāgo dhanañjayaḥ devadatta ime ।
unmeṣakṣutkṛtitanūnmoṭanamaraṇāntalambhajṛmbhikāḥ ॥ 6 ॥

Tr. And, *kūrma, kṛkara, nāga, dhanañjaya* and *devadatta*— are responsible for functions like movements of the eyelids, hunger, crushing of the body, death and yawning (respectively). 6.

एकः प्राणो दशधा १० भक्तिः[1] नामानाचेष्टः सर्वनाडीवहोऽयम् ।
व्याप्तो देहेऽनेन जीवद्वयेन प्राणीत्याख्या मृत्युरेतद्विरामः ॥ ७ ॥
ekaḥ prāṇo daśadhā 10 bhaktiḥ
nāmānāceṣṭaḥ sarvanāḍīvaho'yam ॥
vyāpto dehe'nena jīvadvayena
prāṇītyākhyā mṛtyuretadvirāmaḥ ॥ 7 ॥

Tr. The *prāṇa* divided into ten bearing different names, moves into all the *nāḍīs*, pervades the whole body. One is called *prāṇī* (living being) because of the two *jīvas* (*prāṇa* and *apāna*), pause in the movement of which is known as death. 7.

एतज्जयः कालजयः स एव सचेतसोऽस्याभिलयः[2] समाधिः ।
ग्रन्थेर्भिदा यत्तु[3] निजस्वरूपं तदेव तत्वं ह्यपरं विनाशि ॥ ८ ॥
etajjayaḥ kālajayaḥ sa eva
sacetaso'syābhilayaḥ samādhiḥ ॥
grantherbhidā yattu nijasvarūpaṃ
tadeva tatvaṃ hyaparaṃ vināśi ॥ 8 ॥

Tr. Control of this (*prāṇa*) means control of death. Absorption of it (*prāṇa*) with *citta* is the state of *samādhi*; piercing of the knots leads to realization of the Self, which is the *tatva*. Everything else is transient. 8.

चित्तस्य प्रसराद् भृशं वपुरिदं क्षोभं प्रयाति ध्रुवं
संक्षोभाद् वपुषो वहन्ति पवना उत्सृज्य साम्यं निजम् ॥
वैषम्यैः श्वसनो वहत्यथ शिरा यान्त्य[4]व्यवस्थां तदा
भुक्तं याति न पाकमामरसतो व्याधिः स हूतो[5] मृतेः ९
cittasya prasarād bhṛśaṃ vapuridaṃ kṣobhaṃ prayāti dhruvam
saṃkṣobhād vapuṣo vahanti pavanā utsṛjya sāmyaṃ nijam ।
vaiṣamyaiḥ śvasano vahatyatha śirā yāntya'vyavasthāṃ tadā
bhuktaṃ yāti na pākamāmarasato vyādhiḥ sa hūto mṛteḥ ॥ 9 ॥

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1. पक्तिः —a. 2. मिलपः —b. 3. यतु –a. 4. यान्त्या –b. 5. स दूतो –a.

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Tr. Due to disturbance of *citta*, body certainly gets agitated. Due to disturbance (of the body) the *prāṇas* which are circulating in the body give up their balanced state causing distortion in breathing. A disturbed flow of breath *(prāṇa)* in the *śirās* (channels) would not allow the consumed food being digested properly which would produce *āmarasa* (toxicity). This produces diseases inviting quick death. 9.

यथा स्वभावा परिरेचनेन हि पथ्या हरत्यामरसं[1] च रोगम् ।
समाधयस्तत्वविभावनोजसा मनःप्रसादेन हरन्ति मृत्युम् ॥ १० ॥

yathā svabhāvā parirecanena hi
pathyā haratyāmarasaṃ ca rogam ॥
samādhayastatvavibhāvanojasā
manaḥprasādena haranti mṛtyum ॥ 10 ॥

Tr. Just as myrobalan by its purgative effects naturally removes undigested food elements and disease, similarly, contemplation on *tatvas* in *samādhi* causes tranquility of mind and increases energy which overcomes death. 10.

करोति कर्माणि विचार्य चित्ते विलिप्यते तत्सुखदुःखहेतुभिः ।
समाधिलीनं यदि चित्तमत्र सुखं न दुःखं निजनिर्गुणात्मनि ।११।

karoti karmāṇi vicārya citte
vilipyate tatsukhaduḥkhahetubhiḥ ॥
samādhilīnaṃ yadi cittamatra
sukhaṃ na duḥkhaṃ nijanirguṇātmani ॥ 11 ॥

Tr. (Even) if one conducts the activities after thorough deliberation in the *citta* one indulges into the cause of happiness and suffering. If *citta* is absorbed in *samādhi*, being in one's own self bereft of attributes, one would not experience happiness or suffering. 11.

जीवः स्थित्वा[2] द्वादशारे सरोजे
बद्धः स्वीयैः कर्मभिर् दुर्गुणात्मा ॥
ग्राही स्वार्थानां मनोहृतयोगाद्
देहं[3] क्षुद्रं चेतयन्वेत्ति[4] न स्वम् ॥ १२ ॥

jīvaḥ sthitvā dvādaśāre saroje
baddhaḥ svaīyaiḥ karmabhir durguṇātmā ॥

1. हरत्यासरसं –b. 2. स्थित्या –b. 3. योगादेहं –b. 4. चेतयत्वीत –a.

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grāhī svārthānāṃ manohṛtayogād-
deham kṣudraṃ cetayanvetti na svam ॥ 12 ॥

Tr. *jīva* is confined in the lotus of twelve petals due to its own defiled *karma*. One perceives one's own objects remaining under the control of the mind and gives importance to the trifle body. Hence one does not know the Self. 12.

प्राणापानवशोऽयं धावति जीवोऽधरे चोर्ध्वम्[1] ।
सव्यापसव्य[2]मार्गान्न दृश्यते लौल्यतोऽणुत्वात् ॥ १३ ॥
prāṇāpānavaśo'yaṃ dhāvati jīvo'dhare cordhvam ।
savyāpasavyamārgānna dṛśyate laulyato'ṇutvāt ॥ 13 ॥

Tr. *jīva*, having been controlled by *prāṇa* and *apāna* moves up and down, through the right and left channels, which (*jīva*) is not perceived due to its being very subtle and fickle. 13.

प्राणापानौ सर्ववातेषु मुख्यौ[3] एषः प्राणः[4] प्राणिनां प्राणभूतः ।
नासास्यान्ते तालुमध्ये तथा हृन्मध्ये पादांगुष्ठके प्राण आस्ते १४
prāṇāpānau sarvavāteṣu mukhyau
eṣaḥ prāṇaḥ prāṇināṃ prāṇabhūtaḥ ॥
nāsāsyānte tālumadhye tathā hṛn-
madhye pādāṅguṣṭhake prāṇa āste ॥ 14 ॥

Tr. Among all the *vāyus*, *prāṇa* and *apāna* are chief. For the living creatures, *prāṇa* is the life force which resides in nose, mouth, top of the head, center of the heart and big toes. 14.

ऊर्ध्वं तथाधः परितो भुजंग्याः प्रदीपवत्तिष्ठति भासयत्यसौ[5] ।
समीकृतं तुन्दगताऽन्नवारिप्राणपृथक् तत्र गतः[6] करोति ॥ १५ ॥
ūrdhvaṃ tathādhaḥ parito bhujaṅgyāḥ
pradīpavattiṣṭhati bhāsayatyasau ॥
samīkṛtaṃ tundagatānnavāri-
prāṇapṛthak tatra gataḥ karoti ॥ 15 ॥

Tr. It resides and shines like a lamp at the top, bottom and all around *bhujaṅgī (kuṇḍalī)* and assimilates the consumed food and water in the stomach and also separates them. 15.

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1. चोध्व –b. 2. सव्यासव्य –a. 3. सुख्यौ –b. 4. अनुपलब्धपाठः —b. 5. भासएत्यसौ –b. 6. पृथक् तत्रमतः —b.

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अग्नेरुपर्यऽम्बु विधाय तोयोपर्यऽन्न[1]मुख्यानि करोति तुन्दे ।
अपानवायुः स्वमवाप्य तत्र प्राणेन[2] वाति ज्वलनं सुनाभौ[3] ।१६।

agnerupary'ambu vidhāya toyoparyanna-
mukhyāni karoti tunde ॥
apānavāyuḥ svamavāpya tatra prāṇena
vāti jvalanaṃ sunābhau ॥ 16 ॥

Tr. In the stomach *ambu* (water) is placed over *agni* (fire) and over it (water) food is placed. Merger of *apāna* and *prāṇa* in the navel kindles the (gastric) fire. 16.

शनैरपानेन विचालितोऽग्निस्ततो ज्वलत्यात्मनि देहमध्यमे ।
सम्प्रेरितः प्राणबलेन[4] तत्र ज्वालाभिरेषो ज्वलति प्रदीपितः ।१७।

śanairapānena vicālito'gnis-
tato jvalatyātmani dehamadhyame ॥
sampreritaḥ prāṇabalena tatra
jvālābhireṣo jvalati pradīpitaḥ ॥ 17 ॥

Tr. Being stimulated by *prāṇa* and fanned by *apāna*, the bodily fire burns in the centre of the body. 17.

करोति वार्युष्मम[5]तीवकोष्ठमध्यस्थितो व्यञ्जनयुक्तमन्नम् ।
समर्पितम् यत्सलिलोपरि स्वं पक्वं विधत्तेऽनल उष्मवारि[6] ।१८।

karoti vāryuṣmamatīvakoṣṭha-
madhyasthito vyañjanayuktamannam ॥
samarpitaṃ yatsalilopari svaṃ
pakvaṃ vidhatte'nala uṣmavāri ॥ 18 ॥

Tr. The food along with *vyañjana* (sauce, condiments etc.) contained in the stomach is cooked by the fire by heating the water. 18.

स्तः[7] स्वेदमूत्रे च रसश्च वीर्यरूपं रसः स्याच्छकृदन्नमेव[8] हि ।
प्राणः पृथक् संविदधाति कोष्ठे रसं समानेन शिरासु पूरयेत् १९

staḥ svedamūtre ca rasasca vīrya-
rūpaṃ rasaḥ syācchakṛdannameva hi ॥
prāṇaḥ pṛthak samvidadhāti koṣṭhe
rasaṃ samānena śirāsu pūrayet ॥ 19 ॥

Tr. *prāṇa* separates perspiration, urine, plasma (*rasa*)

1. तोपर्यऽन्न –b. 2. प्राणो न –b. 3. सुनासौ –b. 4. प्राणचलेन –b. 5. वार्यष्ण –b. 6. उष्णावारा –b. 7. स्नः —b. 8. ऽन्नमेवा –b.

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faeces which is the essence of food, which are derived from food in the stomach and *samāna* fills the channels *(śirās)* with (nourishing) plasma (*rasa*). 19.

स्वं श्वासमार्गेण तनौ चरत्ययं
कुर्वन्ति[1] रन्ध्रैर्नवभिः परेऽनिलाः ॥
विसर्जनं मूत्रविडादि पाप्मनां[2]
निरन्तरं वर्ष्मणि देहिनां चलाः ॥ २० ॥

svaṃ śvāsamārgeṇa tanau caratyayaṃ
kurvanti randhrairnavabhiḥ pare'nilāḥ ।
visarjanaṃ mūtraviḍādi pāpmanāṃ
nirantaraṃ varṣmaṇi dehihāṃ calāḥ ॥ 20 ॥

Tr. *prāṇa* moves in the body through respiratory passage. Other *vāyus* continuously expel the waste products like urine and faeces through nine outlets moving them in the body. 20.

॥ इति सुन्दरदेव[3]विरचितायां हठतत्वकौमुद्यां प्राणादिवायुनिरूपणोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ prāṇādivāyunirūpaṇodyotaḥ ॥

Here ends the chapter accounting the *vāyus* like *prāṇa* etc in *haṭhatatvakaumudī* composed by *sundaradeva.*

1. कुर्वेति –b. 2. पापानां –b. 3. देव –अनुपलब्धपाठः -b.

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Chapter—23

अथ नाडीनां व्याकरणम् —

atha nāḍīnāṃ vyākaraṇam —

A description of the *nāḍīs* follows—

सत्पार्श्ववंशापरनाम्नि मेरोर्मध्ये स्थितास्तिस्र[1] इमास्तु नाड्यः ।
श्रीशाम्भवी पिंगलिका तथैडा सरस्वती मध्यगतादिमाया ॥ १ ॥

satpārśvavaṃśāparanāmni meror-
madhye sthitāstisra imāstu nāḍyaḥ ॥
śrīśāmbhavī piṅgalikā tathaiḍā
sarasvatī madhyagatādimāyā ॥ 1 ॥

Tr. These three *nāḍīs* – namely *piṅgalikā, iḍā* and *sarasvatī* are situated in the middle of the *meru* (spine) which is also known as *pārśvavaṃśa*. The *śrīśāṃbhavī* i.e. *ādimāyā* lies at the center of *sarasvatī*. 1.

स्थिता कन्दमध्ये[2] सुषुम्णेति नाडी
स्मृताऽस्यास्तु तिष्ठन्ति[3] चक्रे समन्तात् ॥
अथो नाभिसंज्ञाः शिराणां[4] प्रधानास्
तना[5]विन्द्रसंख्याः१४ शिराः कर्ममूलाः ॥ २ ॥

sthitā kandamadhye suṣumṇeti nāḍī
smṛtā'syāstu tiṣṭhanti cakre samantāt ॥
atho nābhisañjāḥ śirāṇāṃ pradhānās
tanāvindrasaṅkhyāḥ 14 śirāḥ karmamūlāḥ ॥ 2 ॥

Tr. Around the centre of *kanda suṣumnā-nadi* is situated around which network of all *nāḍī* is located. The prominent *nāḍīs* are called as *nābhi* . 14 chief *nāḍīs* are responsible for the activities. 2.

इडा पिंगला वारुणी हस्तिजिह्वा
सुषुम्णा कुहू शंखिनी भारती च ॥
पयस्विन्यथालम्बुषा चैव पूषा
यशस्विन्यनु स्याच्च[6] गान्धारिकाख्या ॥ ३ ॥

iḍā piṅgalā vāruṇī hastijihvā
suṣumṇā kuhū śaṅkhinī bhāratī ca ॥

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1. स्थितासिस्र –b. 2. मध्यं –b. 3. स्तुतिछन्तीमध्यगतादि –b. 4. शिणा –b. 5. तना –b. 6. नुस्याच्च –b.

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payasvinyathālambuṣā caiva pūṣā
yaśasvinyanu syācca gāndhārikākhyā ॥ 3 ॥

विश्वोदरीत्येवमिमाश्चतुर्दश १४ नाड्यः प्रधाना गदिता अमीषु ।
मुख्यास्तु तिस्रस्तिसृषु प्रधाना श्रीमुक्तिप्रदैकैष्टकरी सुषुम्णा ।४।
viśvodarītyevamimāścaturdaśa 14
nāḍyaḥ pradhānā gaditā amīṣu ॥
mukhyāstu tisrastisṛṣu pradhānā
śrīmuktipradaikaiṣṭakarī suṣumṇā ॥ 4 ॥

Tr. *iḍā, piṅgalā, vāruṇī, hastijihvā, suṣumṇā, kuhū, śaṅkhinī, bhāratī, payasvinī, alaṃbuṣā, pūṣā, yaśasvinī,* followed by *gāndhārī, viśvodarī*— these are 14 chief *nāḍīs,* among which three are very significant, and *suṣumṇā* is honoured which brings emancipation. 3-4.

युग्मम् —
yugmam —
A *śloka* follows—

साक्षात् सुषुम्णा खलु वैष्णवीयं बोधेन नाड्या अमृतं ददाति ।
आविः करोति स्वपदे[1] मुनेस्ताश्चतुर्दश स्वं भुवनानि सिद्धीः ।५।
sākṣāt suṣumṇā khalu vaiṣṇavīyaṃ
bodhena nāḍyā amṛtaṃ dadāti ॥
āviḥ karoti svapade munestāś-
caturdaśa svaṃ bhuvanāni siddhīḥ ॥ 5 ॥

Tr. The *suṣumṇā,* which is *vaiṣṇavī,* when awakened, offers immortality, realizes one's true Self and brings about *siddhis* in the 14 worlds. 5.

स्तो[2] नाभिचक्रावलितोऽत्र गान्धारिकेभजिह्वे नयनान्तमाप्ते[3] ।
नासान्तमेतत्किल[4] चक्रवालं शक्तेः समाश्रित्य सदा स्थितेऽन्तः ६
sto nābhicakrāvalito'tra
gāndhārikebhajihve nayanāntamāpte ॥
nāsāntametatkila cakravālaṃ
śakteḥ samāśritya sadā sthite'ntaḥ ॥ 6 ॥

Tr. *gāndhārikā* and *ibhajihvā (hastijihvā)* originating from *nābhicakra,* extend upto the end of the eyes. The *cakravāla*

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1. स्वपद –b. 2. स्नो –b. 3. गाधारिकेभजिह्वननयनांतभासे –a. 4. नाष्तान्तमेताकिल –b.

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-iḍā and *piṅgalā*, encircling the *śakti (suṣumnā)* upto the end reach the nostrils. 6.

अलम्बुषाख्या[1] धमनी च पूषा
समाश्रिते कर्णयुगं नराणाम् ॥
भ्रन्तं[2] यशस्विन्यभिसर्पतीड्या
सरस्वती वाक्प्रसरा च जिह्वाम् ॥ ७ ॥

alambuṣākhyā dhamanī ca pūṣā
samāśrite karṇayugaṃ narāṇām ।
bhrvantaṃ yaśasvinyabhisarpatīḍyā
sarasvatī vākprasarā ca jihvām ॥ ७ ॥

Tr. In the human body, *alaṃbuṣā* and *pūṣā* reach the ears, while *yaśasvinī* goes upto the end of the eyebrows. *sarasvatī* producing speech, is to be adorned, which resides in the tongue. 7.

विश्वोदरी[3] धमनी प्रभुक्ते चतुर्विधान्नं च पयस्विनी पुनः ।
पात्यमसौ[4] कण्ठगता क्षुतं नुः करोति नाडीवलयात् समुत्था ।८।

viśvodarī dhamanī prabhuke
caturvidhānnaṃ ca payasvinī punaḥ ॥
pātyamasau kaṇṭhagatā kṣutaṃ nuḥ
karoti nāḍīvalayāt samutthā ॥ 8 ॥

Tr. *viśvodarī* assimilates the four types of food (solid, liquid, which is licked and sucked). *payasvinī* which originates from the group of the *nāḍīs* causes hunger and thirst. 8.

तिस्रोऽत्र नाड्यस्त्वधरान्ताः स्युः शुक्रं एका परिमुञ्चतीह[5] ।
मूत्रं सिनीवाल्यऽनुभुक्तमात्ररसं समादाय च शंखिनी[6] या ॥ ९ ॥

tisro'tra nāḍyastvadharāntāḥ syuḥ
śukraṃ ekā parimuñcatīha ॥
mūtraṃ sinīvālya'nubhuktamātra-
rasaṃ samādāya ca śaṅkhinī yā ॥ 9 ॥

Tr. Three *nāḍīs* course through the lower region one of which releases semen. *sinīvālī* releases the urine. While *śaṅkhinī* gathers the *rasa* (plasma) from the food consumed and assimilates. 9.

1. अलम्बुषाख्या –b. 2. भ्रुंऽतं –b. 3. विश्वोदरो –b. 4. यात्यंऽवुःसौ –b. 5. परिमुचतीह –a. 6. वशखिनी –b.

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गत्वा कपालस्य बिलं स्वमूर्ध्नि सुधां सदा संचिनुते नृणां सा ।
नाड्यः शतं त्वेकयुतास्तु[1] तासां शिरोगतैकामृतदा सुषुम्णा ।१०।

gatvā kapālasya bilaṃ svamūrdhni
sudhāṃ sadā sañcinute nṛṇāṃ sā ॥
nāḍyaḥ śataṃ tvekayutāstu tāsāṃ
śirogataikāmṛtadā suṣumṇā ॥ 10 ॥

Tr. There are hundred and one nāḍīs from which *suṣumnā* goes to the cavity in the head and collects the ambrosia from there and offers immortality. 10.

Note: Ref *kaṭhopaniṣad*-6.16. 10.

कन्दान्तरे तु सव्ये तस्या[2] आस्ते इडा च पिंगला दक्षे ।
सञ्चरतः शशिसूर्यावनयोर्मध्ये क्रमादनिशम् ॥ ११ ॥

kandāntare tu savye tasyā āste iḍā ca piṅgalā dakṣe ।
sañcarataḥ śaśisūryāvanayormadhye kramādaniśam ।11।

Tr. *iḍā* and *piṅgalā* (respectively) in which moon and sun move continuously in turn, originate from the core of *kanda* and course through left and right sides (respectively) of *suṣumnā*. 11.

कालगतैर्हेतू स्तः सूर्येन्दू[3] कालशोषिणी प्रथमा ।
अस्याः पार्श्वयुगे स्तो भारतिकैका[4] कुहूरपरा ॥ १२ ॥

kālagatairhetū staḥ sūryendū kālaśoṣiṇī prathamā ।
asyāḥ pārśvayuge sto bhāratikaikā kuhūraparā ॥ 12 ॥

Tr. *sūrya* and *indu* signify the course of time (*kāla*). The former one *(piṅgalā)* devours *kāla* (time). On one side of it (*piṅgalā*) is *bhāratikā* and on the other is *kuhū*. 12.

गान्धारिकाख्या करिजिह्विका च स्तः[5] पूर्वपूर्वपृष्टस्थ इडा ।
शिरायाः क्रमेण यशस्विनी द्वे स्तः पिंगला पृष्टकपूर्वभागे ।१३।

gāndhārikākhyā karijihvikā ca
staḥ pūrvapūrvapṛṣṭastha iḍā ॥
śirāyāḥ krameṇa yaśasvinī dve
staḥ piṅgalā pṛṣṭakapūrvabhāge ॥ 13 ॥

Tr. *gāndhārikā* and *karijihvikā (hastijihvā)* are located over the front and at its back where *iḍā* is situated. *yaśasvinī*

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1. सौकयतास्तु –b. 2. तस्था –b. 3. सूर्येन्द्र -b. 4. स्तोभाइतिकैका –b. 5. स्नः – b.

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and *piṅgalā* are the two located at the back and front sides. This is the sequence of the *śirās*. 13.

कुहूहस्तिजिह्वाद्वयोर्मध्यदेशे
स्थिता साधु विश्वोदरी वारणाथ ॥
स्थिताऽन्तः कुहूकायशःस्विन्यमोघ-
गृहान्ते नु पूषागिरो वैराशोह्वा ॥ १४ ॥

kuhūhastijihvādvayormadhyadeśe
sthitā sādhu viśvodarī vāraṇātha ॥
sthitā'ntaḥ kuhūkāyaśasvinyamogha-
gṛhānte nu pūṣāgiro vairāśohvā ॥ 14 ॥

Tr. In-between *kuhū* and *hastijihvā* lie auspicious *viśvodarī*. Between *kuhūkā* and *yaśasvinī* is the auspicious abode of *vāraṇā*. Between *pūṣā* and *gir (sarasvatī)* lies *vairāśā (payasvinī)*. 14.

इडापिंगलेऽलम्बुषा कन्दमध्ये
कुहूः सव्यदक्षे[1] पुरस्तादथ ॥
संस्थिता[2] मेहनं तूर्ध्वमाजिह्वमंगे[3]
सुवाणी च गान्धारिकापृष्टभागे ॥ १५ ॥

iḍāpiṅgale'lambuṣā kandamadhye
kuhūḥ savyadakṣe purastādatha ॥
saṃsthitā mehanaṃ tūrdhvamājihvamaṅge
suvāṇī ca gāndhārikāpṛṣṭhabhāge ॥ 15 ॥

Tr. *iḍā*, *piṅgalā* and *alambuṣā* are located inside the *kanda*. From left, right and in front of *kanda*, *kuhū* goes upto the generative organ. *suvāṇī (sarasvatī)* lies behind *gāndhārikā* and goes upto the tongue. 15.

आसव्यपादांगुष्ठस्था ह्यासव्य[4]नयनं स्थिता ।
हस्तिजिह्वा सर्वगता वारणा च यशःस्विनी ॥ १६ ॥

āsavyapādāṅguṣṭhasthā hyāsavyanayanaṃ sthitā ।
hastijihvā sarvagatā vāraṇā ca yaśaḥsvinī ॥ 16 ॥

Tr. *hastijihvā* goes from the left big toe, upto left eye. *vāraṇā* and *yaśasvinī* cover all the body. 16.

1. सव्यदक्ष्ये –b. 2. पुरस्ताद्यथासांस्थिता –b. 3. मगे –b. 4. ह्यासव्यं –b.

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आदक्षिणांगुष्ठविलोचनस्था विश्वोदरी सर्वतनौ नराणाम् ।
आयाम्यनेत्रादिह पूषिकाख्या[1] सव्यश्रुतेः शंखिनिकान्तमस्ति[2] ।१७।

ādakṣiṇāṅguṣṭhavilocanasthā
viśvodarī sarvatanau narāṇām ॥
āyāmyanetrādiha pūṣikākhyā
savyaśruteḥ śaṅkhinikāntamasti ॥ 17 ॥

Tr. In the human body *viśvodarī* extends from right big toe and eye. *pūṣikā* is located at the right eye. *śaṅkhinī* resides at the left ear. 17.

वितता पयःस्विनी द्वे दक्षिणकर्णावधि स्थिते देहे ।
अवलंब्य पायुमूलकमलम्बुषा संस्थिता नाडी ॥ १८ ॥

vitatā payaḥsvinī dve dakṣiṇakarṇāvadhi sthite dehe ।
avalambya pāyumūlakamalambuṣā saṃsthitā nāḍī ॥ 18 ॥

Tr. *payaḥsvinī* extends upto the right ear in the body while *alaṃbuṣā* is located at the base of the anus. 18.

इत्थं चतुर्दश न्यासो नाडीनां वपुषीरितः ।
आस्वन्या मिलितास्ताभिश्चालयन्ति तनुं त्विमाम्[3] ॥ १९ ॥

itthaṃ caturddaśa nyāso nāḍīnāṃ vapuṣīritaḥ ।
āsvanyā militāstābhiścālayanti tanuṃ tvimām ॥ 19 ॥

Tr. This is the network of the fourteen *nāḍīs* in the body. The other (*nāḍīs*) having been mixed with these *nāḍīs* regulate the bodily functioning. 19.

योन्यग्रतो मूलसरोरुहेण[4] नाड्योऽखिलाः संवलिताः सुषुम्णया ।
विज्ञानबीजं हृदि सातितन्वी[5] भिदा पदं ब्रह्मपदस्य यच्छति ।२०।

yonyagrato mūlasaroruheṇa
nāḍyo'khilāḥ saṃvalitāḥ suṣumṇayā ॥
vijñānabījaṃ hṛdi sātitanvī
bhidā padaṃ brahmapadasya yacchati ॥ 20 ॥

Tr. The group of *nāḍīs* courses through *mūlapadma* from front of *yoni* (in *kanda*) surrounding *suṣumnā*, which is extremely subtle, source of knowledge in the heart and which offers *brahma*-hood (liberation). 20.

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1. यूषिकाख्या –b. 2. कांऽनमस्ति –b. 3. श्चालयं त्वामापतत्—a. 4. तनुं त्विमाः — योन्यग्रतो मूलसरोरुहेण१९— अनुपलब्धपाठः —b. 5. सति तन्वी –b.

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आस्ते कन्दः सहस्रच्छदजलजतले तत्र योनिस्त्रिकोणा
रेतस्तस्याः सुधांशुः क्षरति य उदितस्तद्गतं सा सुधेति ॥
स्वांशून्मिश्रं च धारात्मकमधरगतं वामनासापुटे तद्
गंगेत्युक्तं ह्यदुक्सं वहनमतितमाज्ञासरोजे मुनीन्द्रैः ॥ २१ ॥

āste kandaḥ sahasrachadajalajatale tatra yonistrikoṇā
retastasyāḥ sudhāṃśuḥ kṣarati ya uditastadgataṃ sā sudheti ॥
svāṃśūnmiśraṃ ca dhārātmakamadharagataṃ vāmanāsāpuṭe tad
gaṅgetyuktaṃ hyudaksaṃvahanamatitamājñāsaroje munīndraiḥ 21

Tr. *kanda* is located under the lotus of thousand petals wherein the triangular *yoni* is placed, wherefrom the moon secretes the flow which is called *sudhā* (ambrosia). The flow mixed with its rays courses downwards through the left nostril which is called *gaṅgā*. The great *munis* hold that this water flows from lotus of *ājnā*. 21.

आज्ञारेतः प्रवाहः स इह खलु मता तेन वाराणसीदं
स्थानं या पिंगलोदकस्थितिरिह कमले यात्यसौ दक्षनासाम् ॥
प्रोक्ता सासीति वाराणसिरपरशिरा वामगेडा भ्रुवोऽन्तो
विश्वेशो यत्र देवो निटिलतटगतः सिद्धिदो देश एषः ॥ २२ ॥

ājñāretaḥ pravāhaḥ sa iha khalu matā tena vārāṇsīdaṃ
sthānaṃ yā piṅgalodakasthitiriha kamale yātyasau dakṣanāsām
proktā sāsīti vārāṇasiraparaśirā vāmageḍā bhruvo'nto
viśveśo yatra devo niṭilataṭagataḥ siddhido deśa eṣaḥ ॥ 22 ॥

Tr. The *retas* of *ājñā* flows here. Therefore this abode is called *vārāṇasī*. The flow of *piṅgalā* comes out of the lotus and goes through the right nostril which is called *asī*. The other *śirā* i.e. *vārāṇasī* flows at the left side which is *iḍā* and goes upto the center of the eyebrows. *viśveśa* is placed at the center of the eyebrows. This is the place that offers all success. 22.

वेतण्डजिह्वा च यशःस्विनी[1] द्वे आभ्यां तु वामाक्षिपदावधि स्थितम् ॥
नाडीशतं व्याप्य शरीरमेतयो रजस्तमोभ्यां हि विकारसन्ततिः ।२३।

vetaṇḍajihvā ca yaśasvinī dve
ābhyāṃ tu vāmākṣipadāvadhi sthitam ॥
nāḍīśataṃ vyāpya śarīrametayo
rajastamobhyāṃ hi vikārasantatiḥ ॥ 23 ॥

1. वेतंडजिह्वावशःस्विनो –a.

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Tr. *vetaṇḍajihvā (hastijihvā)* and *yaśasvinī* — from these two a hundred *nāḍīs* would originate extending from left eye to the left foot which cause the host of disturbances in the body due to *rajas* and *tamas*. 23.

सुषुम्णा तथा पिंगलेडा च तिस्रः शिरा प्राणमार्गे स्थिताः प्राणवाहाः सदाग्नीन्दुसूर्यात्मिका मध्य आसां सुषुम्णान्तरे ज्ञायते भूतभावि ॥२४॥

suṣumṇā tathā piṅgaleḍā ca tisraḥ
śirā prāṇamārge sthitāḥ prāṇavāhāḥ ॥
sadāgnīndusūryātmikā madhya āsāṃ
suṣumṇāntare jñāyate bhūtabhāvi ॥ 24 ॥

Tr. The three *śirās—suṣumṇā, iḍā* and *piṅgalā* are located on the path of *prāṇa* (along the spine) and (they) are the conduits of *prāṇa*, which (respectively) represent *agni* (fire), *indu* (moon) and *sūrya* (sun). *suṣumṇā* is located in the center which holds the key to past and future. 24.

एका सुषुम्णाऽखिलनाडिकासु नाड्यो पराः सन्त्यमुमाकलय्य। अधोमुखास्ताः सकलाः सरोजसूत्रोपमा आश्रितपृष्ठवंशाः ।२५।

ekā suṣumṇā'khilanāḍikāsu
nāḍyo parāḥ santyamumākalayya ॥
adhomukhāstāḥ sakalāḥ saroja-
sūtropamā āśritapṛṣṭhavaṃśāḥ ॥ 25 ॥

Tr. *suṣumṇā* is the chief *nāḍī*, holding onto it all other *nāḍīs*, like the fibres of a lotus facing downwards, through the spinal column. 25.

उपाधिरूपो नरदेह एषोऽस्त्यस्मिन्[1] सुषुम्णा प्रभिन्नरूपा। मेर्वन्तरस्था समुपैति[2] सिद्धिर्यद्ध्यानतोऽघं विनिहत्य योगी ।२६।

upādhirūpo naradeha eṣo'-
styasmin suṣumṇā prabhinnarūpā ॥
mervantarasthā samupaiti siddhir-
yaddhyānato'ghaṃ vinihatya yogī ॥ 26 ॥

Tr. The human body is in the form of attributes. Therein through the spinal column, *suṣumṇā* is located prominently. By meditating on this *(suṣumnā)* a *yogī* overcomes the sins and attains success. 26.

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1. एषोऽस्यस्मिन् —b. 2. षमुपैति –b.

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धमन्यस्त्विडाद्याः[1] स्थिता वामपार्श्वे
समाश्लिष्य मध्यां सुषुम्णां समन्तात् ॥
गता वामनासापुटे पिंगलैवं
स्थिता[2] दक्ष[3]पार्श्वे श्रिताभिः शिराभिः ॥ २७ ॥

dhamanyastviḍādyāḥ sthitā vāmapārśve
samāśliṣya madhyāṃ suṣumṇāṃ samantāt ॥
gatā vāmanāsāpuṭe piṅgalaivaṃ
sthitā dakṣapārśve śriṭābhiḥ śirābhiḥ ॥ 27 ॥

Tr. The *dhamanīs* (*nāḍīs*) like *iḍā* etc. are situated on the left side holding onto the central *nāḍī suṣumṇā* from all around and courses through the left nostril. *piṅgalā* is situated on the right side along wtih the other *śirās* (*nāḍīs*). 27.

शकुन्यण्डवत्कन्द[4] उक्तः स नाभेर्
अधो लिंगतोऽस्त्यूर्ध्वमत्राखिलानाम् ॥
शिराणां जनिर्ब्रह्मदण्डी स मेरुः
सुषुम्णापदं पृष्ठवंशस्तदन्ते[5] ॥ २८ ॥

śakunyaṇḍavatkanda uktaḥ sa nābher-
adho liṅgato'styūrdhvamatrākhilānām ॥
śirāṇāṃ janirbrahmadaṇḍī sa meruḥ
suṣumṇāpadaṃ pṛṣṭhavaṃśastadante ॥ 28 ॥

Tr. All the *śirās* (*nāḍīs*) are stemming out from *kanda* which is in the form of the egg of a bird situated above the generative organ (*liṅga*) below the navel. *suṣumnā* is located at the center of the spine which is called *brahmadaṇḍī* or *meru*. 28.

शक्त्या निरुद्धं तनुवेष्टनेना-
धारस्थकन्दोत्थशिराप्रतानम् ॥
रन्ध्रं यदा सा त्यजतीह मध्य-
नाड्यास्तदा[6]मीषु वहेत् समीरः ॥ २९ ॥

śaktyā niruddham tanuveṣṭanenā-
dhārasthakandotthaśirāpratānam ॥

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1. धामन्यस्त्वानडायाद्याः —a. 2. स्थित्वा –b. 3. दक्ष्य –b. 4. शकुंत्यऽऽवकृदं –b. 5. तदण्डते –a. 6. मध्यनाशस्तदा –b.

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randhraṃ yadā sā tyajatīha madhya-
nāḍyāstadāmīṣu vahet samīraḥ ॥ 29 ॥

Tr. *śakti* in a coiled form in the body forcefully blocks the whole network of the *nāḍīs* rising out of the *kanda* located at the *ādhāra* (perineum). When she (śakti) leaves the opening of the central *nāḍī*, then alone the *samīra* (*prāṇa*) goes to all the *nāḍīs*. 29.

अहो मूलपद्मस्थकन्दोर्ध्वयोनिः
शुभा पश्चिमा स्यात्तदन्तेऽस्ति[1] शक्तिः ॥
इडा वामके[2] दक्षिणे पिंगलाऽस्याः
सहस्रारनालं तदूर्ध्वं सरन्ध्रम् ॥ ३० ॥

aho mūlapadmasthakandordhvayoniḥ
śubhā paścimā syāttadante'sti śaktiḥ ॥
iḍā vāmake dakṣiṇe piṅgalā'syāḥ
sahasrāranālaṃ tadūrdhvaṃ sarandhram ॥ 30 ॥

Tr. The *yoni*, which is auspicious faces backwards, is based above the *kanda* in the *mūlapadma* at the center of which *śakti* is located. On its left *iḍā* is located while *piṅgalā* lies on its right. On top of it, the aperture of the passage of *sahasrāra* is situated. 30.

नालान्तरेऽधोवदना सुषुम्णा
आब्रह्मरन्ध्रादधरं गतास्ते ॥
श्रीब्रह्मरन्ध्रान्तिक आर्य[3] आसां
समागमो योनिपदे तिसृणाम्[4] ॥ ३१ ॥

nālāntare'dhovadanā suṣumṇā
ābrahmarandhrādadharaṃ gatāste ॥
śrībrahmarandhrāntika ārya āsāṃ
samāgamo yonipade tisṛṇām ॥ 31 ॥

Tr. *suṣumṇā*, facing downwards moves down from *brahmarandhra* through the passage. Confluence of these three *nāḍīs* is considered auspicious at the region of *yoni* adjacent to *śrībrahmarandhra*. 31.

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1. स्यातदुतेस्ति –a. 2. वाधके –b. 3. भ्रार्य —b. 4. पदेतिस्त्रिणां –b.

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इडा जाह्नवी पिंगला सूर्यकन्या
सरस्वत्यसौ ब्रह्मनाले ऽभिगुप्ता ॥
सुषुम्णा त्रिवेण्याख्यसम्भेद आसां
प्रयागो ऽत्र सिद्धिहृदो मज्जनेन[1] ॥ ३२ ॥

iḍā jāhnavī piṅgalā sūryakanyā
sarasvatyasau brahmanāle'bhiguptā ॥
suṣumṇā triveṇyākhyasambheda āsāṃ
prayāgo'tra siddhihṛdo majjanena ॥ 32 ॥

Tr. *iḍā* is called *jāhnavī*, *piṅgalā* is the daughter of sun (*yamunā*), and *suṣumṇā* which is *sarasvatī* is concealed in *brahmanāla*. The confluence of these three is called *prayāga* wherein emersion begets success (in *yoga*). 32.

यद्ब्रह्मरन्ध्रं किल तालुमूले सहस्रपत्रं कमलं विभाति च ।
तन्मूलरन्ध्रं हि महापथस्य भ्रुवस्तदुत्थं कुटिलत्वमायत् ॥ ३३ ॥

yadbrahmarandhraṃ kila tālumūle
sahasrapatraṃ kamalaṃ vibhāti ca ॥
tanmūlarandhraṃ hi mahāpathasya
bhruvastadutthaṃ kuṭilatvamāyat ॥ 33 ॥

Tr. *brahmarandhra* is obviously at the root of the palate, wherein a lotus of a thousand petals shines. The great path which is curved originates from the center of the eyebrows and goes upto the *mūlarandhra*. 33.

मूलाब्जकन्द[2]स्थितयोनिवर्त्ती सूर्यो विषं तन्निजमण्डलान्तात् ।
हा राजसः संक्षरति प्रवाहे ऽसौधे ऽर्पयत्यंकनमात्मनाड्याम् ।३४।

mūlābjakandasthitayonivarttī
sūryo viṣaṃ tannijamaṇḍalāntāt ॥
hā rājasaḥ saṃkṣarati pravāhe'-
saudhe'rpayatyaṅkanamātmanāḍyām ॥ 34 ॥

Tr. The *sūrya* which is located at the center of *yoni* is based in the *kanda* in the *mūlapadma*, secretes the poison (*viṣa*) which is *rājasika* in nature, from its own *maṇḍala*, in its own *nāḍī* (*piṅgalā*) thus defiling the nectar. 34.

1. सिद्धिर्ह्रदोर्मजनेन –b. 2. मूलाऽब्जकन्द –b.

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शंखप्रकारकुटिला (योनिसदक्षा[1]) जगत्समष्टिरूपा[2] च ।
वामावर्त्तेनास्ते निर्माणसतता सुषुम्णाऽसौ ॥ ३५ ॥

śaṅkhaprakārakuṭilā (yonisadakṣā) jagatsamaṣṭirūpā ca ।
vāmāvartenāste nirmāṇasatatā suṣumṇā'sau ॥ 35 ॥

Tr. *suṣumṇā (kuṇḍalinī)* is spiraling leftward like a conch which is the origin of the whole creation and is ever engaged in creation. 35.

पिंगला या देवयानं पितृयानमिडा भवेत् ।
सुषुम्णान्तः प्रवेशेन शक्त्या विश्वं विलोकते ॥ ३६ ॥

piṅgalā yā devayānaṃ pitṛyānamiḍā bhavet ।
suṣumṇāntaḥ praveśena śaktyā viśvaṃ vilokate ॥ 36 ॥

Tr. *piṅgalā* is called *devayāna*, while *iḍā* is called *pitṛyāna*. When *śakti* enters into *suṣumṇā*, then alone the universe is revealed. 36.

इडापिंगलामध्यगब्रह्मरन्ध्रे-
ऽपृथक् षट्सुसंस्थानकेषूल्लसन्ति ॥
क्रमाच्छड्थांगा नित्यांगानि दिव्ये
सहस्रछदन्तज्जये पंकजं यत् ॥ ३७ ॥

iḍāpiṅgalāmadhyagabrahmarandhre'-
pṛthak ṣaṭsusaṃsthānakeṣūllasanti ॥
kramācchaḍthāṅgā nityāṅgāni divye
sahasrachadantajjaye paṅkajaṃ yat ॥ 37 ॥

Tr. Along *iḍā*, *piṅgalā* and *madhyā (suṣumṇā)* upto *brahmarandhra* in a sequential order the six *cakras* are placed, wherein the divine lotus of thousand petals lies over which one should gain control. 37.

प्राणोऽयं वसति स जन्मिनोऽर्क-
भागे चन्द्रां मन इह जीवयुक्तम् ॥
जीवत्वं चलमनसा चितेः शिवो-
ऽसौ तत्स्थैर्ये कथितमिदं सुगुप्तम् ॥ ३८ ॥

prāṇo'yaṃ vasati sa janmino'rka-
bhāge candrāṃ mana iha jīvayuktam ॥

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1. योनिदक्षा –b. 2. जगत्यमष्टिरूपा –b.

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jīvatvaṃ calamanasā citeḥ śivo'-
sau tatsthairye kathitamidaṃ suguptam ॥ 38 ॥

Tr. For a living creature, the *prāṇa* resides at the *arkabhāga* (right side) while *manas* alongwith *jīva* dwells in the (moon) in the left side. Movement of the mind means *jīvatva* (quality of a *jīva*), while its stability is *śivatva* (divinity). This is the revealation of the great secret. 38.

मध्ये श्मशानस्य तु वज्रनाडी
चित्रास्ति चास्याः[1] शुभमध्यदेशे ॥
तन्मध्यगा कुण्डलिनी परास्ते
सा जीवशक्तिः कथितादिमाया ॥ ३९॥

madhye śmaśānasya tu vajranāḍī
citrāsti cāsyāḥ śubhamadhyadeśe ॥
tanmadhyagā kuṇḍalinī parāste
sā jīvaśaktiḥ kathitādimāyā ॥ 39 ॥

Tr. At the middle of the crematorium *(suṣumṇā)* *vajranāḍī* is located at the center of which *citra* lies, still at the center of which the great *kuṇḍalinī* lies, which is *jīvaśakti* and which is also known as *ādimāyā*. 39.

॥ इति सुन्दरदेवविरचितायां हठतत्वकौमुद्यां
नाड्यादिव्याकरणोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ
nāḍyādivyākaraṇodyotaḥ ॥

Here ends the chapter narrating the *nāḍīs*
in *haṭhatatvakaumudī*
composed by *sundaradeva*.

1. पिंगलाया देवयानं —— चित्रास्ति चास्याः — अनुपलब्धपाठः —b.

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Chapter—24

अथाधाराः —

athādhārāḥ —

ādhāras—

षट्चक्रं षोडशाधारं द्विलक्ष्यं व्योमपञ्चकम् ।
स्वदेहे ये न जानन्ति कथं सिद्ध्यन्ति योगिनः ॥ १ ॥

ṣaṭcakraṃ ṣoḍaśādhāraṃ dvilakṣyaṃ vyomapañcakam ।
svadehe ye na jānanti kathaṃ siddhyanti yoginaḥ ॥ 1 ॥

Tr. Without knowing the six *cakras*, 16 *ādhāras*, two *lakṣyas*, five *vyomans* in the body, how a *yogī* can attain success? 1.

Note. Instead of two there should be three *lakṣyas* vide SSP-II.31. 1.

एकस्तम्भं नवद्वारं गृहं पञ्चाधिदैवतम् ।
स्वदेहे ये न जानन्ति कथं सिद्ध्यन्ति योगिनः ॥ इति ॥ २ ॥

ekastambhaṃ navadvāraṃ
gṛhaṃ pañcādhidaivatam ॥
svadehe ye na jānanti
kathaṃ sidhyanti yoginaḥ ॥ iti ॥ 2 ॥

Tr. Without knowing the abode having only one pillar, nine doors and five residing deities in one's own body, how a *yogī* can attain success ? 2.

स्मृतो मूलाधारो भवति वपुषो मध्यमपदं
गुदादूर्ध्वं युग्मांगुलत इह मेढ्रान्न्यगुदितः[1] ॥
त्रिकोणाऽधोवक्त्राग्रक[2] उरगकान्तास्ति[3] च तद्
अग्रके बिन्दुप्राणस्वनदहनसूर्ब्रह्मधमनी[4] ॥ ३ ॥

smṛto mūlādhāro bhavati vapuṣo madhyamapadaṃ
gudādūrdhvaṃ yugmāṅgulata iha meḍhrānnyaguditaḥ ॥
trikoṇā'dhovaktrāgraka uragakāntāsti ca tad
agrake binduprāṇasvanadahanasūrbrahmadhamanī ॥ 3 ॥

Tr. *mūlādhāra* is considered the center of the body which lies two digits above the anus, below the generative organ, triangular in shape, facing downwards, as bright as a snake in front of which are *bindu, prāṇa, svana* (*nāda*) and fire are

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1. मेहान्मगुदितः—b. 2. धोवक्त्राग्र—b. 3. कानांऽस्ति –b. 4. सूब्रह्मधमनी-a.

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manifested and *brahmadhamanī (suṣumṇā)* is located. 3.

मूलेऽर्धमाच्छिन्नसुवंशकाभा नाडी[1] षडाधारसमन्वितास्ते[2] ।
तत्पार्श्वकोणद्वयराधतो[3] द्वे नाड्याविडापिंगलके[4] शिरापदे ॥४॥

mūle'rdhamācchinnasuvaṃśakābhā
nāḍī ṣaḍādhārasamanvitāste ॥
tatpārśvakoṇadvayarādhato dve
nāḍyāviḍāpiṅgalake śirāpade ॥ 4 ॥

Tr. On the half part of this *mūlādhāra* a great shining *nāḍī* resembling a bamboo embracing all six *ādhāras* emanates, by two sides at the corners of which there is a pair of *nāḍīs* named *iḍā* and *piṅgalā*. 4.

नासावंश उरोंऽघ्रिबाहुयुगलं स्यात्सक्थिजानुद्वयं
भालः कन्धरपृष्ठवंशचिबुकान्यस्थीनि नाड्यो दश ॥
एवं भ्राजकरञ्जकादिकाभिधापक्त्यात्म[5] १०वह्निस्तथा
प्राणवायुरस्तवैर[6]मनिशं ह्यभ्यासमेषां[7] चरेत् ॥ ५ ॥

nāsāvaṃśa uro'ṅghribāhuyugalaṃ syatsakthijānudvayaṃ
bhālaḥ kandharapṛṣṭhavaṃśacibukānyasthīni nāḍyo daśa ॥
evaṃ bhrājakarañjakādikābhidhāpaktyātma10vahnistathā
prāṇavāyurastavairamaniśaṃ hyabhyāsameṣāṃ caret ॥ 5 ॥

Tr. The ten *nāḍīs* run through nose, spine, chest, pairs of feet and hands, the pairs of thighs and knees, forehead, shoulders, back-bone, chin and bones. *prāṇavāyu* in the form of fire always flows through (these 10 *nāḍīs*) conducting the functions like illumination, colouring and digestion. 5.

भ्राजको रञ्जको वातिकः श्लेष्मकः
पाचको रेचको दाहकः शोषकः ॥
पोषको बन्धकश्चेति देहे दश
योगपारंगमैः प्रोदिताः पावकाः ॥ ६ ॥

bhrājako rañjako vātikaḥ śleṣmakaḥ
pācako recako dāhakaḥ śoṣakaḥ ॥
poṣako bandhakaśceti dehe daśa
yogapāraṅgamaiḥ proditāḥ pāvakāḥ ॥ 6 ॥

1. नाड्ये –b. 2. षदाधारसमन्विताह्ये –b. 3. द्वयपथतो –b. 4. पिंगलाके –a. 5. कादिकाभिदायंत्यात्म१० –a. 6. वायुरंस्तवैर –b. 7. सेषां –b.

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Tr. *bhrājako* (lustre), *rañjako* (colour -pigment), *vātika* (causing air), *śleṣmaka* (phlegmatic), *pācako* (digestive), *recaka* (expulsion excretion), *dāhaka* (burning), *śoṣaka* (drying), *poṣaka* (replenishing) and *bandhaka* (retention)—these are the ten types of *agni* (fire) as told by the experts of *yoga*. 6.

वस्तिप्रदेशे रविमण्डलान्तर्वह्निः[1] कलाभिर्दशभिर्विभाति ।
विपाचकोऽन्नस्य स यावदर्कमध्यस्थ आस्ते[2] प्रलयाग्निगात्रे ॥ ७ ॥

vastipradeśe ravimaṇḍalāntar-
vahniḥ kalābhirddaśabhirvibhāti ॥
vipācako'nnasya sa yāvadarka-
madhyastha āste pralayāgnigātre ॥ 7 ॥

Tr. In the lower abdomen, the fire in the orb (*maṇḍala*) of the sun shines with 10 *kalās*, which digests the food, so long as it resides inside the sun, which is the fire of dissolution. 7.

बिन्दुप्रभावोऽयमखण्ड एषस्तावत्तु पीयूषमयस्तथाऽग्निः ।
बलप्रदो जीवितदश्चिरं वै स्वस्थो नरो यावदयं हुताशः ॥ ८ ॥

binduprabhāvo'yamakhaṇḍa eṣas-
tāvattu pīyūṣamayastathā'gniḥ ॥
balaprado jīvitadaściraṃ vai
svastho naro yāvadayaṃ hutāśaḥ ॥ 8 ॥

Tr. So long as *bindu* remains always effective and replete with ambrosia and the (bodily) fire offers strength and vitality, one remains healthy. 8.

युग्मम् -

yugmam —

A *śloka* follows—

अतस्तदविरोधेन योगाभ्यासः सुखेष्टकृत्[3] ।
कटूवम्ललवणाद्यं यद्यद्विदाह्यग्निकोपनम् ॥ ९ ॥

atastadavirodhena yogābhyāsaḥ sukheṣṭakṛt ।
kaṭvamlalavaṇādyaṃ yadyadvidāhyagnikopanam ॥ 9 ॥

Tr. For peace and poise one should without any conflict resort to the practice of *yoga* and eschew the food items of bitter, sour and salty taste which vitiate the (bodily) fire. 9.

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1. वह्नि –b. 2. स्थःआस्ते – अनुपलब्धपाठः —b. 3. सुखेवकृत् —a.

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अग्निः पित्तमिति ॥
agniḥ pittamiti ।
The fire stands for *pitta*.

अथाधाराः षोडशाः —
athādhārāḥ ṣoḍaśaḥ —
Sixteen *ādhāras* are:—

अत्र सुषुम्णामुखं मूलाधार एव[1] ज्ञेयं ॥
atra suṣumṇāmukhaṃ mūlādhāra eva jñeyam ।
Tr. The opening of *suṣumṇā* is *mūlādhāra* which should be understood.

कुर्यात्तेजोध्यानमंगुष्ठ उच्चैर्
दृष्टेः[2] स्थैर्यं जायते तेन वर्यम् ॥
सम्पीड्यांघ्रेः[3] पार्ष्णिना[4]धारमूलं
द्वैतीयकं त्वेतदग्निप्रदं स्यात् ॥ १० ॥
kuryāttejodhyānamaṅguṣṭha uccair
dṛṣṭeḥ sthairyaṃ jāyate tena varyam ॥
sampīḍyāṅghreḥ pārṣṇināādhāramūlam
dvaitīyakaṃ tvetadagnipradaṃ syāt ॥ 10 ॥
Tr. One should intensely meditate on the light in the big toes. Thus one attains intense stabale gaze. This is the first *ādhāra*. The second highly recommended (technique is) that one should press the root of the *mūla-ādhāra* with the heels. This stimulates fire. 10.

गुदाधारमाकुञ्चयेच्छश्वदंघ्रेः[5] समाकोचनेनास्यापानस्य[6] वायोः ।
परं जायते स्थैर्यमेतत्तृतीयं समाकोचनाख्यं सदाधारमुक्तम् ।११।
gudādhāramākuñcayecchaśvadaṅghreḥ
samākocanenāsyapānasya vāyoḥ ॥
paraṃ jāyate sthairyametattṛtīyaṃ
samākocanākhyaṃ sadādhāramuktam ॥ 11 ॥
Tr. One should always contract the anus by pressing the heels therein. Such a contraction of the *apānavāyu* makes the *vāyu (prāṇa)* stable. This forms the third *ādhāra* called *samākocana*. 11.

1. एव –b. 2. दर्ष्टेः —b. 3. संपीडयांऽग्नेः —b. 4. पार्णिना –b. 5. येच्छश्वंदंऽघ्रेः –b. 6. श्चपानस्य –b.

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मेढ्राधारे[1] दण्डसंकोचनेन
ब्रह्मग्रन्थीन्[2] त्रीन् समुत्पाद्य पश्चात् ॥
चेतोवायोर्ब्रह्मनाड्यां[3] प्रवेशाद्
बिन्दुस्तम्भः सम्भवत्येव सद्यः ॥ १२ ॥

medhrādhāre daṇḍasaṅkocanena
brahmagranthīn trīn samutpādya paścāt ॥
cetovāyorbrahmanāḍyāṃ praveśād
bindustambhaḥ sambhavatyeva sadyaḥ ॥ 12 ॥

Tr. Contracting the generative organ the three *granhtis* (knots) like *brahma* etc. are pierced. This ensures instant stability of *bindu* as the *vāyu (prāṇavāyu)* along with *citta* (mind) enters the *brahmanāḍī (suṣumnā)*. 12.

मोटनं पञ्चमाधारे कटौ दत्वा मुहुर्मुहुः[4] ।
मलमूत्रकृमीणां च जारणं भवति ध्रुवम् ॥ १३ ॥

moṭanaṃ pañcamādhāre kaṭau datvā muhurmuhuḥ ॥
malamūtrakṛmīṇāṃ ca jāraṇaṃ bhavati dhruvam ॥ 13 ॥

Tr. In the fifth *ādhāra*, that is in the waist, one should apply frequent crushing. This certainly reduces the urine, faeces and worms. 13.

नाभ्याधारं योजयेत्तत्र वायुं
नादः शून्येनैकचित्तेन याति ॥
सम्यक् प्राणान् रोधयेत्तत्र चित्ता-
धारं हृत्कंजविकासः[5] क्षणात् स्यात् ॥ १४ ॥

nābhyādhāraṃ yojayettatra vāyuṃ
nādaḥ śūnyenaikacittena yāti ॥
samyak prāṇān rodhayettatra cittā-
dhāraṃ hṛtkañjavikāsaḥ kṣaṇāt syāt ॥ 14 ॥

Tr. One should direct the *prāṇa (vāyu)* in the *ādhāra* of the navel. Thus the *nāda* merges in the void along with the mind. One should also intensely retain all the *prāṇas* in the *ādhāra* of *citta* which immediately opens the lotus in the heart. 14.

कण्ठाधारं कण्ठकूपं वदन्ति

1. मेहाधारे–b.2.खंड्य गंफीन्–b.3.चेतोवाव्योर्ब्रह्मनाशं–b.4.मुहुमुहूः—b.5. ह्यत्कंजाविकासः —b.

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सम्यग्योगी चिबुकेनार्दयेत्तम् ॥
नाड्योः सूर्येन्द्वाख्ययोर्मारुतस्य
सम्यग्राहः सुस्थिरः स्यादनेन ॥ १५ ॥

kaṇṭhādhāraṃ kaṇṭhakūpaṃ vadanti
samyagyogī cibukenārdayettam ॥
nāḍyoḥ sūryendvākhyayormārutasya
samyaggrāhaḥ susthiraḥ syādanena ॥ 15 ॥

Tr. A *yogī* should press properly the *kaṇṭhādhāra* in the *kaṇṭha* (throat) with the chin. This practice restricts the flow from the two *nāḍīs* i.e. *sūrya* (right) and *candra* (left). Thus the *prāṇa* can be controlled and made stable properly (8). 15.

नवममथ वरीयो घण्टिकाधारमुक्तं
द्रुतमतिरसनाग्रं[1] दापयेत् साधकेन्द्रः ॥
स्रवति मधुसुधायाः सत्कला सन्ततैषा
सहजगतमुनीनां सा सुतृप्तिप्रदात्री९ ॥ १६ ॥

navamamatha varīyo ghaṇṭikādhāramuktaṃ
drutamatirasanāgraṃ dāpayet sādhakendraḥ ।
sravati madhusudhāyāḥ satkalā santataiṣā
sahajagatamunīnāṃ sā sutṛptipradātrī9 ॥ 16 ॥

Tr. The ninth *ādhāra* is known as *ghaṇṭikā ādhāra.* A wise *yogī* should properly stimulate this by pressing the tip of the tongue. Herefrom the sweet nectar oozes all the time, which naturally offers supreme contentment to the *munis* who have attained the *sahaja (samādhi)* state (9). 16.

या लम्बिका चालनदोहनाभ्यां दीर्घीकृता सा विपरीतमार्गात् ।
यस्तालुमूलान्तरमार्गदेशे प्रवेशयेत् सोन्मनतां[2] प्रयाति१० ॥१७॥

yā lambikā cālanadohanābhyāṃ
dīrghīkṛtā sā viparītamārgāt ॥
yastālumūlāntaramārgadeśe
praveśayet sonmanatāṃ prayāti10 ॥ 17 ॥

Tr. The tongue which is elongated through the practice of movement and milking and turned backwards and inserted in the cavity above the root of the soft palate *(tālvādhāra)*, brings about the state of *unmanī (samādhi)* (11). 17.

1. द्रुतमतिरः स नाऽड्ग्रं –a. 2. सोन्मननां –b.

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अस्याः प्रभावस्वरूपे प्रागुक्ते
रसनाधारं[1] मूले धमनं यदि ॥
यः प्रकुर्यात् स्वं अमृतास्वादः[2]
सिद्धचेत् कविताशक्ति[3]र्भवेत्तस्य११ ॥ १८ ॥

asyāḥ prabhāvasvarūpe prāgukte
rasanādhāraṃ mūle dhamanaṃ yadi ॥
yaḥ prakuryāt svamamṛtāsvādaḥ
sidhyet kavitāśaktirbhavettasya11 ॥ 18 ॥

Tr. As a result of the practice narrated above, in *rasanādhāra* one should press (the tip of the tongue) at the root (of the palate). Thus one tastes the nectar and attains talent of composing poetry. (11). 18.

ऊर्ध्वं द्विजाधारमिदं सुगुप्तं
तत्तद्राजदन्ता[4]ख्यकमत्र सम्यक् ॥
जिस्वाग्रसंघट्टनतः[5] सुयोगी[6]
षण्मासतो ज्योतिरुदीक्षते स्वम्१२ ॥ १९ ॥

ūrdhvaṃ dvijādhāramidaṃ suguptaṃ
tattadrājadantākhyakamatra samyak ॥
jihvāgrasaṅghaṭṭanataḥ suyogī
ṣaṇmāsato jyotirudīkṣate svam 12 ॥ 19 ॥

Tr. The *dvijādhāra* is situated above, which is a great secret, which is called *rājadanta*. If a *yogī* properly presses this with the tip of the tongue, he perceives the inner light in six months (12). 19.

त्रयोदशं घ्राणपदं वदन्ति
दृष्टिः स्थिरा तत्र भवेन्नरस्य१३ ॥
चतुर्दशं[7] स्यान्निटिलाख्यमेतन्
मनोऽनिलौ यत्र मुनिर्जितौ स्वम्१४ ॥ २० ॥

trayodaśaṃ ghrāṇapadaṃ vadanti
dṛṣṭiḥ sthirā tatra bhavennarasya 13 ॥
caturdaśaṃ syānniṭilākhyametan
mano'nilau yatra munirjitau svam ॥ 20 ॥

1. रसनाधार –b. 2. अमृतस्वादः —b. 3. सिध्योक्तविनाशक्ति —b. 4. तद्राप्तदंताख्य –b. 5. दृनतः —b. 6. सुभोगी –b. 7. चतुर्दश –b.

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Tr. The thirteenth is *ghrāṇādhāra* at the tip of the nose, where one fixes up the gaze (13). The fourteenth is called *niṭila (ādhāra nāsāmūla)* (meditating on which) a *muni* controls both mind and *prāṇa* (14) 20.

आरोप्य सिद्धीः सकला उपैति
योगीश्वरो नित्यसमाहितात्मा ॥ २१ ॥

āropya siddhīḥ sakalā upaiti
yogīśvaro nityasamāhitātmā ॥ 21 ॥

Tr. Through a poised mind attained by regular practice, a great *yogī* attains all the *siddhis* with the application of these *ādhāras*. 20.

व्योमाधारं चक्षुषोर्ध्वं य[1] ईक्षेन्
नित्यं योगी पञ्चदशाख्यमेकम् ॥
शीघ्रं[2] पश्यत्येव सः सर्वमुस्राकारं[3]
योगीन्द्राधिपत्यं प्रयाति१५ ॥ २२ ॥

vyomādhāraṃ cakṣuṣordhvaṃ ya īkṣen
nityaṃ yogī pañcadaśākhyamekam ॥
śīghraṃ paśyatyeva saḥ sarvamusrā-
kāraṃ yogīndrādhipatyaṃ prayāti 15 ॥ 22 ॥

Tr. *vyomādhāra* lies above the two eyes, which a *yogī* should regularly gaze at. This is the fifteenth *(ādhāra)*. Doing so he soon perceives everything as light and attains the status of a great *yogī* (15). 21.

नेत्राधारं षोडशं स्यात्तदूर्ध्वं[4]
योगी सम्यक् कलयेत्सन्ततं[5] यः ॥
ज्योतिःपुञ्जन्तद्ध्यपांगे[6]ऽभिपश्यत्येषः[7]
क्षिप्रं स्याच्छिवोऽभ्यासयोगात्१६ ॥ २३ ॥

netrādhāraṃ ṣoḍaśaṃ syāttadūrdhvaṃ
yogī samyak kalayetsantataṃ yaḥ ॥
jyotiḥpuñjantaddhyapāṅge'bhipaśyatyeṣaḥ
kṣipraṃ syācchivo'bhyāsayogāt16 ॥ 23 ॥

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1. अनुपलब्धपाठः —b. 2. शीघ्र—b. 3. मुस्त्राकारं –b. 4. स्यात्तदूर्ध्व –a. 5. लयत्संततं –b. 6. पुंजंतद्ध्यऽपंगे –b. 7. पश्यत्येव —a.

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Tr. *netrādhāra* forms the sixteenth *(ādhāra)* which a *yogī* should always thoroughly meditate upon. By seeing multitude of light through the corner of the eye he soon becomes *śiva* through diligent practice. (16) 22.

Note: for 16 *ādhāras* see SSP-II-10-25. 22.

॥ इति हठतत्वकौमुद्यां षोडशाधारकथनोद्योतः[1] ॥

॥ iti haṭhatatvakaumudyāṃ ṣoḍaśādhārakathanodyotaḥ ॥

Here ends the chapter narrating the sixteen *ādhāras* in *haṭhatatvakaumudī*.

1. इति हठकौमुद्यां षोडशं स्यात्तदर्ध्वं योगी सम्यक् वलयत् सन्ततं यः ज्योतिःपुञ्जंतऽशाधारकथनोद्योतः —b.

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Chapter—25

अथ लयोपयोगीनि चक्राणि —

atha layopayogīni cakrāṇi —

Here follow the *cakras* which are helpful in (attaining) *laya* (state)—

अथाधारपंकेरुहाण्यत्र वक्ष्ये सुषुम्णान्तरस्थानि संक्षेपतोऽहम् ।
तदम्भोजपत्रस्थितांश्चापि देवांस्तथाधारवर्णांस्तथाधारदेवीः ॥१॥

athādhārapaṅkeruhāṇyatra vakṣye
suṣumṇāntarasthāni saṃkṣepato'ham ॥
tadambhojapatrasthitāṅścāpi devāṅs-
tathādhāravarṇāṅstathādhāradevīḥ ॥ 1 ॥

Tr. Now I shall narrate in short the lotuses in the *ādhāra cakra* and *suṣumṇā*, the deities, basic colours and the goddesses presiding on the petals. 1.

तथा चोक्तं योगचन्द्रिकायाम् —

tathā coktaṃ yogacandrikāyām —

It is said in *yogacandrikā*—

सर्वं पद्ममधोमुखं हि सततं योगोधृतं यैरितः
तेषां द्वन्द्वेन्द्रियोर्मि[1]त्रिगुणभयमहो नोपसर्पेत् कदाचित् ॥
व्यादाव्याकर्षणसुप्रकाशविलसत्कंज[2]स्थितं ध्यायतः
रूपं चारुतरं च शान्तिरमला योगेश्वराणां किल ॥२॥

sarvaṃ padmamadhomukhaṃ hi satataṃ yogodhṛtaṃ yairitaḥ
teṣāṃ dvandvendriyormitriguṇabhayamaho nopasarpet kadācit
vyādāvyākarṣaṇasuprakāśavilasatkañjasthitaṃ dhyāyataḥ
rūpaṃ cārutaraṃ ca śāntiramalā yogeśvarāṇām kila ॥ 2 ॥

Tr. All the lotuses here face downwards which should be turned upwards through persistent practice of *yoga*. Thus one can overcome the waves of duality caused due to sense organs and fear of three *guṇas*. The great *yogīs* experience beautiful appearance and impeccable peace by meditating on the lustrous lotus by opening and drawing it. 2.

सर्वाणि पद्मानि[3] अष्टौ देहगतानि
कमलानि अधोमुखानि सर्वदा तिष्ठन्ति ॥ 3 ॥

1. द्वन्द्वैहियोर्मि —b. 2. कजं —a. 3. प्रयान्ति —b.

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sarvāṇi padmāni aṣṭau dehagatāni kamalāni adhomukhāni sarvadā tiṣṭhanti ॥ 3 ॥

Tr. All the eight lotuses are located in the body always facing downwards. 3.

तदेव तान्येव योगिभिः उद्धृतं ऊर्ध्वमुखं क्रियते यैस्तेषां प्राणिनां द्वन्द्वेन्द्रियोर्मि[1]त्रिगुणभयं न उपसर्पेत् । कदाचिन्न भवेत् । पञ्चेन्द्रियभयं[2] नास्ति । षड्ऊर्मिभयं[3] नास्ति । शोकमोहौ जरामृत्युक्षुत्पिपासे षड्ऊर्मय इति । गुणाः सत्वरजस्तमांसि ॥ ४ ॥

tadeva tānyeva yogibhiḥ uddhṛtaṃ ūrdhvamukhaṃ kriyate yaisteṣāṃ prāṇināṃ dvandvendriyormitriguṇabhayaṃ na upasarpet । kadācinna bhavet । pañcendriyabhayaṃ nāsti । ṣaḍūrmibhayaṃ nāsti । śokamohau jarāmṛtyukṣutpipāse ṣaḍūrmaya iti । guṇāḥ satvarajastamāṅsi ॥ 4 ॥

Tr. It means— the *yogīs* turn those lotuses upwards, so that they would not be deterred by oscillating duality and fear of three *guṇas*. Also, they will not be bothered by the five sense organs. The six distresses (of life) like: sorrow and infatuation, old age and (premature) death, hunger and thirst would not frighten them. The *guṇas* are – *satva, rajas* and *tamas*. 4.

सत्वरजस्तमसां साम्यावस्था प्रकृतिः । प्रकृत्यवस्थां योगिनः प्राप्नुवन्ति । किं[4] विशिष्टानाम् ? तेषां येागिनां व्यादाव्याकर्षणेन सुप्रकाशो यस्य । तेन देदीप्यमानयत्कमलं तत्र स्थितं यद्रूपं तद्ध्यायतां[5] स्मरताम् । अमला शान्तिर्ब्रह्मदर्शनं भवतीति ॥ ५ ॥

satvarajastamasāṃ sāmyāvasthā prakṛtiḥ । prakṛtyavasthāṃ yoginaḥ prāpnuvanti । kiṃ viśiṣṭānām ? teṣāṃ yogināṃ vyādāvyākarṣaṇena suprakāśo yasya । tena dedīpyamānayatkamalaṃ tatra sthitaṃ yadrūpaṃ taddhyāyatāṃ smaratāṃ । amalā śāntirbrahmadarśanaṃ bhavati ॥ 5 ॥

Tr. The balanced state of *satva, rajas* and *tamas* is called *prakṛti* which is attained by the *yogīs*. What are the characteristics of those *yogīs*? There is an attractive bright light perceived by the *yogīs* by opening and drawing it. One should meditate on

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1. द्वन्द्वैहियोनि –b. 2. यञ्चेन्द्रियभय –a. 3. पुषड्ऊर्मिभयं –a. 4. प्राभुवत्तिकि – b. 5. तद्व्याप्यतां –b.

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the *rūpa* (form) on the highly illuminated lotus. Thus one achieves pure peace and realizes *brahma*. 5.

अष्टावेताः शरीरे हरिहरशयनोद्भूषणाकारकास्ताः ।
सुप्ताः संबोध्यमानाः पवनगमनकेनाशु पुंभिः सुसिद्धैः ॥ ६ ॥

aṣṭāvetāḥ śarīre hariharaśayanodbhūṣaṇākārakāstaḥ ॥
suptāḥ sambodhyamānāḥ pavanagamanakenāśu puṃbhiḥ susiddhaiḥ ॥ 6 ॥

Tr. These eight (lotuses) in the body are in the dormant serpent of *hari* and ornament of *hara (śiva)*, which have to be awakened through *prāṇāyāma* by the great *siddhas*. 6.

एवं संव्याकुलीयाः परिहृत[1]निलयादण्डमित्येव[2] कायम् ।
दण्डाकारं तु कृत्वा सकलगुणमया[3] ब्रह्मरन्ध्रं विशन्ति ॥ ७ ॥

evaṃ saṃvyākulīyāḥ parihṛta-
nilayādaṇḍmityeva kāyam ॥
daṇḍākāraṃ tu kṛtvā sakala-
guṇamayā brahmarandhraṃ viśanti ॥ 7 ॥

Tr. One should agitate the coiled serpent by pulling it out of its abode, make it (straight) like a stick. Thus being enriched with all the qualities it enters in *brahmarandhra*. 7.

शरीरे अष्टौ डाकिनीप्रभृतयः हाकिन्यं ता मूले[4] लिंगे नाभौ हृदये कण्ठे भ्रूदेशे स्थितौ ब्रह्माण्डेव तिष्ठन्ति ॥ ८ ॥

śarīre aṣṭau ḍākinīprabhṛtayaḥ hākinyaṃ tā mūle liṅge nābhau hṛdaye kaṇṭhe bhrūdeśe sthitau brahmāṇḍeva tiṣṭhanti ॥ 8 ॥

Tr. All the eight (deities like) *ḍākinī, hākinī* etc. are residing in the human body at the perineum, generative organ, navel, heart, throat, center of the eyebrows etc. as these are situated in the Universe. 8.

कथम्भूताः शक्तयः ? हरिहरशयनोद्भूषणम्[5] । सर्पतद्वदाकारो या सा[6] ताः । सुसुप्ताः सन्त्यः सम्बोध्यमानाः[7] पुंभिः[8] व्याकुलीयाः व्याकुलीकरणीयाः ॥ ९ ॥

kathambhūtāḥ śaktayaḥ ? hariharaśayanodbhūṣaṇam । sarpatadvadākāro yā sā tāḥ । suṣuptāḥ santyaḥ sambodhyamānāḥ

1. परिह्रत –b. 2. परिहृतनिलपादं भित्येव –b. 3. गुणमया –b. 4. तालुमूले –a. 5. शयनोभूषणं –b. 6. यासां –b. 7. संबोधमाना –b. 8. पुभिः —b.

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puṃbhiḥ vyākulīyāḥ vyākulīkaraṇīyāḥ ॥ 9 ॥

Tr. How are the *śaktis* ? like the serpent of *hari* in his inclined position, and the ornament of *hara* which resembles the form of a serpent, which has to be agitated and awakened by an individual. 9.

केन पवनेन, वायुचालनेन । तदासक्तनिलयं स्थानं याभिस्ताः[1] ॥ 10 ॥

kena pavanena, vāyucālanena । tadāsaktanilayaṃ sthānaṃ yābhistāḥ ॥ 10 ॥

Tr. These abodes should be stimulated through manipulation of *prāṇa.* These are to be moved at their locations. 10.

शरीरं दण्डाकारं कृत्वा सरलं विधाय ब्रह्मरन्ध्रं कपालविवरे प्रविष्टा भवन्ति ॥ ११ ॥

śarīraṃ daṇḍākāraṃ kṛtvā saralaṃ vidhāya brahmarandhraṃ kapālavivare praviṣṭā bhavanti ॥ 11 ॥

Tr. Thus the *śakti*, leaving the abode enters *brahmarandhra* which lies in the cavity in the head, through the body kept as straight as a stick. 11.

पायावाधारचक्रं निगमदलमितं सिद्धिबुद्ध्यावष्ट[2]**विघ्न-**
राजस्थानं[3] **सुरक्तं वरकनकनिभं यत्र लिंगं स्वयम्भू**[4] ॥ १२ ॥

pāyāvādhāracakraṃ nigamadalamitaṃ
siddhibuddhyāvaṣṭavighna-
rājasthānaṃ suraktaṃ varakanakanibhaṃ
yatra liṅgaṃ svayambhū ॥ 12 ॥

सिद्धो यत्र द्विरण्डो विहरति सततं डाकिनी यत्र देवी ।
तस्य ध्यानेन भूमिं त्यजति विजयते मारुतं मानसं च ॥ १३ ॥

siddho yatra dviraṇḍo viharati
satataṃ ḍākinī yatra devī ॥
tasya dhyānena bhūmiṃ tyajati
vijayate mārutaṃ mānasaṃ ca ॥ 13 ॥

Tr. *ādhāracakra* lies at the anus, which has four petals. The abode of *gaṇeśa*, who is deeply red adorned by the eight

1. याभिहताः —b. 2. सिद्धिबुध्यान्य –b. 3. राजस्थनं –a. 4. स्वयंसु –b.

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siddhi, buddhi etc. where *svayaṃbhū* is the *liṅga* having colour of pure gold. Here *diviraṇḍa* the *siddha* and *ḍākinī* the goddess reside always. (ref. *śivasaṃhitā*-V.8). One levitates by meditating on it. One also gains control on *prāṇa* and mind. 12-13.

कान्तिप्रकर्षो वपुषो नादव्यक्तिः प्रदीप्तिर्जठरानलस्य ।
लघुत्व[1]मंगस्य निजेन्द्रियाणां पटुत्व[2]मारोग्यमदीनता च ॥ १४ ॥

kāntiprakarṣo vapuṣo nāda-
vyaktiḥ pradīptirjaṭharānalasya ॥
laghutvamaṅgasya nijendriyāṇāṃ
paṭutvamārogyamadīnatā ca ॥ 14 ॥

Tr. (One attains) handsome appearance, good physical health, manifestation of the *nāda*, stimulation of the gastric fire, lightness of the limbs, dexterity of the sense organs, excellent wellbeing and wealth. 13-14.

कृत्वा मनो निश्चलमत्र मूलचक्रे[3] नराः सन्ततमादरेण ।
भूतं भवच्चापि भविष्यदर्थं वदन्ति शास्त्राण्यपि चाश्रुतानि ।१५।

kṛtvā mano niścalamatra mūla-
cakre narāḥ santatamādareṇa ॥
bhūtaṃ bhavaccāpi bhaviṣyadarthaṃ
vadanti śāstrāṇyapi cāśrutāni ॥ 15 ॥

Tr. The men, by making the mind steady on this the *mūlādhāracakra* with consistent and devoted (practice) can tell all that is past, present and future and knows all those scriptures which they have not even heard of. 15.

विहाय सद्यः कमलासनस्य वक्त्राम्बुजं प्रीतितरंगसंगात् ।
तदीय वक्त्राम्बुरुहोदरान्ते सरस्वती नृत्यति दिव्यरूपिणी ।१६।

vihāya sadyaḥ kamalāsanasya
vaktrāmbujaṃ prītitaraṅgasaṅgāt ॥
tadīya vaktrāmburuhodarānte
sarasvatī nṛtyati divyarūpiṇī ॥ 16 ॥

Tr. The divine *sarasvatī* immediately leaving the lotus seat, manifests through speech with affection. 16.

अधिगम्य रसेन्द्रमन्त्रसिद्धिरपि कालं च विजित्य दुर्निवारम् ।

1. लघुत्य –b. 2. पंगत्व –b. 3. मूलवक्त्रे –a. 4. आजरा –b.

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अजरा[4]मरतामवाप्य चान्ते परमानन्दपदे मुदा रमन्ते ॥ १७ ॥
adhigamya rasendramantrasiddhir-
api kālaṃ ca vijitya durnivāram ॥
ajarāmaratāmavāpya cānte
paramānandapade mudā ramante ॥ 17 ॥

Tr. After acquiring the science of alchemy and perfection in *mantra*, controlling uncontrollable *kāla* (time), and attaining good health and immortality ultimately one happily enjoys the Absolute Blissful state. 17.

एकीभूतार्णवाम्भः प्लुतमखिलजगत् पूर्वमासीदपूर्व[1]-
ज्योतिर् मूर्तिस्तदन्तर्महितमहिमभूल्लिंगरूपी बभूव ॥
षट्सिद्धा[2]धिष्ठितात्मा सकलसुरनुतः षड्भिरास्यैरुपेतः
षड्भिः कोशैश्च देवो[3] भवभयतिमिरध्वंसहंसो महेशः ॥ १८ ॥
ekībhūtārṇavāmbhaḥ plutamakhilajagat pūrvamāsīdapūrva-
jyotir mūrtistadantarmahitamahimabhūlliṅgarūpī babhūva ॥
ṣaṭsiddhādhiṣṭhitātmā sakalasuranutaḥ ṣaḍbhirāsyairupetaḥ
ṣaḍbhiḥ kośaiśca devo bhavabhayatimiradhvaṃsahaṃso maheśaḥ ॥ 18 ॥

Tr. In the beginning the whole of the Universe was condensed and merged in the ocean. The extra-ordinary Light in the form of sublime *liṅga* is kindled at its (ocean's) center. The deity is adorned by six *siddhas* and all the gods. It has six faces and the goddess with six sheaths. He is the god *maheśa* who is the purity, as of *haṃsa* who dispels the darkness of the frightening mundane world. 18.

अंगं लिंगवपुर्भृतो भगवतो देवो द्विरण्डोऽभवद्
बालो[4] पूर्वमुखं शिवस्य[5] तु महाकालस्तदूर्ध्वाननम् ॥
वक्त्रं दक्षिणमाशुशुक्षणिरसौ[6] देवः पिनाकी पुनः
पाश्चात्यं छगलण्ड[7] एष भगवान् वामस्यमस्याभवत् ।१९।
aṅgaṃ liṅgavapurbhṛto bhagavato devo dviraṇḍo'bhavad
bālo pūrvamukhaṃ śivasya tu mahākālastadūrdhvānanam ॥
vaktraṃ dakṣiṇamāśuśukṣaṇirasau devaḥ pinākī punaḥ
pāścātyaṃ chagalaṇḍa eṣa bhagavān vāmasyamasyābhavat ।19।

1. दपूर्व —a. 2. षटासिद्धा –b. 3. दैवो –b. 4. भवद्बाली –b. 5. पूर्वसुखांशेवस्यतु –b. 6. दक्षिणामाश्वुश्वुक्षुत्पाणिरसौ –a. 7. छगलं –b.

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Tr. Body of this god in the form of *liṅga* has deity *dviraṇḍa*, eastern face of *śiva* is *bāla*, upper face is called *mahākāla*, southern face is known as *āśuśukṣaṇi*, rear face is god *pinākī*, while left is god *chagalaṇḍa*. 19.

स्तम्भस्तोभावुत्प्रतिश्च दार्दरी खेगतिस्तथा ।
भूमित्यागः साधकस्य षड्गुणाः स्युरिहादिमे ॥ २० ॥

stambhastobhāvutpratiśca dārdarī khegatistathā ।
bhūmityāgaḥ sādhakasya ṣaḍguṇāḥ syurihādime ॥ 20 ॥

Tr. In the initial phase of the practice, a *sādhaka* acquires the six qualities like immovability, stoppage, hopping, jumping like a frog, moving in the space and levitation. 20.

गोरक्षः —

gorakṣaḥ —

According to *gorakṣa*—

आधाराख्यं गुदस्थानं पंकजं च चतुर्दलम् ।
तन्मध्ये प्रोच्यते योनिः कामाक्षा[2] सिद्धिवल्लभा ॥ इति ॥२१॥

ādhārākhyaṃ gudasthānaṃ
paṅkajaṃ ca caturddalam ॥
tanmadhye procyate yoniḥ
kāmākṣā siddhivallabhā ॥ iti ॥ 21 ॥

Tr. The lotus of four petals lies at the anus (perineum) which is called *ādhāra* at the center of which the *yoni* called *kāmākṣā* is located which brings accomplishments. 21.

गुदस्थानं योगिभिर्योगमूलं ज्ञातव्यमेतस्य आधार इत्याख्या ॥
यत्र पंकजं चतुःपत्रम् । तन्मध्ये आधाराख्यं गुदमध्ये योनिः प्रोच्यते । सा कामाक्षा[3] योनेर्नाम सिद्धिकर्त्री । एतेन मूलोपरि लिंगाद् अधो योनिः ॥ २२ ॥

gudasthānaṃ yogibhiryogamūlaṃ jñātavyametasya ādhāra ityākhyā ॥
yatra paṅkajaṃ catuḥpatram । tanmadhye ādhārākhyaṃ gudamadhye yoniḥ procyate । sā kāmākṣā yonernāma siddhikartrī । etena mūlopari liṅgādadho yonīḥ ॥ 22 ॥

1. स्थानं पंकजं च चतुर्दलम् । तन् —अनुपलब्धपाठः —b. 2. योनिःप्रोच्यते सा कामाक्षा –b. 3. सिद्धिवल्लभा ॥ इति ॥—- प्रोच्यते सा कामाक्षा—- अनुपलब्धपाठः –b.

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Tr. According to the *yogīs* the perineum is the base of *yoga*, that is why this is known as *ādhāra* —the base, wherein the lotus of four petals is situated. In it is the *yoni* called *kāmākṣā* which brings accomplishments. It is thus, clear that the *yoni* is above the anus and below the organ of generation. 22.

तथा चोक्तं त्रिपुराशारे –

tathā coktaṃ tripurāsāre —

It is said in *tripurāsāra*—

अजग्रन्थिपद्मं पुरा यत् मयोक्तं[1]
तदाधारमाद्यं वदन्तीह सन्तः ॥
सुवर्णाभवर्णैश्चतुर्भिः समेतं
दलैर्योगिगम्यं महाश्चर्यीभूतम्[2] **॥**[3] **23 ॥**

ajagranthipadmaṃ purā yat mayoktaṃ
tadādhāramādyaṃ vadantīha santaḥ ॥
suvarṇābhavarṇaiścaturbhiḥ sametaṃ
dalairyogigamyaṃ mahāścaryībhūtam ॥ 23 ॥

Tr. The *ajagranthipadma* (the *mūlādhāra* lotus) of immortality is the foremost *ādhāra*, which I have narrated previously, which is eulogized by the saints. It is the lotus of four petals and letters, golden in colour, which is a great mystery, that can only be known by the *yogīs*. 23.

इति मूलाधारं[4] **प्रथमं चक्रम् ॥**

iti mūlādhāraṃ prathamaṃ cakram ॥

This is the first *cakra* — the *mūlādhāra*.

लिंगापानान्तराले भगगरविगतत्र्यस्रवह्न्या[5]**लयान्ते**
अष्टावर्ता[6] **शोणवर्णा वसति मलगृहं गर्भशय्या च तत्र ॥**
तत्रैवोड्यानबन्धस्तदुहितमचलं[7] **कामरूपीठमाद्यं**
कामाख्योऽग्निः सदेवो[8] **विलसति कुहरिण्यात्मशक्तिश्च नागी**[9] **।२४।**

liṅgāpānāntarāle bhagagaravigatatryasravahnyālayānte
aṣṭāvartā śoṇavarṇā vasati malagṛhaṃ garbhaśayyā ca tatra ॥

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1. पुरामयोक्तं–a. 2. महाश्चर्यीभूत–a. 3. इति मूलदेशं सरोजं तु प्रदीप्तज्वालभास्वरं / उपस्थ ततो ज्ञेयं ज्वलदाग्निशिखोपममिति –अधिकपाठः —b. 4. मूलाधार –b. 5. गतग्रसुवह्न्या –b. 6. अष्टाऽवर्ता —b. 7. स्तदुदितिमचलं –b. 8. कामाख्योऽपिग्निः सदेव –a. 9. नागो –a.

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tatraivoḍḍyānabandhastaduhitamacalaṃ kāmarūpīṭhamādyaṃ
kāmākhyo'gniḥ sadevo vilasati kuhariṇyātmaśaktiśca nāgī ॥24॥

Tr. In the generative organ and *apāna*, at the core of the vagina (*bhaga*) which has three fires of *ravi* (sun) in the three foldings of fire where lies the *malagṛha* (store of faeces) and the womb deep red in colour, having eight circles. This is the place of *uḍḍiyānabandha*, where *kāmarūpīṭha* is located and wherein the fire called *kāma* (desire) is always existing with the presiding deities. Here in this cavity *ātmaśakti*—the serpent power exists. 24.

चतुर्दलान्तर्गतकन्दसंस्था
त्र्युस्रे ऽरुणो[1] ऽधोमुखकोणगे ऽस्ति ॥
बिन्दौ[2] भुजंगी वलयान्तरस्थे
स्वयम्भुलिंगं[3] खलु पश्चिमास्यम् ॥ २५ ॥

caturddalāntargatakandasaṃsthā
tryusre'ruṇo'dhomukhakoṇage'sti ।
bindau bhujaṅgī valayāntarasthe
svayambhuliṅgaṃ khalu paścimāsyam ॥ 25 ॥

Tr. The *kanda* which lies in (the lotus of) four petals, having three rays, red in colour, shaped as an inverted triangle. At this point the coiled *kuṇḍalinī (bhujaṅgī)* lies, in which *svayambhūliṅga* facing posteriorly, exists. 25.

तथा चोक्तं योगसारे –
tathā coktaṃ yogasāre —
It has been narrated in *yogasāra*—
गुदमेढ्रान्तरालस्थं मूलाधारं त्रिकोणकम् ।
शिवस्य दीपरूपस्य स्थानं शक्तिप्रकाशकम् ॥
यत्र कुण्डलिनी नाम पराशक्तिः प्रतिष्ठिता ॥ २६ ॥
gudameḍhrāntarālastham mūlādhāraṃ trikoṇakam ।
śivasya dīparūpasya sthānaṃ śaktiprakāśakam ॥
yatra kuṇḍalinī nāma parāśaktiḥ pratiṣṭhitā ॥ 26 ॥
तस्माद्वायुस्ततो वह्निस्तस्माद् बिन्दुः शरीरिणाम् ।

1. त्र्यस्रेऽरुणो –b. 2. विदौ –b. 3. लिंग –b.

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यस्मान्नादो यतो[1] हंसो यस्मादुत्पद्यते मनः ॥
तदेतत्कामरूपाख्यं पीठं कामफलप्रदम् ॥ इति ॥ २७ ॥

tasmādvāyustato vahnistasmād binduḥ śarīriṇām ।
yasmānnādo yato haṃso yasmādutpadyate manaḥ ॥
tadetatkāmarūpākhyaṃ pīṭhaṃ kāmaphalapradam ॥ iti ॥27॥

Tr. The *parāśakti* named *kuṇḍalinī* is situated in the triangular *mūlādhāra* between the anus and the generative organ which is the place of *śiva* in the form of light, which enkindles *śakti*. There from *vāyu (prāṇa)*, *vahni* (fire), *bindu*, *nāda* (the unstruck sound) , *haṃsa* and mind of the human beings originate. This seat is called *kāmarūpa*, which fulfills the desires. 26-27.

इदं शक्तिस्थानं मूलाधारचक्रमिति ज्ञेयं ॥

idaṃ śaktisthānaṃ mūlādhāracakramiti jñeyam ॥

This seat of *śakti* should be known as *mūlādhāracakra.*

मूलस्यान्तः कर्णिकाशक्तिपीठं
नित्याभ्यासात्तत्र शक्तिप्रबोधे ॥
वायोश्चित्तेन प्रवेशः सुषुम्णा
मध्ये जारग्रन्थिभेदाद् गुरूक्तात् ॥ २८ ॥

mūlasyāntaḥ karṇikāśaktipīṭhaṃ
nityābhyāsāttatra śaktiprabodhe ॥
vāyośćittena praveśaḥ suṣumṇā
madhye jāragranthibhedād gurūktāt ॥ 28 ॥

Tr. In the pericurp of *mūlādhāra* is the seat of *śakti*. Through a regular practice, being guided by a *guru*, *śakti* is awakened. *prāṇa* alongwith *citta* moves into *suṣumṇā* by piercing the *jāragranthi (brahmagranthi)*. 28.

इडा चापाकृतिर्भूत्वा[2] महापथं आश्लिष्य नासापुटान्तं गतोत्था त्र्यस्रवामतः[3] ॥ २९ ॥

iḍā cāpākṛtirbhūtvā mahāpathaṃ āśliṣya nāsāpuṭāntaṃ
gatotthā tryasravāmataḥ ॥ 13 ॥

Tr. *iḍā* making three arcs (like a bow) moves along *suṣumṇā* originating from the (left point of the) triangle (*mūlādhāra*) and ending at the left nostril. 29.

1. यस्मान्नादोपतो –a. 2. चामाकृतिर्भूत्वा –a. 3. गतोत्सत्यसवामतः –a.

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पिंगलैवं दक्षभागं[1] स्यात् त्रिकोणस्य नाडीका ।
वक्रीभूयाश्लिष्य नाडी दक्ष[2]नासापुटं गता ॥ ३० ॥

piṅgalaivaṃ dakṣabhāgaṃ syāt trikoṇasya nāḍīkā ।
vakrībhūyāśliṣya nāḍī dakṣanāsāpuṭaṃ gatā ॥ 30 ॥

Tr. The *nāḍī* known as *piṅgalā* is on the right side of the triangle and with arcs around *suṣumṇā* ends in the right nostril. 30.

नाडी सुषुम्णा ।

nāḍī suṣumṇā ।

nāḍī stands for *suṣumṇā.*

महापथान्तर्गतचित्रनाड्यां स्युः पञ्चभूताधिपदेवताश्च ।
शरीरिणां मोक्षपथं सुषुम्णा यद्ब्रह्मसूत्रं[3] प्रवदन्ति सैषा ॥ ३१ ॥

mahāpathāntargatacitranāḍyāṃ
syuḥ pañcabhūtādhipadevatāśca ॥
śarīriṇāṃ mokṣapathaṃ suṣumṇā
yadbrahmasūtraṃ pravadanti saiṣā ॥ 31 ॥

Tr. The presiding deities of the five elements dwell in *citrāṇāḍī* which is situated in *mahāpatha (suṣumṇā).* The *brahmasūtra*, in the form of *suṣumṇā* is considered as the path of liberation for the human beings. 31.

अधिदेवतास्तु[4] —

adhidevatāstu —

The presiding deities are—

ब्रह्मा जनार्दनो रुद्र ईश्वरश्च सदाशिवः ।
चित्राख्यनाड्यान्तरस्थाः पञ्चभूताधिदेवताः ॥ इति ॥ ३२ ॥

brahmā janārddano rudra īśvaraśca sadāśivaḥ ।
citrākhyanāḍyāntarasthāḥ pañcabhūtādhidevatāḥ ।iti।32।

Tr. The presiding deities of the five *mahābhūtas* situated inside the *citrānāḍī* are *brahmā, janārdana, rudra, īśvara* and *sadāśiva.* 32.

तथा च श्रुतिः —

tathā ca śrutiḥ —

---

1. पिंगलैवं दक्षभागोत्था –b. 2. दक्ष्य –b. 3. नाड्यां स्युः पञ्चभूताधिपदेवताश्च शरीरिणां मोक्षपथं सुषुमणा यद्ब्रह्मसूत्रं — अनुपलब्धपाठः —b. 4. आधिदेवतास्तु –b.

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This is corroborated by the *śruti* too—

तस्यान्ते सुषिरं सूक्ष्मं तस्मिन् सर्वं प्रतिष्ठितम् ॥ इति ॥ ३३ ॥

tasyānte suṣiraṃ sūkṣmaṃ
tasmin sarvaṃ pratiṣṭhitam ॥ iti ॥ 33 ॥

Tr. Inside that lies a subtle aperture where everything exists. 33.

कन्दं संवेष्ट्य सर्वं तरणिशशिशिरा[1]मध्यगा पृष्ठलग्ना
पायुग्रीवं च दण्डाकृतिरिह सरला ब्रह्मदण्ड्यऽस्थिनाली[2] ॥
मध्ये तस्याः सुषुम्णा विलसति पिहिता पश्चिमास्येन्दुसूर्यः
नाड्यौ द्वे पूर्ववाहेन हि भवति मुखेऽस्या हठो दोषनद्धे ॥ ३४ ॥

kandaṃ saṃveṣṭya sarvaṃ taraṇiśaśiśirāmadhyagā prṣṭhalagnā
pāyugrīvaṃ ca daṇḍākṛtiriha saralā brahmadaṇḍya'sthinālī ॥
madhye tasyāḥ suṣumṇā vilasati pihitā paścimāsyendusūryaḥ
nāḍyau dve pūrvavāhena hi bhavati mukhe'syā haṭho doṣanaddhe ॥ 34 ॥

Tr. All the *nāḍīs* like *taraṇi (piṅgalā), śaśi (iḍā)* and *madhyagā (suṣumṇā)* wind around the *kanda* and are situated at the back. The passage in the spine is *brahmadaṇḍī* which is as straight as a stick and originates from anus and ends at the neck. At its center *suṣumṇā* is concealed which faces posteriorly. The two *nāḍīs* i.e. *indu (iḍā)* and *sūrya (piṅgalā)* course anteriorly upto the mouth where they merge with the practice of *haṭha* as a result of which all the impurities are removed. 34.

दोषा विकृतरसाद्याः । क्रोधादयो वा । हठो हठयोगः ॥ ३५ ॥

doṣā vikṛtarasādyāḥ । krodhādayo vā । haṭho haṭhayogaḥ35

Tr. The impurities are harmful *rasa* (plasma) etc., or even anger etc. *haṭha* stands for *haṭhayoga*. 35.

शुद्धस्य कुम्भाग्निविदग्धदोषे मुद्रासनैर्नाडिविवर्त्तनैर्जितौ ।
आरम्भके पश्चिमवाहवायू[3] साग्नी यदा शक्तिवितापनं[4] तदा३६

śuddhasya kumbhāgnividagdhadoṣe
mudrāsanairnāḍivivartanairjitau ॥
ārambhake paścimavāhavāyū
sāgnī yadā śaktivitāpanaṃ tadā ॥ 36 ॥

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1. सर्वन्तराणि शशिरा –b. 2. ताली –b. 3. वाह्य —b. 4. वितापन –b.

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Tr. *kuṃbhaka (prāṇāyāma)* which burns out the morbidities and also practice of *āsana* and *mudrā* which alters the conditions of the *nāḍīs* in the *āraṃbha* state brings about purity and moves the *prāṇa* (and *apāna*) along with fire through the posterior path which agitates the *śakti (kuṇḍalinī)*. 36.

मुनेः कामदुघा शक्तिः सुषुम्णा कल्पवल्लरी ।
चिन्तामणिः संयमोऽस्य सिद्धिकैवल्यकांक्षिणः ॥ ३७ ॥

muneḥ kāmadughā śaktiḥ suṣumṇā kalpavallarī ।
cintāmaṇiḥ saṃyamo'sya siddhikaivalyakāṅkṣiṇaḥ ।37।

Tr. For a *muni* aspiring for *kaivalya* state, *śakti* is like *kāmadhenu* (wish fulfilling cow), *suṣumṇā* is *kalpavallarī* (wish fulfilling the creeper) and practice of *saṃyama* is like *cintāmaṇi* (wish fulfilling stone). 37.

सहजमाद्यमिदं तनुपञ्चकं चिदमृतास्पद[1]शक्तिमहापथौ ।
रसनतालुसहस्रदलाम्बुजान्यभिभवन्ति मिथो युजि मुक्तये ॥३८॥

sahajamādyamidaṃ tanupañcakaṃ
cidamṛtāspada-śaktimahāpathau ॥
rasanatālusahasradalāmbujāny-
abhibhavanti mitho yuji muktaye ॥ 38 ॥

Tr. The natural and pristine path for this body which has five sheaths *(pañcakośa)* leads towards immortality and consciousness through *śakti (kuṇḍalinī)* and *mahāpatha (suṣumṇā)* which overpowers the tongue, palate and the lotus of thousand petals and leads to emancipation. 38.

तमसीव मनोराज्यं निद्रायां स्वप्नवेष्टनम्[2] ।
मौढ्यरूपं तथा शक्तेः स्पन्दपुर्यष्टकं तदा ॥ ३९ ॥

tamasīva manorājyaṃ nidrāyāṃ svapnaveṣṭanam ।
mauḍhyarūpaṃ tathā śakteḥ spandapuryaṣṭakaṃ tadā।39।

Tr. The fanciful-state is enveloped in darkness, like one dreams in the sleep state, because the *śakti (kuṇḍalī)* is overpowered by ignorance in the living body of eight *puras* (cities) where creative pulsation throbs. 39.

1. विदऽमृतास्पद –b. 2. चेष्टनं —b.

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वासनादृढविकल्प[1]कुण्डलैर्यन्त्रितात्मनि सुरागिणी[2] ततः ।
क्लेशकर्म्यऽसुसुशक्तिकुण्डली स्वं स्वपित्यऽथ तदज्ञतायुजा ।४०।

vāsanādṛḍhavikalpakuṇḍalair-
yantritātmani surāgiṇī tataḥ ॥
kleśakarmya'susuśaktikuṇḍalī
svaṃ svapitya'tha tadajñatāyujā ॥ 40 ॥

Tr. One is engulfed in the intricate craving, severe mental constructions which are attractive. (Without finding the way out) due to ignorance (one indulges in) *karma* leading to suffering which puts the *kuṇḍalī* asleep. 40.

अथ कन्दः —

atha kandaḥ —

The description of *kanda* follows—

चिद्ब्रह्मणः कल्पकालेत्यविद्या[3]
मायात्मनाऽसच्छवलं स कन्दः ॥
स ब्रह्मग्रन्थिः प्रकृतेश्च पुंसा
योगः क्रियाभूस्त्रिगुणैः त्रिशूली ॥ ४१ ॥

cidbrahmaṇaḥ kalpakāletyavidyā
māyātmanā'sacchavalaṃ sa kandaḥ ॥
sa brahmagranthiḥ prakṛteśca puṃsā
yogaḥ kriyābhūstriguṇaiḥ triśūlī ॥ 41 ॥

Tr. *kanda* is the *brahmagranthi* which has been evolved from union of *prakṛti* and *puruṣa*, which is the seat of *karma* of the nature of three *guṇas* in the form of the triad of sufferings (*triśūlī*). This (*kanda*) is the *kalpakāla* (time of creation) of *brahma* which is in the form of *avidyā* that has *māyā* (illusion) at its very core and which is variegated. 41.

आधारकन्दोऽस्तु च नाभिकन्दः
स कुण्डलिन्या जडभावभूः परा ॥
आश्रित्य तं स्वप्नगता भुजंगी[1]
शक्त्याऽनयात्मा[2] भ्रमति स्वकर्मवान् ॥ ४२ ॥

ādhārakando'stu ca nābhikandaḥ
sa kuṇḍalinyā jaḍabhāvabhūḥ parā ॥

1. दृढकल्प –b. 2. तात्मतिसरागिणी –b. 3. कालेद्रविद्या –b.

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āśritya taṃ svapnagatā bhujaṅgī
śaktyā'nayātmā bhramati svakarmavān ॥ 42 ॥

Tr. *ādhāra-kanda* is also known as *nābhikanda* which in companion of *kuṇḍalinī* turns inert. The *bhujaṅgī (kuṇḍalinī)* dwelling in *kanda* lies dormant. The *ātmā* wanders being pushed by the power of its own *karma*. 42.

आधारपद्मान्तरकर्णिकान्ते कन्दः सहस्रछद[3]कञ्जकन्दः ।
मेरोरधोलम्बिमहापथस्य जनिः सहस्राम्बुजरन्ध्रमध्यात् ॥ ४३ ॥

ādhārapadmāntarakarṇikānte
kandaḥ sahasrachadakañjakandaḥ ॥
meroradholambimahāpathasya
janiḥ sahasrāmbujarandhramadhyāt ॥ 43 ॥

Tr. *kanda* having thousand petals is located at the root of the spine at the pericurp of the lotus (i.e. *mūlādhāra)* wherefrom *suṣumṇā* originates, from the aperture of the lotus of a thousand petals. 43.

उक्तं च गोरक्षे[4] –

uktaṃ ca gorakṣe —

According to *gorakṣa*—

योनिमध्ये महालिंगं पश्चिमाभिमुखं स्थितम् ।
मस्तके मणिमुद्भिन्नं यो जानाति[5] स योगवित् ॥ ४४ ॥

yonimadhye mahāliṅgaṃ paścimābhimukhaṃ sthitam ।
mastake maṇimudbhinnaṃ yo jānāti sa yogavit ॥ 44 ॥

Tr. At the center of the *yoni* the great *liṅga*, facing posteriorly is situated like a shining *maṇi* (jewel) worn on the head. One who learns this is a true *yogī*. 44.

तप्तचामीकराभासं तडिल्लेखेव विस्फुरत् ।
चतुरस्रं परं वह्नेरधोमेढ्र[6]मवस्थितम् ॥ इति ॥ 45 ॥

taptacāmīkarābhāsaṃ taḍillekheva visphurat ।
caturasraṃ paraṃ vahneradhomeḍhramavasthitam ।*iti*।45।

Tr. It is as shining as hot gold, or as bright as a lightning. It is quadrangular in shape, situated above the fire and below the generative organ. 45.

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1. मुजंगो –a. 2. शक्त्याऽनपात्सा –a. 3. छन्द –a. 4. गोरख्ये –b. 5. जानीति –b. 6. मेढं –b.

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योनिमध्ये योनिः कामाक्षा गुदलिंगान्तरालवर्त्तिनी । तन्मध्ये महालिंगं ज्ञेयं ॥ ४६ ॥

yonimadhye yoniḥ kāmākṣā gudaliṅgāntarālavarttinī । tanmadhye mahāliṅgaṃ jñeyam ॥ 46 ॥

Tr. *yonimadhye* means, the *yoni* named *kāmākṣā* which is between the anus and the organ of reproduction. *mahāliṅga* exists there. 46.

किंविशिष्टं ?

kimviśiṣṭam ?

पश्चिमाभिमुखे स्थितं । पुनर्मस्तके शिरसि । मणिं उद्भिन्नं[1] सहितं मणिसहितम् शिर इति । यः वेत्ति स योगवित् ॥ ४७ ॥

paścimābhimukhe sthitam । punarmastake śirasi । maṇiṃ udbhinnaṃ sahitaṃ maṇisahitam śira iti । yaḥ vetti sa yogavit ॥ 47 ॥

Tr. What are its characteristics? It faces backwards. It adorns a *maṇi* (jewel) on the head. One who knows this is a true *yogī*. 47.

तथा च त्रिपुराशासारे –

tathā ca tripurāsāre —

So also according to *tripurāsāra*—

अंगं लिंगवपुर्भृतो भगवतो देवो द्विरण्डोऽभवद् ॥ इति ॥ ४८ ॥

aṅgaṃ liṅgavapurbhṛto bhagavato devo dviraṇḍo'bhavad ॥ *iti* ॥ 48 ॥

Tr. The *liṅgaśarīra* represents the *bhagavān* who has become the deity *dviraṇḍa*. 48.

एतादृशं मेढ्रं लिंगं योगी पश्येत् ॥

etādṛśaṃ meḍhraṃ liṅgaṃ yogī paśyet ॥

Tr. A *yogī* should perceive such a *liṅga*.

1. शिरसिमऽभिन्नं –b.

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॥ इति कुण्डलीपदसुषुम्णास्वरूप-
कन्दस्वरूपविवेचनोद्योतः ॥

॥ iti kuṇḍalīpadasuṣumṇāsvarūpa-
kandasvarūpavivecanodyotaḥ ॥

Here ends the chapter describing the seat of *kuṇḍalinī*, nature of *suṣumṇā* and *kanda*.

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Chapter—26

अथ स्वाधिष्ठानचक्रम् —

atha svādhiṣṭhānacakram —

svādhiṣṭhānacakra—

स्वाधिष्ठानं तु सरोजं रसगणितदलं६ पीतवर्णं च तत्र
सावित्रीशक्तियुक्तो द्रुहिण इह यती[1] राकिनी देव्यधीशा ॥
प्राप्ता कामाग्निरूर्वी[2] वसति च नियमो वैखरी वाक्सिद्धः
बालाक्षाख्यः[3] स ऊज्जाप्य न[4] वसति तथा धारणा स्थूलदेहः 1

svādhiṣṭhānaṃ tu sarojaṃ rasa gaṇitadalaṃ6 pītavarṇaṃ ca tatra
sāvitrīśaktiyukto druhiṇaiha yatī rākinī devyadhīśā ॥
prāptā kāmāgnirūrvī vasati ca niyamo vaikharī vāksiddhaḥ
bālākṣākhyaḥ sa ūjjāpya na vasati tathā dhāraṇā sthūladehaḥ ॥ 3 ॥

Tr. The lotus of *svādhiṣṭhāna* has six yellow petals. *druhiṇa (brahmā)* along with the power of *sāvitrī* stays here as a *yatī*, presided over by the goddess *rākinī*. The intense blazing fire of (kernel) desire resides here which has *vaikharī* as *vāk* (speech), *bālākṣa* as *siddha*, where one chants loudly and *dhāraṇā* is practiced on the gross body. 1.

स्वाधिष्ठाने लिंगमृषिर्मोक्षः[5] सायुज्यता रजः ।
आकारो बादिषट्लान्ता मात्राः स्युर्हंसवाहनम् ॥ २ ॥

svādhiṣṭhāne liṅgamṛṣirmokṣaḥ sāyujyatā rajaḥ ।
ākāro bādiṣaṭlāntā mātrāḥ syur-haṃsavāhanam ॥ 2 ॥

Tr. In *svādhiṣṭhāna, liṅga* is the *ṛṣi, mokṣa* (emancipation) is unification, *rajas* is letter *ā*. Here are letters from *ba* to *la* (i.e. *ba, bha, ma, ya. ra, la)*, the swan is vehicle. 2.

धातुः शक्तेश्च वाण्याः स्थितिसदनमिदं योगिनो ज्ञानमूलम्
स्वाधिष्ठानं सहंसं मुनिरिह कलयेच्छान्तिमेधाक्षमे स्वम् ॥
शक्तिर्धर्मात्मिका या व्यवहृति[6]रखिला कुण्डली सेयमंगे
जीवानां शक्तिरुच्चैर्विदमृतजडतास्वादशा व्याकरोति ॥ ३ ॥

dhātuḥ śakteśca vāṇyāḥ sthitisadanamidaṃ yogino jñānamūlam
svādhiṣṭhānaṃ sahaṃsaṃ muniriha kalayecchāntimedhākṣame svam ॥
śaktirdharmātmikā yā vyavahṛtirakhilā kuṇḍalī seyamaṅge
jīvānāṃ śaktiruccairvidamṛtajaḍatāsvādaśā vyākaroti ॥ 3 ॥

1.पती–b. 2.रूदी–b. 3.वालाक्ष्यख्यः-b. 4.नु-b. 5.र्मोक्ष्यः-b. 6.व्यवस्थिति–b.

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Tr. This is the abode of the creator, *śakti* and speech (*vāṇī*) and the source of wisdom for the *yogīs*. A *muni* should resort to this *svādhiṣṭhāna* along with the *hamsa* (swan) for peace and intellect. The entire virtuous behaviour of *śakti* is *kuṇḍalī* which resides here. The *śakti* when awakened, offers heightened taste of nectar and motionlessness to the living creatures. 3.

तथा चोक्तं त्रिपुरासारसमुच्चये –

tathā coktaṃ tripurāsāra-samuccaye—

It is said in ***tripurāsāra-samuccaya—***

इह स्वाधिष्ठाने निहितनिजचेतो लयवशाद्
अमन्दानन्दौघः[1] स्तिमितहृदयः साधकवरः ॥
समेतांगोऽनंगः क्षितितलगतो वा मृगदशां
स्मरस्मेरायांगं[2] रमयति गणं कान्तिकलितम् ॥ ४ ॥

iha svādhiṣṭhāne nihitanijaceto layavaśād
amandānandaughaḥ stimitahṛdayaḥ sādhakavaraḥ ॥
sametāṅgo'naṅgaḥ kṣititalagato vā mṛgadaśām
smarasmerāyāṅgaṃ ramayati gaṇaṃ kāntikalitam ॥ 4 ॥

Tr. A great *sādhaka* directs his consciousness in this *svādhiṣṭhāna* and with a gratifying (heart) gets absorbed to enjoy ocean of Bliss. Herein one may enjoy Bliss by defeating the cupid or else being attracted by the beautiful women gratifies the sensual desires. 4.

इह वेत्ति निधाय मानसं स्वं कविविधं[3] वाश्रुतशास्त्रजालमुच्चैः ।
अवधूतजरामयः[4] स मर्त्यः सुचिरं जीवति वीतमृत्युभीतिः ॥५॥

iha vetti nidhāya mānasaṃ svaṃ
kavividhaṃ vāśrutaśāstrajālamuccaiḥ ॥
avadhūtajarāmayaḥ sa marttyaḥ
suciraṃ jīvati vītamṛtyubhītiḥ ॥ 5 ॥

Tr. Focusing the mind into it, one becomes wise and knows the entire range of scriptures which has not been heard of. Such a mortal who has transcended old age and diseases, lives long overcoming fear from death. 5.

1. नदौघः –b. 2. स्मेरायागं –b. 3. एवंकविविधं –b. 4. जरायः –b.

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वपुषोऽशुचिभाजनस्य शश्वत्परमां शुद्धिमिहातनोति पुंसाम् ।
शरदम्बुदपेलवस्य[1] देहे दृढरुद्धो घनतां च शुक्रबिन्दुः ॥ ६ ॥

vapuṣo'śucibhājanasya śaśvat-
paramāṃ śuddhimihātanoti puṃsām ॥
śaradambudapelavasya dehe
dṛḍharuddho ghanatāṃ ca śukrabinduḥ ॥ 6 ॥

Tr. Overcoming impurity of the body a human being here would achieve eternal and supreme purity. His body becomes as slender as the autumn cloud but sturdy and stout and the semen turns condensed. 6.

चलितं सहसा महारसेन्द्रं[2] कमलालोकनतो वियत्स[3]रोजात् ।
इह ये विनिवारयन्ति[4] सन्तो ननु धीराः पुरुषोत्तमास्त[5] एव ॥७॥

calitaṃ sahasā mahārasendraṃ
kamalālokanato viyatsarojāt ॥
iha ye vinivārayanti santo
nanu dhīrāḥ puruṣottamāsta eva ॥ 7 ॥

Tr. Those who restrict the flow of *mahārasendra* (nectar) here, which oozes from the *ākāśakamala* (lotus at the aperture above) by concentrating on this *kamala* (lotus) are indeed sages, wise and superior among the human beings. 7.

मदघौतकटो महागजेन्द्रो[6] वशतामेति यथा शनैरुपायात्[7] ।
बलवानिह वै सुधाकरोऽसौ क्रमरुद्धः स्ववशो भवत्यवश्यम्[8] ॥८॥

madadhautakaṭo mahāgajendro
vaśatāmeti yathā śanairupāyāt ॥
balavāniha vai sudhākaro'sau
kramaruddhaḥ svavaśo bhavatyavaśyam ॥ 8 ॥

Tr. Even an intoxicated elephant, can be gradually brought under control tactfully. Similarly, the powerful moon certainly comes under ones control by and by. 8.

एतस्मिन् कुलिशाब्जयोगनिरतादादौ लयो जायते
रागादिन्द्रियदन्तिनां लयवशात्[9] संवित्तिरप्यूर्जिता ॥

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1. दयेलयस्य -a. 2. तद्वारसेन्द्र —b. 3. विपत् —a. 4. विनिवारपरंयति –b. 5. पुरुषो तमास्त –a. 6. गजेन्द्री –b. 7. रुपधातू –b. 8. वशम् —a. 9. दन्तितालुयवशात् —b.

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अन्तर्लीनमहारसद्रवजुषां नृणां च चेतोलयाद्
आविर्भावमुपैत्यमन्दसहजानन्दछलेन्दूदयः[1] ॥ ९ ॥

etasmin kuliśābjayoganiratādādau layo jāyate
rāgādindriyadantināṃ layavaśāt saṃvittirapyūrjitā ॥
antarlīnamahārasadravajuṣāṃ nṛṇāṃ ca cetolayād
āvirbhāvamupaityamandasahajānandachalendūdayaḥ ॥ 9 ॥

Tr. At this *cakra*, in the beginning, through the practice of *yoga* on the lotus the state of *laya* (absorption) supervenes and as a result of control gained through *laya*, the forceful senses are withdrawn like an elephant is controlled with a goad, from the objects of attachment which results in attainment of the state of *saṃvitti* (state of *samādhi*). Those who are absorbed in the internal flow of the great nectar makes the *cetas* absorbed (in it). To them the supreme Blissful state of *sahaja (samādhi)* shines like a shining moon. 9.

अपानचन्द्रस्थिति[2]चक्ररन्ध्रे धत्ते यदाभ्यासगुरूक्तयुक्त्या ।
योगी तदाऽस्तद्रव[3]मूर्तिरिन्दुररोगता बिन्दुमनोजयौ स्तः ॥ १० ॥

apānacandrasthiticakrarandhre
dhatte yadābhyāsagurūktayuktyā ॥
yogī tadā'stadravamūrtirindur-
arogatā bindumanojayau staḥ ॥ 10 ॥

Tr. Through an advanced practice, as guided by a teacher, a *yogī* holds the *apāna* and *candra* in the aperture of this *cakra*, thus preventing the flow of the nectar from moon and he enjoys good health and he controls *bindu* and *manas*. 10.

॥ इति हठतत्त्वकौमुद्यां
स्वाधिष्ठानचक्रोद्योतः ॥

॥ iti haṭhatatvakaumudyāṃ svādhiṣṭhānacakrodyotaḥ ॥

Here ends the chapter describing *svādhiṣṭhānacakra* in *haṭhatatvakaumudī*.

1. छलेदूदयः —b. 2. चन्द्रांस्थिति —b. 3. तदाऽतद्रव —b.

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Chapter—27

अथ मणिपूरकं चक्रम् —

atha maṇipūrakaṃ cakram—

Description of *maṇipūracakra* follows—

नाभिस्थं मणिपूरकं दशदलं१० नीलाञ्जनाभैर्युतं
डावर्णैर्दलगैश्च[1] बिन्दुसहितैर्युक्तं श्रिया[2] विष्णुना ॥
प्राप्ता[3] भूरिह दक्षिणाग्नि[4]रनिलोऽस्यर्षिश्च[5] वाङ् मध्यमा
स्वप्नावस्थितिलिंगदेहयुगिदं सारूप्यमोक्षास्पदम् ॥ १ ॥

nābhisthaṃ maṇipūrakaṃ daśadalaṃ10 nīlāñjanābhairyutam
ḍāvarṇairdalagaiśca bindusahitairyuktaṃ śriyā viṣṇunā ॥
prāptā bhūriha dakṣiṇāgniranilo'syarṣiśca vāṅ madhyamā
svapnāvasthitiliṅgadehayugidaṃ sārūpyamokṣāspadam ॥ 1 ॥

Tr. *maṇipūra* of ten petals, blue in colour, is located at the navel, adorned by the letters from *ḍa (ḍaṃ, ḍhaṃ, ṇaṃ, taṃ, thaṃ, daṃ, dhaṃ, naṃ, paṃ, phaṃ)* on the petals with the nasalized sound, presided over by *lakṣmī* and *viṣṇu*. Here *dakṣiṇāgni* is related to earth, *anila* the *ṛṣi, vāk* (speech) is *madhyamā*, It is in the state of sleep, related to the causal body (*liṅgadeha*), and it offers *sārūpya* (unification) and emancipation. 1.

मणिपूरे उकारः स्यात्सत्वमुद्दीयनं तथा ।
लाकिन्या युग्यजुश्रुत्या वाहनं गरुडो भवेत् ॥ २ ॥[6]

maṇipūre ukāraḥ syātsatvamuddīyanaṃ tathā ।
lākinyā yugyajuśrutyā vāhanaṃ garuḍo bhavet ॥ 2 ॥

Tr. *ukāra* (the letter *u*) is located in *maṇipūra, prāṇa* rises upwards from here, deity *lākinī* presides over here, *yajurveda* is the *śruti* and *garuḍa* is the vehicle. 2.

मणिपूरे दशदले१० नाभिस्तत्र षडस्रकः[7] ।
तत्राऽर्कवलयान्तस्थतनुदीप[8]शिखान्तरे ॥ ३ ॥
महाविष्णुः परं ज्योतिरणुः तिष्ठति सूर्याभः[9] ।
स्थितौ वालात्र त्रिपुरा[10]शक्तिः सर्वेप्सितार्थदा ॥ ४ ॥

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1. डाघर्णैदलगैश्च –b. 2. म्रिया –b. 3. शप्ता –b. 4. भूमिरहदक्षियणाग्नि –a. 5. स्पर्शिश्च –b. 6. अनुपलब्धश्लोकः —b. 7. नाभिस्त्वत्रषड्ऽसकः —b. 8. तनुदीपा –b. 9. सूर्यभः —b. 10. चिपुरा –b.

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maṇipūre daśadale10 nābhistatra ṣaḍasrakaḥ ।
tatrārkavalayāntasthatanudīpaśikhāntare ॥ 3 ॥
mahāviṣṇuḥ paraṃ jyotiraṇuḥ tiṣṭhati sūryābhaḥ ।
sthitau vālātra tripurāśaktiḥ sarvepsitārthadā ॥ 4 ॥

Tr. *maṇipūra* with ten petals, which is at the navel which has six angles, there in the orb of the sun in the body of the flaming light, subtle *mahāviṣṇu* is located who is as bright as sun which is all illumining. Herein is the young goddess *tripurāśakti* who fulfills all desires. 3-4.

Note: According to *ṣaṭcakra-nirūpaṇa* the shape of *maṇipūra* is described as triangular and that of *anāhata* hexagonal. However, *sundaradeva* mentions the shape of *maṇipūra* as hexagonal but does not describe the shape of *anāhata*. 3-4.

धातुर्वादसुसिद्धयः[1] कलयति च द्राक् सिद्ध[2]सम्भाषणम्
वश्याकर्षणं निर्विषीकरणपूः[3] क्षोभादिकं[4] धत्तेऽपि च ॥
तेजस्वी शुभयोगसौख्यनिरतः स्यादत्र सत्साधको
अभ्यासाधिक्यतयाभितो हततमाः सत्वप्रकाशाद् भुवि ॥ ५ ॥

dhāturvādasusiddhayaḥ kalayati ca drāk siddhasambhāṣaṇam
vaśyākarṣaṇaṃ nirviṣīkaraṇapūḥ kṣobhādikaṃ dhatte'pi ca ॥
tejasvī śubhayogasaukhyaniratah syādatra satsādhako
abhyāsādhikyatayābhito hatatamāḥ satvaprakāśād bhuvi ॥ 5 ॥

Tr. One gains mastery over alchemy, get the ability to converse with the *siddhas*, exerts influence on others, detoxification, (can manage with) disturbances of emotions. Remaining devoted to auspicious *yoga*, a sincere *sādhaka* becomes lustrous. Through a pronounced practice he dispels ignorance and enjoys all-round *satva*. 5.

स्थानेऽस्मिन्निहितात्मनः सुकृतिनः पातालसिद्धिः परा
खड्गस्याप्रतिमस्य[5] साधनमपि स्यादीप्सितं च क्षितौ ॥
रूपं भूमिविसर्जनं परपुरे शक्तिः प्रवेष्टुं जरा-
हानिं चाखिलदुःखरोगशमनं कालस्य वा वञ्चनम् ॥६॥

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1. सिद्धिपः —a. 2. चन्दसिद्ध —a. 3. करणयूः —b. 4. क्षोभाधिकं —a. 5. पराखद्वस्याऽप्रतिमस्य —a.

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sthāne'sminnihitātmanaḥ sukṛtinaḥ pātālasiddhiḥ parā khaḍgasyāpratimasya sādhanamapi syādīpsitaṃ ca kṣitau ॥ rūpaṃ bhūmivisarjanaṃ parapure śaktiḥ praveṣṭuṃ jarā-hāniṃ cākhiladuḥkharogaśamanaṃ kālasya vā vañcanam ॥ 6 ॥

Tr. A fortunate one gains *pātālasiddhi* at this point, gains capacity to make use of an invaluable weapon through full concentration. One gains desired sources on this earth, a great look, levitation, capacity to enter in another body, removal of ailments and the entire range of suffering and overcomes (premature) death. 6.

गोरक्षः —

gorakṣa—

According to *gorakṣa* —-

तन्तुना मणिवत् प्रोतो यत्र कन्दः सुषुम्णया ।
तन्नाभिमण्डलं चक्रं[1] प्रोच्यते मणिपूरकम् ॥ इति ॥ ७ ॥

tantunā maṇivat proto yatra kandaḥ suṣumṇayā ।
tannābhimaṇḍalaṃ cakraṃ procyate maṇipūrakam ।iti।7।

Tr. As a bead is strewn with a thread, similarly, *kanda* is pierced with *suṣumṇā.* This *cakra* at the navel is called *maṇipūra.* 7.

॥ इति हठतत्वकौमुद्यां मणिपूरचक्रोद्योतः ॥

॥ iti haṭhatatvakaumudyāṃ maṇipūracakrodyotaḥ ॥

Here ends the chapter describing *maṇīpūracakra* in *haṭhatatvakaumudī.*

1. मण्डलचक्र –b.

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Chapter—29

अथ विशुद्धचक्रम् —

atha viśuddhacakram—

Description of *viśuddhacakra*—

कण्ठस्थाने विशुद्धं भवति सरसिजं धूम्रवर्णं नरेन्द्र१६-
संख्या पत्रं च जालन्धर इह छगलण्डोऽस्ति सिद्धोऽथ देवः ॥
हंसोऽयं प्राणशक्त्या विलसति सततं शाकिनी देवतास्ते[1]
तुर्याऽवस्था विराट् स्यान्मुनिरथ च परा वाग[2]थर्वश्रुतिश्च ॥ १ ॥

kaṇṭhasthāne viśuddhaṃ bhavati sarasijaṃ dhūmravarṇaṃ narendra16-
saṃkhyā patraṃ ca jālandhara iha chagalaṇḍo'sti siddho'tha devaḥ ॥
haṃ'soyaṃ prāṇaśaktyā vilasati satataṃ śākinī devatāste
turyāvasthā virāṭ syānmuniratha ca parā vāgatharvaśrutiśca ॥ 1 ॥

Tr. The lotus of *viśuddha* located in the throat, smoky in colour, having 16 petals is the abode of *jālandhara* wherein there is god *chagalaṇḍa* as *siddha*, the *haṃsa* (swan) residing always with the vitality of *prāṇa*, *śākinī* the goddess, *turīya* is the state, *virāṭ* as *muni*, *vāk* is *parā* and *śruti* (*veda*) is *atharva*. 1.

ज्वाला कला जंगमलिंगमास्ते उदानवायुः समिता च भूमिका ।
सालोकता मोक्ष इह प्रदिष्टस्तथा[3] महाकारणदेह उत्तमः ॥ २ ॥

jvālā kalā jaṅgamaliṅgamāste
udānavāyuḥ samitā ca bhūmikā ॥
sālokatā mokṣa iha pradiṣṭas-
tathā mahākāraṇadeha uttamaḥ ॥ 2 ॥

Tr. *jvālā* is *kalā*, *liṅga* is *jaṅgama*, *udāna* is *vāyu*, *samitā* is the *bhūmikā*, *sālokatā* is *mokṣa* (emancipation)—these are said to be here, and the *mahākāraṇa* (great causal body) is *deha*. 2.

विशुद्धचक्रेऽम्बरतत्वभेदात् प्राप्नोति योगी गुटिकादि[4]सिद्धिम् ।
क्रोधादिलैन्यात्परिवृद्ध[5]सत्वः कायेऽक्षयः सृष्टिविकम्पनः[6] स्यात् ।३।

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1. देवतास्ते –a. 2. परावागः —b. 3. प्रदिष्टस्तव्या –b. 4 . पुटिकादि –b. 5. परिवृध –b. 6. विकम्पन —a.

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adhomukhaṃ yatkamalametanmadhye'valambate ।
jīvātmā vicaratyatra manovāyupracoditaḥ ॥ 3 ॥

Tr. In this *cakra* lies the lotus facing downwards, wherein the *jīvātmā* moves being swayed by *manas* and *prāṇa*. 3.

अनाहते मारुततत्वभेदाद्
योगी स्वयं खेचरसिद्धिमेति ॥
स्वेच्छाविहारी खलु भूचरीं[1] च
सिद्धिं सुदूरश्रुतिदृक्[2] सुवित् स्यात् ॥ ४ ॥

anāhate mārutatatvabhedād-
yogī svayaṃ khecarasiddhimeti ॥
svecchāvihārī khalu bhūcarīṃ ca
siddhiṃ sudūraśrutidṛk suvit syāt ॥ 4 ॥

Tr. When *prāṇa* pierces *anāhata* a *yogī* attains *siddhis* like success in *khecarī*, movement at will on the earth, clairvoyance, clairaudience and omniscience. 4.

अनाहतारे यमिनः सुषुप्तेर्
दशां हि जीवाय ददाति शक्तिः ॥
ज्ञानात्मने स्यादिह धारणाख्यो
लयो मुनिः स्वेप्सितयान्त[3] आस्ते ॥ ५ ॥

anāhatāre yaminaḥ suṣupter-
daśāṃ hi jīvāya dadāti śaktiḥ ॥
jñānātmane syādiha dhāraṇākhyo
layo muniḥ svepsitayānta āste ॥ 5 ॥

Tr. The *yogīs* attain the state of *suṣupti* which energizes the *jīva* in this *anāhatacakra*, and a wise achieves the state of *laya* (absorption) named *dhāraṇā* here and remains in it at will. 5.

एतस्मिन्सततं निविष्टमनसः स्थाने विमानस्थिताः
क्षुभ्यन्त्यद्भुतरूपकान्तिकलिता दिव्यस्त्रियो[4] योगिनः ॥
ज्ञानं चाप्रतिमं त्रिकालविषयं क्षोभः पुरस्य श्रुतिर्
दूरादेवं[5] च दर्शनं च खगतिः[6] स्याद्योगिनी[7]मेलनम् ॥ ६ ॥

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1. भूचरी –b. 2. श्रुतिदक –b. 3. स्वेप्सितयात –b. 4. दिव्यास्त्रियो –b. 5. दूरादेवचं –b. 6. स्वगतिः —b. 7. स्थायोगिनी –b.

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etasminsatataṃ niviṣṭamanasaḥ sthāne vimānasthitāḥ
kṣubhyantyadbhutarūpakāntikalitā divyastriyo yoginaḥ ॥
jñānaṃ cāpratimaṃ trikālaviṣayaṃ kṣobhaḥ purasya śrutir
dūrādevaṃ ca darśanaṃ ca khagatiḥ syādyoginīmelanam ॥ 6 ॥

Tr. Through unswerving concentration on this (*cakra*) the *yogī* gets strong feelings in the celestial damsels in the space who are possessing exquisite charm and lustre. (The *yogīs)* attain, matchless wisdom encompassing three times (past, present and future), feeling of agitation towards the body, clairaudience, clairvoyance, moving in the space and contact with the *yoginīs*. 6.

इह ककारादिठकारान्तद्वादशसबिन्द्वक्षरयुक्तानि दलानि ॥

iha kakārādi-ṭhakārāntadvādaśasabindvakṣarayuktāni dalāni ॥

Tr. In this (*cakra*) there are twelve letters from *ka* to *ṭha* along with *bindu* (*m)* like *kaṃ, khaṃ, gaṃ, ghaṃ, ṅaṃ, caṃ, chaṃ, jaṃ, jhaṃ, ñaṃ, ṭaṃ, ṭhaṃ)* embossed on the petals.

गोरक्षः —

gorakṣaḥ —

According to *gorakṣa* —

द्वादशारे महाचक्रे पुण्यापुण्यविवर्जिते ।
तावज्जीवो भ्रमत्येव यावत्तत्त्वं न विन्दति ॥ इति ॥ ७ ॥

dvādaśāre mahācakre puṇyāpuṇyavivarjite ।
tāvajjīvo bhramatyeva yāvattatvaṃ na vindati ॥ iti ॥ 7 ॥

Tr. In this great *cakra* of twelve spokes, which is beyond all that is pious or sinful, the *jīva* wanders till it attains the *tatva* (Self). 7.

॥ इति सुन्दरदेवविरचितायां
हठतत्त्वकौमुद्यामनाहतचक्रोद्योतः[1] ॥

॥ iti sundaradevaviracitāyāṃ
haṭhatatvakaumudyāmanāhatacakrodyotaḥ ॥

Here ends the chapter describing *anāhatacakra*
of *haṭhatatvakaumudī*
composed by *sundaradeva.*

1. चक्राद्योतः —b.

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Chapter –30

अथ आज्ञाचक्रम् —

atha ājñācakram—

Description of *ājñācakra* is as follows—

चक्राणामिति पञ्चकावधि मुनावास्ते विकारस्य हा[1]
संस्कारोत्थ[2]लवोत्तरोत्तरलयात् स्याज्जाग्रदादित्रयम्[3] ॥
यद्वत्तुर्यगतं[4] न बाधत इहैवं भ्रन्तरे लीनतां
चित्तं याति विकारशून्यमुपसर्गे तं वशीकारतः ॥ १ ॥

cakrāṇāmiti pañcakāvadhi munāvāste vikārasya hā
saṃskārotthalavottarottaralayāt syājjāgradādītrayam ॥
yadvatturyagataṃ na bādhata ihaivaṃ bhrvantare līnatāṃ
cittaṃ yāti vikāraśūnyamupasarge taṃ vaśīkārataḥ ॥ 1 ॥

Tr. In a *yogī*, elimination of impurities occurs upto the fifth of the *cakras*, wherein the three states of consciousness i.e. *jāgrat*, *svapna* and *suṣupti* take place here and the latent impression diminish gradually. On attainment of the fourth state *(turya)* the *citta* merges between the eyebrows *(ājñācakra)* and through controlling the obstacles, the impurities are removed. 1.

यथा यथोर्ध्वं व्रजति क्रमेण ग्रन्थीन् विभिद्याऽभ्यसनातियोगतः[5] ।
योगी तथा ज्ञानसुसत्वधीमान् स्यादुन्मनीं[6] याति विकारशून्यः ।२।

yathā yathordhvaṃ vrajati krameṇa
granthīn vibhidyā'bhyasanātiyogataḥ ॥
yogī tathā jñānasusatvadhīmān
syādunmanīṃ yāti vikāraśūnyaḥ ॥ 2 ॥

Tr. As the *yogī* gradually moves up piercing the *granthis* through intense practice, the wise who is free from disturbances and is equipped with the wisdom of the self attains the state of *unmanī* which is immutable. 2.

आज्ञाब्जं भ्रूयुगान्ते दहनपतियुतं[7] हंसचैतन्यशून्यैर्
जीवस्थानं द्विमात्रं द्विदलमनुपमा वाक् च शक्तिः[8] सुषुम्णा ॥

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1. विकारस्यृ –b. 2. संकारोत्थ –b. 3. ज्जगद्रादित्रयं –b. 4. यद्वतुर्यगतं –a. 5. भ्यसनानियोगतः —b. 6. स्यादुन्मनो –b. 7. इह नयति युतं –a. 8. वह्यचशक्तिः —b.

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viśuddhacakre'mbaratatvabhedāt
prāpnoti yogī guṭikādisiddhim ॥
krodhādilainyātparivṛddhasatvaḥ
kāye'kṣayaḥ sṛṣṭivikampanaḥ syāt ॥ 3 ॥

Tr. A *yogī* by piercing the *ākāśatatva* in the *viśuddhacakra* attains the *guṭikāsiddhi* etc. (alchemy solidifying mercury). Moreover, by subjugating anger etc. the *satva* is increased, the body becomes imperishable, and one gains the power to move the world. 3.

अभ्यासयोगादिह सन्निविष्टस्वान्तस्य शश्वन्नरपुंगवस्य ।
समर्थता स्यादनधीतशास्त्रसद्भावभावे वसुधातलेऽस्मिन् ॥ ४ ॥
abhyāsayogādiha sanniviṣṭa-
svāntasya śaśvannarapuṅgavasya ॥
samarthatā syādanadhītaśāstra-
sadbhāvabhāve vasudhātale'smin ॥ 4 ॥

Tr. (In *viśuddhacakra)* a great *yogī* through consistent practice of *yoga* becomes established in his own Self. He gains the ability in this world to reproduce the scriptures which are not studied. 4.

स्थानेऽत्र संसक्तमना मनुष्यस्त्रिकालदर्शी विगताधिरोगः[1] ।
जित्वा जरामञ्जनं[2] नीलकेशः क्षितौ चिरं जीवति वीतमृत्युः ।५।
sthāne'tra saṃsaktamanā manuṣyas-
trikāladarśī vigatādhirogaḥ ॥
jitvā jarāmañjanaṃ nīlakeśaḥ
kṣitau ciraṃ jīvati vītamṛtyuḥ ॥ 5 ॥

Tr. At this point (*cakra*) the man with a poised mind, knows (the events of) three times and overcomes diseases. By controlling old age, maintaining black hair he lives long on this earth overcoming (premature) death. 5.

इह स्थाने चित्तं सततमवधायात्तपवनो[3]
यदि क्रुद्धो योगी चलयति समस्तं त्रिभुवनम् ॥

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1. विगताधिवेगः —b. 2. जयमजन –b. 3. सन्ततमवधायातपवनो –a.

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न च ब्रह्माविष्णुः न च हरिहयो नैव[1] खमणिस्
तदीयं सामर्थ्यं शमयितुमलं नापि गणपः[2] ॥ ६ ॥

iha sthāne cittaṃ satatamavadhāyāttapavano
yadi kruddho yogī calayati samastaṃ tribhuvanam ॥
na ca brahmāviṣṇuḥ na ca harihayo naiva khamaṇis
tadīyaṃ sāmarthyaṃ śamayitumalaṃ nāpi gaṇapaḥ ॥ 6 ॥

Tr. At this point one should focus the mind continuously by controlling *prāṇa.* If the *yogī* gets angry, the three worlds shake. Even *brahmā, viṣṇu, indra, sūrya (khamaṇi*—sun), or *gaṇapa (śiva)* would not be able to pacify his anger (power). 6.

इह अकारादि[3]स्वरैर्दलपरिगतं तद्यथा अं आं इं ईं उं ऊं ऋं ॠं ऌं ॡं[4] एं ऐं ओं औं अं अः ॥

iha akārādisvarair-dalaparigataṃ tadyathā aṃ āṃ iṃ īṃ uṃ ūṃ ṛṃ ṝṃ ḷṛṃ ḷṛṃ eṃ aiṃ oṃ auṃ aṃ aḥ ॥ 6 ॥

Tr. The vowels adorning the petals are—*aṃ āṃ iṃ īṃ uṃ ūṃ ṛṃ ṝṃ ḷṛṃ ḷṛm eṃ aiṃ oṃ auṃ aṃ aḥ.* 6.

इति षोडशस्वरयुक्तम् ॥

iti ṣoḍaśasvarayuktam ॥

These are the sixteen vowels.

॥ इति हठतत्त्वकौमुद्यां विशुद्धचक्रोद्योतः ॥ ५ ॥

॥ iti haṭhatatvakaumudyāṃ viśuddhacakrodyotaḥ ॥

**Here ends the chapter on *viśuddhacakra*
in *haṭhatatvakaumudī.***

1. नैवं –b. 2. मलनापिगणयः —a. 3. श्रकायदि –b. 4. ॡं ॡं– not available-b.

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Chapter—28

अथ अनाहतचक्रम् —

atha anāhatacakram —

anāhatacakra—

हृद्देशेऽनाहताब्जं तरणि[1]दल१२युतं बाणलिंगास्पदं तद्
रक्तं रुद्रोऽस्य नाथो भवति परिगता भूमिकोमाथ शक्तिः ॥
प्राणो को गार्हपत्याऽनलसदन[2]मिदं सामवेदोऽस्ति वाचा
पश्यन्ती कारणाख्यं वपुरिह च सुषुप्तिर्द्दशा काकिनी[3] च ॥ १ ॥

hṛddeśe'nāhatābjaṃ taraṇidala12yutaṃ bāṇaliṅgāspadaṃ tad
raktaṃ rudro'sya nātho bhavati parigatā bhūmikomātha śaktiḥ ॥
prāṇo ko gārhyapatyā'nalasadanamidaṃ sāmavedo'sti vācā
paśyantī kāraṇākhyaṃ vapuriha ca suṣuptirddaśā kākinī ca ॥ 1 ॥

Tr. *anāhata* the lotus having 12 petals is situated in the heart region, which is the seat of *bāṇaliṅga* which is red in colour. *rudra* is its presiding deity who is along with *umā*-- his *śakti*, *prāṇa* is *vāyu*. *gārhapatya* is the fire. *sāma* is the *veda*, *paśyantī* is *vāk*. (Causal) is the body. *suṣupti* is the state and *kākinī* is the deity. 1.

ज्योतिः कलार्षिश्च[4] हिरण्यगर्भः सायुज्यता मुक्तिरिह प्रदिष्टा ।
सिद्धः पिनाकी च तमो गुणोऽत्र वर्णो[5] मकारो वृषवाहनं च ।२।

jyotiḥ kalārṣiśca hiraṇyagarbhaḥ
sāyujyatā muktiriha pradiṣṭā ॥
siddhaḥ pinākī ca tamo guṇo'tra
varṇo makāro vṛṣavāhanaṃ ca ॥ 2 ॥

Tr. *jyoti* (the light) is the *kalā*, *hiraṇyagarbha* is the *ṛṣi*, *sāyujyatā* is emancipation, *pinākī (śiva)* is the *siddha*, *tamas* is *guṇa*, *varṇa* (letter) is *ma*, bull is the vehicle. 2.

युग्मम् —

yugmam—

A *śloka* follows—

अधोमुखं यत्कमलमेतन्मध्येऽवलम्बते ।
जीवात्मा[6] विचरत्यत्र मनोवायुप्रचोदितः ॥ ३ ॥

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1. ऽनाहताऽज्यंतराणि –b. 2. क्षदन –a. 3. कारणाख्यं पुरिदृषुप्तिर्दशाकिनी –b.
4. कलाषिश्च –b. 5. कर्णो —b. 6. बीम्बात्मा –a.

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साम श्रुत्यऽर्धमात्रा विमलमणिसमे ज्ञानदेहः प्रसाद-
लिंगं विज्ञानपन्था[1] विलसति सबिलेऽस्मिन्निरालम्बयोगः[2] ॥ ३ ॥

ājñābjaṃ bhrūyugānte iha nayati yutaṃ haṃsacaitanyaśūnyair
jīvasthānaṃ dvimātraṃ dvidalamanupamā vāk ca śaktiḥ suṣumṇā
sāma śrutya'rdhamātrā vimalamaṇisame jñānadehaḥ prasāda-
liṅgaṃ vijñānapanthā vilasati sabile'sminnirālambayogaḥ ॥ 3 ॥

Tr. The lotus of *ājñā* at the center of the eyebrows which leads to the union of *haṃsa, caitanya* (consciousness) and *śūnya* (void) which is the place of *jīva*, fire adorned with two syllables and two petals, where the *vāk* is *anupamā, śakti* is *suṣumṇā*, the *śruti* (*veda*) being *sāma*, syllable is half (*anusvāra*), which shines like a pure jewel *(maṇi)*, wisdom as the body, *prasāda* the *liṅga*, the path being *vijñāna*, the *nirālaṃbayoga* is accomplished and flourishes here. 3.

आकाशतत्वं प्रविभाति दिव्यं सिद्धो महाकाल इहास्ति दिव्यः ।
देवी सदा रक्षति हाकिनीदं विश्वेश्वरक्षेत्रमियं हि काशी ॥ ४ ॥

ākāśatatvaṃ pravibhāti divyaṃ
siddho mahākāla ihāsti divyaḥ ॥
devī sadā rakṣati hākinīdaṃ
viśveśvarakṣetramiyaṃ hi kāśī ॥ 4 ॥

Tr. The element of *ākāśa,* which is divine, gleams here. The divine *mahākāla* as *siddha* dwells here. The goddess *hākinī* always protects it. This is *kāśī,* the abode of *viśveśvara*. 4.

ब्रह्मार्गलद्वारमिदं यदुक्तमाज्ञाख्यचक्रं गिरिशेन सिद्धिदम् ।
तद्द्वारमध्ये रसनां[3] विधाय योगी यदा याति सुधां तदामरः ।५।

brahmārgaladvāramidaṃ yaduktam-
ājñākhyacakraṃ giriśena siddhidam ॥
taddvāramadhye rasanāṃ vidhāya
yogī yadā yāti sudhāṃ tadāmaraḥ ॥ 5 ॥

Tr. This is the gateway to *brahma*-hood, which is called the *ājñācakra*, wherein *giriśa (śiva)* offers success (in *yoga*). A *yogī* who inserts the tip of the tongue inside this door (aperture) and sucks the ambrosia, becomes immortal. 5.

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1. पथा –b. 2. स्मिन्निएलंवयोगः -b. 3. रसना –b.

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केदारवैचूलिका भ्रूतलोर्ध्व[1] प्रालेयाद्रेः शैत्यमस्मादुदेति[2] ।
तत्सारस्याप्लावनाद्रोगनाशो दुष्टो नासास्राव आयति यः सः ।६।

kedāravaicūlikā bhrūtalordhvaṃ
prāleyādreḥ śaityamasmādudeti ॥
tatsārasyāplāvanādroganāśo
duṣṭo nāsāsrāva āyati yaḥ saḥ ॥ 6 ॥

Tr. The aperture above the center of the eyebrows is known as *kedāra* wherefrom the rest of the snowy mountain—the cool flow (of nectar) oozes. Rhinitis is cured by the flow of this essence. 6.

अहो पिंगला नासिकान्तं गतोक्ता
तदूर्ध्वं हि धारा सुधायाः प्रधाना ॥
भ्रुवो ब्रह्मरन्ध्रान्तमुक्ताऽमरत्वे
तदर्थं पुरा[3] साधयेत् खेचरीं ताम् ॥ ७ ॥

aho piṅgalā nāsikāntaṃ gatoktā
tadūrdhvaṃ hi dhārā sudhāyāḥ pradhānā ॥
bhruvo brahmarandhrāntamuktā'maratve
tadarthaṃ purā sādhayet khecarīṃ tām ॥ 7 ॥

Tr. *piṅgalā* extends upto the edge of the nose, above which the prime nectar flows. From the eyebrows upto *brahmarandhra* is the location of immortality, where one should practice *khecarī* first. 7.

विषवाहः पिंगलाया[4]मिडायां सुधया समः ।
नाभ्यासः सूर्यवाहे सच्चन्द्रवाहे स शस्यते ॥ ८ ॥

viṣavāhaḥ piṅgalāyāmiḍāyāṃ sudhayā samaḥ ।
nābhyāsaḥ sūryavāhe saccandravāhe sa śasyate ॥ 8 ॥

Tr. Toxin flows through *piṅgalā*, while ambrosia flows through *iḍā*. Therefore, one should not practise when *sūryanāḍī* (right nostril) is active, practice through *candranāḍī* (left nostril) when active is beneficial. 8.

धारणाच्चन्द्रवाहे च योगी कुम्भकमाचरेत् ।
शशिवाहे तु पवनं पूरयेदात्मनस्तनुम् ॥ ९ ॥

dhāraṇāccandravāhe ca yogī kumbhakamācaret ।

1. भूतलोर्ध्व –b. 2. शैत्यमूष्मादेति –b. 3. तदर्थपुय –b. 4. पिंगलाद्या –b.

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śaśivāhe tu pavanaṃ pūrayedātmanastanum ॥ 9 ॥

Tr. A *yogī* should practise *kuṃbhaka* and *pūraka* when left nostril is active. 9.

रविवाहे न चोत्सर्गः शस्यते देहवृद्धये[1] ।
सुगुह्यमि[2]**दमाख्यातं शिवेनाभ्यासिनां मुदे ॥ १० ॥**

ravivāhe na cotsargaḥ śasyate dehavṛddhaye ।
suguhyamidamākhyātaṃ śivenābhyāsināṃ mude ॥ 10 ॥

Tr. For the growth of the body, excretion etc. is not recommended when right nostril is active. This is a great secret related by *śiva* for the success (pleasure) of the practitioners. 10.

आज्ञाख्यचक्रे भुवि चित्ततत्व-
सम्पूर्णभेदादखिलः विजित्य ॥
योगी शिवः केवल एव साक्षान्
मनोजयात् सर्वमिदं सुसिद्ध्येत्[3] **॥ ११ ॥**

ājñākhyacakre bhuvi cittatatva-
sampūrṇabhedādakhilaḥ vijitya ॥
yogī śivaḥ kevala eva sākṣān-
manojayāt sarvamidaṃ susiddhyet ॥ 11 ॥

Tr. By completely piercing the element of *citta* at the *ājñācakra*, a *yogī* controls all on this earth and becomes *śiva* alone. By controlling the mind one achieves all success. 11.

तस्मादादौ योगिना चित्तभेदाभ्यासः सेव्यस्तदृते नास्ति सिद्धिः[4]**।**
षट्चक्राणां चिन्तनं भेदबीजं प्राणायामाद्यैर्मनःस्थैर्यहेतुः ॥ १२ ॥

tasmādādau yogīnā cittabhedā-
bhyāsaḥ sevyastadṛte nāsti siddhiḥ ॥
ṣaṭcakrāṇāṃ cintanaṃ bhedabījaṃ
prāṇāyāmādyairmanaḥsthairyahetuḥ ॥ 12 ॥

Tr. Therefore, a *yogī* should undertake the practice of *cittabheda* (control of mind) without which there is no attainment of success. Contemplation on six *cakras* causes piercing of the *citta* (mind). Stability of mind is achieved through the practice of *prāṇāyāma*. 12.

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1. देहवृधये –b. 2. सुगुप्तमि –b. 3. सुसिद्धयेत्—a. 4. सेव्यस्तद्वतेनास्तिसिधिः—b.

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बकवदिह तु तूष्णीं[1] भावलब्धिर्न किञ्चिद्
दृतिवदुदरपूर्त्तौ[2] वायुना श्रान्तिरेव[3] ॥
विविधकरणबन्धैर्देहबन्धे[4] जगतां
न भवति हठसिद्धिश्चामनस्कं विनैषत् ॥ १३ ॥

bakavadiha tu tūṣṇīṃ bhāvalabdhirna kiñcid
dṛtivadudarapūrttau vāyunā śrāntireva ॥
vividhakaraṇabandhairdehabandhe jagatāṃ
na bhavati haṭhasiddhiścāmanaskaṃ vinaiṣat ।13।

Tr. Remaining quiet like a crane and not attaining any *bhāva* (state), filling the stomach with air like a bellows only results in fatigue. Practice of various *mudrās* and *bandhas* does not bring about even little success in *haṭha* without the state of *amanaska* (transcending the mind). 13.

आज्ञाचक्रेऽभियातो महित[5]शिवपदे ज्ञानदेहस्तु जीवः
शक्त्या मृत्युव्यपेतः[6] क्रमत उपगतान् मानसात् स्वास्पदे[7]ऽत्र ॥
आत्मा याति स्वरूपं विलयमथ गुणा धर्ममेघोदयेन[8]
शक्त्या लैन्यं श्मशाने कलयति पुरुषः स्वस्वरूपे स एकः ॥१४॥

ājñācakre'bhiyāto mahitaśivapade jñānadehastu jīvaḥ
śaktyā mṛtyuvyapetaḥ kramata upagatān mānasāt svāspade'tra ॥
āttmā yāti svarūpaṃ vilayamatha guṇā dharmameghodayena
śaktyā lainyaṃ śmaśāne kalayati puruṣaḥ svasvarūpe sa ekaḥ ॥ 14॥

Tr. On arrival at *ājñācakra*, the *jīva* transforms into *jñānadeha* (wisdom) and achieves the high state of *śiva*-hood. Gradually one overcomes (premature) death and mind through *śakti (kuṇḍalinī)* at this point and gets established in his own nature. On arousal of *dharmamegha* (state) attributes (*guṇas*) are eliminated and the *ātmā* realizes its nature. The *puruṣa* gets merged in *śmaśāna (sahasrāracakra)* through *śakti* and he establishes in his true form. 14.

इह दलयुग्मे हंसं वर्णद्वयं भवति पद्ममिदं तु श्वेतम् ।
ध्यानयोगनिरतस्य जायते पूर्वजन्मकृतकर्मणां स्मृतिः ॥

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1. वकठदिहतुतूणी –b. 2. किंचिदतिवदुदरपूतौ –b. 3. वायुर्ना आति रवे –b. 4. वन्धदेंहबन्धे –b. 5. माहिन –b. 6. मृव्ययेन –b. 7. उपगतात्मानसात्स्वास्पदेऽ — b. 8. धर्मघोदयेन –b.

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अत्र बिन्दुनिलये च[1] दूरतो दर्शनश्रवणयोः समर्थता[2] ॥ १५ ॥
iha dalayugme haṃsaṃ varṇadvayaṃ bhavati padmamidaṃ tu śvetam ।
dhyānayoganiratasya jāyate pūrvajanmakṛtakarmaṇāṃ smṛtiḥ ॥
atra bindunilaye ca dūrato darśanaśravaṇayoḥ samarthatā ॥ 15 ॥

Tr. Herein (in this *cakra*), in the pair of the petals of the white lotus the two *varṇas* (letters) *haṃ* and *saṃ* are embossed. Memory of the deeds in past lives appear to one who is engaged in meditation. In the abode of *bindu* here one gains clairvoyance and clairaudience. 15.

इह सन्निहितस्वचित्तवृत्तिः प्रतिमायाः परिजल्पनं करोति ।
गमनं च नरः पुरे परेषां पुनरुत्थापनमप्यहो[3] मृतस्य ॥ १६ ॥
iha sannihitasvacittavṛttiḥ
pratimāyāḥ parijalpanaṃ karoti ॥
gamanaṃ ca naraḥ pure pareṣāṃ
punarutthāpanamapyaho mṛtasya ॥ 16 ॥

Tr. By directing the mental modifications to this *cakra*, one converses inarticulately with the *pratimā* (divine bodies). One becomes able to enter another body and resurrect a dead body. 16.

निरालम्बां मुद्रां[4] निजगुरुमुखेनैव विदिताम्
इह स्थाने बद्ध्वा स्थिरनिशितधीः साधकवरः ॥
सदाभ्यासात् पश्यत्यमरनिलयानन्तरखिलाम्
उडुश्रेणीं[5] विष्णोरपि पदमुडूना[6]मधिपतिम् ॥ १७ ॥
nirālambāṃ mudrāṃ nijagurumukhenaiva viditām
iha sthāne baddhvā sthiraniśitadhīḥ sādhakavaraḥ ॥
sadābhyāsāt paśyatyamaranilayānantarakhilām
uḍuśreṇīṃ viṣṇorapi padamuḍūnāmadhipatim ॥ 17 ॥

Tr. At this point (*cakra*) one should adopt the *nirālaṃba mudrā* learning it from one's own *guru*, through firm and undeterred attention. A bona fide student, through consistent practice, sees the abode of the immortals (deities), the entire range of constellations, the abode of *viṣṇu* and the moon. 17.

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1. व —b. 2. समर्थना –b. 3. परेषापुनस्त्थापनमप्यहो –b. 4. नियलम्बा मुद्रा – b. 5. मुदुश्रेणी –a. 6. पदमुड्ना –b.

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आपातालं सत्यलोकान्तमत्र
लोकान् सर्वान्[1] वीक्षते साधकेन्द्रः ॥
अन्तःपृथ्वीमेरुमर्धींश्च[2] देवान्
यक्षान्नागान्मानवांश्चाद्भुतानि[3] ॥ १८ ॥

āpātālaṃ satyalokāntamatra
lokān sarvān vīkṣate sādhakendraḥ ॥
antaḥpṛthvīmerumadhīṅśca devān
yakṣānnāgānmānavāṅścādbhutāni ॥ 18 ॥

Tr. A *sādhaka* sees all the *lokas* (worlds) from *pātāla* (worlds underneath) upto the *satyaloka*. He also sees the deities, *yakṣas* (demigods), serpents, human beings and supernatural beings on and above the earth. 18.

एतस्मिन् परमाद्भुताव्ययमहानन्दैककन्दे परे[4]
स्थाने मानसमात्मनः स्थिरमतिः[5] संयोजयेन् मुद्रया ॥
योगी तन्मयतामुपैति शनकैश्चेतो निरालम्बया
पश्चान्नैजमहासुखं लयवशादाविर्भवन्त्यान्तरम् ॥ १९ ॥

etasmin paramādbhutāvyayamahānandaikakande pare
sthāne mānasamātmanaḥ sthiramatiḥ saṃyojayen mudrayā ॥
yogī tanmayatāmupaiti śanakaiśceto nirālambayā
paścānnaijamahāsukhaṃ layavaśādāvirbhavantyāntaram ॥ 19 ॥

Tr. In this *kanda*, which is highly astonishing, immutable and supreme Bliss, which also is the abode beyond, one having stabilized the mind, should focus the mind on it, through *nirālambamudrā*. The *yogī* gradually attains the state of absorption of the mind, which brings supreme Bliss to the self, which arises through absorption in due course of time. 19.

लीने चेतसि तत्र[6] विश्वनिलये वह्नेरिवादौ कणा
दृश्यन्तेऽन्तरनन्तरं च विलसद्रूपाः[7] प्रदीपांकुराः[8] ॥
बालस्येव दिवाकरस्य बहुलोद्योतस् ततो द्योतते[9]
यद्वा[10] भूगगनान्तरालविलसन् ज्योत्स्ना समर्थं महः ॥ २० ॥

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1. लोकात्सर्गान –b. 2. मध्वीश्च –b. 3. मानवाश्चाऽद्रता –b. 4. महानन्दैकर्पदे – b. 5. स्थिरप्रतिः —b. 6. तन्त्र —b. 7. विलसदयाः —b. 8. प्रदीपांकुष –b. 9. द्योतत –b. 10. यदा –b.

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līne cetasi tatra viśvanilaye vahnerivādau kaṇā
dṛśyante'ntaranantaraṃ ca vilasadrūpāḥ pradīpāṅkurāḥ ॥
bālasyeva divākarasya bahulodyotas tato dyotate
yadvā bhūgaganāntarālavilasan jyotsnā samarthaṃ mahaḥ ॥20॥

Tr. On absorption of the mind in the Universal abode, one sees the subtle sparkling of the fire at intervals, glowing little lamps and many morning rising sun. Moreover, one sees illumination of moonlight everywhere from the earth to sky. 20.

नित्यानन्द इति श्रियः पतिरिति श्रीवासुदेवः पुमान्
आत्मेत्यच्युत इत्यचिन्त्य[1]महिमा यो गीयते योगिभिः ॥
स्थानेऽस्मिन् परमेश एव भगवान् व्यक्तो भवत्यव्ययः
साक्षीराहुरि[2]वान्तरान्तरगतश्चन्द्रार्कयोर्मण्डले[3] ॥ २१ ॥

nityānanda iti śriyaḥ patiriti śrīvāsudevaḥ pumān
ātmetyacyuta ityacintyamahimā yo gīyate yogibhiḥ ॥
sthāne'smin parameśa eva bhagavān vyakto bhavatyavyayaḥ
sākṣīrāhurivāntarāntaragataścandrārkayormaṇḍale ॥ 21 ॥

Tr. That which is eulogized by the *yogīs* is this ever Blissful, *śrīpati*, *śrīvāsudeva*, *ātmā* or *acyuta*. At this place the immutable *parameśa* the God, who is unmanifest becomes visible, who is known as *sākṣī* (observer) and perceived at the center of the orb of sun and moon. 21.

विश्वस्यायतनं महद्भगवतः स्थानं तदेतत्परम्
यत्रारोप्य समीरणं सुकृतिनः प्राणप्रयाणोत्सवे ॥
दिव्यं तं परमं पुराणपुरुषं वेदान्तवेद्यं कविम्
विश्वाद्यं प्रविशन्ति सन्ततमहानन्दैककन्दं भुवि ॥ २२ ॥

viśvasyāyatanaṃ mahadbhagavataḥ sthānaṃ tadetatparam
yatrāropya samīraṇaṃ sukṛtinaḥ prāṇaprayāṇotsave ॥
divyaṃ taṃ paramaṃ purāṇapuruṣaṃ vedāntavedyaṃ kavim
viśvādyaṃ praviśanti santatamahānandaikakandaṃ bhuvi ॥ 22 ॥

Tr. This stands to be the highest abode of *bhagavān* and also the source of the Universe. The great *yogīs* would direct *prāṇa* at this (point) at the time of leaving the (corporeal) body from this world and enter the divine supreme self, who is

1. इत्यर्चित्य –a. 2. साक्षीराहरि –b. 3. मण्डलेः —b.

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puruṣa (primeval supreme being), realized through *vedānta*, is *kavi* (omniscient), the source of the Universe and who is source of the eternal Bliss. 22.

॥ इति हठतत्त्वकौमुद्यामाज्ञाचक्रोद्योतः ॥

॥ iti haṭhatatvakaumudyāmājñācakrodyotaḥ ॥

Here ends the chapter describing *ājñācakra* in *haṭhatatvakaumudī*.

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Chapter—33

अथ जितमरुतामविकाराणामभ्युदयनिःश्रेयः प्राप्त्युपायभूता[2] योनिमुद्रा निरूप्यते —

atha jitamarutāmavikārāṇāmabhyudayaniḥśreyaḥ-prāptyupāyabhūtā yonimudrā nirūpyate—

The technique of *yonimudrā* which is instrumental in offering great fortune and emancipation is narrated to those who have gained control on *vāyus* and who are free from emotions.

तथा चोक्तं त्रिपुरासारसमुच्चये —

According to *tripurāsārasamuccaya*—

अथ लिंगस्थानम् —

atha liṅgasthānam —

Now follows *liṅgasthāna*—

योगी लिंगस्थाने कामं ध्यायेत् ।

yogī liṅgasthāne kāmaṃ dhyāyet ।

A *yogī* should meditate on *kāma* at the *liṅgasthāna* (location of the generative organ).

तडित्कोटिप्रख्यं स्वरुचिजितकालानलरुचिम्
सहस्रादित्यांशुप्रकरसदृशोद्योतकलितम् ॥
भ्रमन्तं[3] योन्यन्तःस्फुरदरुणबन्धूक[4]कुसुम-
प्रभं कामं ध्यायेज् जरठशशभृत् कोटिशिशिवम् ॥ १ ॥

taḍitkoṭiprakhyaṃ svarucijitakālānalarucim
sahasrādityāṃśuprakarasadṛśodyotakalitam ॥
bhramantaṃ yonyantaḥsphuradaruṇabandhūkakusuma-
prabhaṃ kāmaṃ dhyāyej jaraṭhaśaśabhṛt koṭiśiśivam ॥1॥

Tr. One should meditate on *kāma* which is as bright as a crore of lightnings, which by its own brightness supercedes the brightness of *kālānala* (fire of death), which is also as shinning as thousand of sun-rays, identified with shining resplendence, moving in the *yoni* as brightly red as *bandhuka* flowers (Terminalia Tomentosa). One should meditate on a crore of auspicious old *śiva* wearing moon. 1.

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1. म्मुदय –b. 2. प्राशुपायभूता –b. 3. भ्रमत –a. 4. वन्धक –b.

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ब्रह्मरन्ध्रं सुषुम्णा भूरग्न्यागारे[1] ध्वनिर्महान् ।
ऊर्ध्वप्रयोग[2]मार्गोऽयं सुषुम्णावस्थितिस्त्विह ॥ ३ ॥

brahmarandhraṃ suṣumṇā bhūragnyāgāre dhvanirmahān
ūrdhvaprayogamārgo'yaṃ suṣumṇāvasthitistviha ॥ 3 ॥

Tr. *suṣumṇā* is *brahmarandhra* in which are situated *bhū* (*pṛthvī* —earth), *agni* (fire), *dhvni* and is the path of transcendence. 3.

शक्तिः सा मूलमाया शिव इह परमं दैवतं पीतवर्णम्[3]
वाक्चित्तागोचरा ता[4] परमलयपदं निःप्रपञ्चं च शून्यम् ॥
नित्यध्यानं समाधिस्थिति[5]गलितसदोपाधिकं चित्तवाच्योर्[6]
मूलस्थानं लयस्योत्तमं भ्रमरगुहा नाद[7]सन्धानशून्यम् ॥ ४ ॥

śaktiḥ sā mūlamāyā śiva iha paramaṃ daivataṃ pītavarṇam
vākcittāgocarā tā paramalayapadaṃ nihprapañcaṃ ca śūnyam ॥
nityadhyānaṃ samādhisthitigalitasadopādhikaṃ cittavācyor
mūlasthānaṃ layasyottamaṃ bhramaraguhā nādasandhānaśūnyam ॥ 4 ॥

Tr. *śakti* is that *mūlamāyā*, which is beyond speech and mind and *śiva* here is the absolute god who is yellow in colour. This is the place of supreme *laya* (absorption), bereft of any diversion, void, always in a meditative calm, ever bereft of *upādhis* (attributes) in the state of *samādhi*, root of both *citta* and speech, void and *laya* (absorption), *bhramaraguhā* where *nāda* appears. 4.

त्रिपुराक्षारक्षमुच्चये —

tripirāsārasamuccaye—

According to ***tripurāsārasamuccaya—***

सहस्रारपद्मं विसर्गादधस्तादधोवक्त्रमारक्तकिञ्जल्कपुञ्जम् ।
कुरंगेण हीनस्त्रिशृंगस्तदन्तःस्फुरद्रश्मिजालः सुधांशुः समास्ते ।५।

sahasrārapadmaṃ visargādadhastād-
adhovaktramāraktakiñjalkapuñjam ॥
kuraṅgeṇa hīnastriśṛṅgastadantaḥ-
sphuradraśmijālaḥ sudhāṅśuḥ samāste ॥ 5 ॥

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1. मूरग्यागारे –b. 2. अधर्वप्रयोग –b. 3. पीतवर्णा —b. 4. चित्ताऽगोचयन्ता – b. 5. समाधिस्थित –b. 6. चित्तवाव्योर् —b. 7. लयस्योत्तम्भ्रमरमुहानाद –b.

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Tr. The *sahasrāracakra* is situated below the *visarga*, facing downwards, as red as a host of blossoming lotus, free from blemishes, the place called *triśṛṅga (trikūṭa)* casting inside the flood of rays like that of the moon. 5.

तदन्तर्गतं ब्रह्मरन्ध्रं सुसूक्ष्मं[1] यदाधारभूतं सुषुम्णाख्यनाड्याः[2] ।
तदेतत् पदं दिव्यमत्यन्तगुह्यं[3] सुरैरप्यगम्यं[4] सुगोप्यं प्रयत्नात्[5] ६

tadantargataṃ brahmarandhraṃ susūkṣmaṃ
yadādhārabhūtaṃ suṣumṇākhyanāḍyāḥ ॥
tadetat padaṃ divyamatyantaguhyaṃ
surairapyagamyaṃ sugopyaṃ prayatnāt ॥ 6 ॥

Tr. *brahmarandhra* is inside it, which is the subtle base for the *nāḍī* called *suṣumṇā*. This is the divine abode, highly secret even to the gods, which should be concealed with all care fully. 6.

एतत्कैलाससंज्ञं[6] परमकुलपदे[7] बिन्दुरूपी स्वरूपी[8]
यत्रास्ते देवदेवो भवभयतिमिरध्वंसहंसो महेशः[9] ॥
भूतानामादिदेवो रसविरससितां[10] सन्ततामन्तरंगे
सौधीं धारां[11] विमुञ्चन्नभिमतफलदो योगिनां योगगम्यः ॥ ७ ॥

etatkailāsasañjaṃ paramakulapade bindurūpī svarūpī
yatrāste devadevo bhavabhayatimiradhvaṃsahaṃso maheśaḥ ॥
bhūtānāmādidevo rasavirasasitāṃ santatāmantaraṅge
saudhīṃ dhārāṃ vimuñcannabhimataphalado yogināṃ
yogagamyaḥ ॥ 7 ॥

Tr. This is called *kailāsa*, the absolute abode, which is in the nature of the form of *bindu*, wherein supreme God resides. *maheśa* who is the dispeller of darkness caused due to fear of the world. He is the primeval god of all the *bhūtas* (living creatures), who causes incessant internal secretion of the nectar of extraordinary taste and pure and who offers the desired results to the *yogīs* and who can be realized through *yoga* alone. 7.

स्थानस्यास्य ज्ञानमात्रेण नृणां संसारेऽस्मिन् सम्भवो नैव भूयः ।
भूतग्रामं सतता[12]भ्यासयोगात् कर्त्तुं हर्त्तुं स्याच्च शक्तिः समग्रा ८

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1. सुमूक्षम –b. 2. सुषुम्णाव्याख्यानाड्यास् —b. 3. दिव्यमतंतगुह्यं –b. 4. सुरैप्यगम्यं –b. 5. सूर्य्यप्रयलान् —b. 6. यतकैलाससंज्ञं –b. 7. कुलमदे –b. 8. विदरुपिस्वरूपो –a. 9. ध्वसहसोदमहेसः —b. 10. रसविरससिनां —. 11. धायं –b. 12. भूतग्रामसन्तता –b.

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sthānasyāsya jñānamātreṇa nṛṇāṃ
saṃsāre'smin sambhavo naiva bhūyaḥ ॥
bhūtagrāmaṃ satatābhyāsayogāt
kartuṃ hartuṃ syācca śaktiḥ samagrā ॥ 8 ॥

Tr. Just by getting experience at this point, the human beings would never return to this world. (Thus) one attains the entire power through consistent practice of *yoga* to create and eliminate the living creatures. 8.

स्थाने परे हंसनिवासभूते कैलासनाम्नीह निधाय चेतः ।
योगी गतव्याधिरधःकृताधिवाधश्चिरं जीवति मृत्युमुक्तः[1] ॥ ९ ॥
sthāne pare haṃsanivāsabhūte
kailāsanāmnīha nidhāya cetaḥ ॥
yogī gatavyādhiradhaḥkṛtādhi-
vādhaściraṃ jīvati mṛtyumuktaḥ ॥ 9 ॥

Tr. This is the supreme abode called *kailāsa*, wherein the haṃsa resides and wherein one should fix the mind, as a result of which a *yogī* overcomes ailments and mental obstacles, lives long without facing (premature) death. 9.

स्थानेऽस्मिन् क्षयवृद्धिभावरहिता नित्योदिताऽधोमुखी[2]
बालादित्यनिभप्रभा शशभृतः सास्ते[3] कला षोडशी[4] ॥
बालाग्रस्य विखण्डितस्य शतधा भागेन चैकेन या
सूक्ष्मत्वात् सदृशी[5] निरन्तरगलत्पीयूषधाराधरा ॥ १० ॥
sthāne'smin kṣayavṛddhibhāvarahitā nityoditā'dhomukhī
bālādityanibhaprabhā śaśabhṛtaḥ sāste kalā ṣoḍaśī ॥
bālāgrasya vikhaṇḍitasya śatadhā bhāgena caikena yā
sūkṣmatvāt sadṛśī nirantaragalatpīyūṣadhārādharā ॥ 10 ॥

Tr. In this point the *ṣoḍaśī kalā* of full moon resides which is immutable, ever-shining, facing downwards, as bright as the morning sun. It is as subtle as the hundredth part of the tip of a hair, is constantly secreting the flow of ambrosia. 10.

एतस्याः परतः स्थिता भगवती भूताधिदैवाभिधा
या निर्वाणकलार्धचन्द्रकुटिला सा षोडशान्तं[6] गता ॥

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1. मृत्युमुक्तिः —b. 2. नित्योदिताऽधामुखी —b. 3. तास्ते —b. 4. शोडषी —a. 5. सदृशो —a. 6. सोषोडन्तं —a.

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बालाग्रस्य सहस्रधा विदलितस्यैकेन[1] भागेन या
सूक्ष्मत्वात् सदृशी[2] त्रिलोकजननी या द्वादशार्कप्रभा ।११।
etasyāḥ parataḥ sthitā bhagavatī bhūtādhidaivābhidhā
yā nirvāṇakalārdhacandrakuṭilā sā ṣoḍaśāntaṃ gatā ॥
bālāgrasya sahasradhā vidalitasyaikena bhāgena yā
sūkṣmatvāt sadṛśī trilokajananī yā dvādaśārkaprabhā ॥ 11 ॥

Tr. *bhagavatī* is situated beyond it, which ruels over the *bhūtas*, which is as crescent as the half-moon adorned with *nirvāṇa-kala*, and has reached *ṣoḍaśānta*, which is as subtle as the thousandth split of the tip of a hair, who is the mother of the three worlds and as bright as twelve suns. 11.

निर्वाणाख्यकलापदो परिगता निर्वाणशक्तिः परा[3]
कोट्यादित्यसमप्रभातिगहना बालाग्रभागस्य[4] या ॥
कोट्यंशेन समा समस्तजननी नित्योदिता निर्मला
नित्यानन्दपदछलो[5]रुनगरद्वारा निरालम्बना ॥ १२ ॥
nirvāṇākhyakalāpado parigatā nirvāṇaśaktiḥ parā
koṭyādityasamaprabhātigahanā bālāgrabhāgasya yā ॥
koṭyaṃśena samā samastajananī nityoditā nirmalā
nityānandapadachalorunagaradvārā nirālambanā ॥ 12 ॥

Tr. She is the supreme *nirvāṇa-śakti* which is placed at the location of *nirvāṇa-kalā*, as shinning as a crore (multitude) of suns, highly profound, as subtle as one part of the tip of a hair split into a crore, mother of all, ever shining, pure, like the gateway to massive city of the ever Blissful state of *nirālambanā*. 12.

एतस्याः परतः परात् परतरं[6] निर्वाणशक्तेः पदम्[7]
शैवं शाश्वतमप्रमेय[8]ममलं नित्योदितं निष्क्रियम् ॥
तद्विष्णोः पदमित्युशन्ति[9] सुधियः केचित् पदं ब्रह्मणः
केचित् हंसपदं निरञ्जनपदं केचिन्निरालम्बनम् ॥ १३ ॥
etasyāḥ parataḥ parāt parataraṃ nirvāṇaśakteḥ padam
śaivaṃ śāśvatamaprameyamamalaṃ nityoditaṃ niṣkṛyam ॥
tadviṣṇoḥ padamityuśanti sudhiyaḥ kecit padaṃ brahmaṇaḥ
kecit haṃsapadaṃ nirañjanapadaṃ kecinnirālambanam ॥ 13 ॥

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1. विदत्वित्तस्यैकेन –b. 2. सदशी –b. 3. यश –b. 4. वालाग्रभामस्य –a. 5. यइच्छलो –b. 6. परतपरात्परतरं –b. 7. यदं –b. 8. शेवशाश्वतमप्रमेव –b. 9. एवमित्यशन्ति –b.

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Tr. The seat far beyond this *nirvāṇa-śakti* is *śaiva*, which is eternal, immeasurable, pure, ever illumining and passive. Some wise call this as the abode of *viṣṇu*, others know this as the abode of *brahma*. Some call it *haṃsapada*, others call it *nirañjana-pada* and also *nirālambana*. 13.

आरोप्यारोप्य शक्तिं कमलजनि[1]लयादात्मना साकमेषु
स्थानेषु आज्ञावसानेष्ववहित[2]हृदयश्चिन्तयित्वा क्रमेण ॥
नीत्वा नादावसानं[3] खगमकुल[4]महापद्मसद्मान्तरस्थाम्
ध्यायेच्चैतन्यरूपामभिलषितफलप्राप्तयेऽभीष्टमूर्त्तिम् ॥ इति ॥१४॥

āropyāropya śaktiṃ kamalajanilayādātmanā sākameṣu
sthāneṣu ājñāvasāneṣvavahitahṛdayaścintayitvā krameṇa ॥
nītvā nādāvasānaṃ khagamakulamahāpadmasadmāntarasthām
dhyāyeccaitanyarūpāmabhilaṣitaphalaprāptaye'bhīṣṭamūrtim ॥iti॥14॥

Tr. One should accumulate the *śakti* from the abode of *brahmā (mūlādhāra)* along with the Self, and direct her at several points while withdrawing from *ājñā*, thereafter with one-pointedness and then take it to the end of the *nāda, prāṇa* and *śiva*, at the abode of the great lotus *(sahasrāra)*. One should meditate upon the chosen deity who is of the nature of consciousness for deriving the desired results. 14.

साक्षाल्लाक्षारसाभं[5] गगनगतमहापद्मसद्मस्थहंसात्
पीत्वा दिव्यामृतौघं पुनरपि च विशेन् मध्यदेशं कुलस्य ॥
चक्रे चक्रे क्रमेणामृतरसविरसैस्तर्पयेद्देवतास्ताः
हाकिन्याद्याः समस्ताः कमलजपदगान्तर्पयेत् स्वेष्टदेवम् ॥ १५ ॥

sākṣāllākṣārasābhaṃ gaganagatamahāpadmasadmasthahaṃsāt
pītvā divyāmṛtaughaṃ punarapi ca viśen madhyadeśaṃ kulasya
cakre cakre krameṇāmṛtarasavirasaistarpayeddevatāstāḥ
hākinyādyāḥ samastāḥ kamalajapadagāntarpayet sveṣṭadevam ।15।

Tr. From the *haṃsa* which is residing at the abode of the supreme lotus in the sky *(sahasrāra)* one should drink the divine ambrosia which is as red as the fresh juice of *lākṣā* (lak), and enter again the abode of *śakti (kula)*. One should offer the

1. कमलनिलया –b. 2. ज्ञावसानेष्वहितहृदय –b. 3. नाड्यावसानं –b. 4. स्वंगमकुल –b. 5. साक्षाल्लारसाभं –b.

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libation in an orderly fashion of the ambrosia of extraordinary taste to all the deities like *hākinī* etc. in each *cakra* which lead to the abode of *brahmā*, and also offer libation to tutelary deity. 15.

ध्यानं तु षट्चक्रजमान्तरं मनःस्थैर्यं महाभूतविभेददं क्रमात् ।
श्रीसाधकानां शुभयोगसिद्धिदं श्रीकुण्डलीबोधमरुज्जयप्रदम् ।१६।

dhyānaṃ tu ṣaṭcakrajamāntaraṃ manaḥ-
sthairyaṃ mahābhūtavibhedadaṃ kramāt ॥
śrīsādhakānāṃ śubhayogasiddhidaṃ
śrīkuṇḍalībodhamarujjayapradam ॥ 16 ॥

Tr. *dhyāna* should be related to the six *cakras* sequentially and piercing of the *mahābhūtas*, which leads to mental stability and brings about the auspicious success of *yoga* to the practitioners. This also brings arousal of *kuṇḍalī* and control on *vāyu*. 16.

षट्चक्रक्रमविन्यासो मनसोऽभ्यन्तरस्थितेः ।
हेतुर्बाह्यचरस्याद्याऽभ्यासिनो वायुसुसिद्धिकृद्[1] ॥ १७ ॥

ṣaṭcakrakramavinyāso manaso'bhyantarasthiteḥ ।
heturbāhyacarasyādyā'bhyāsino vāyususiddhikṛd ॥ 17 ॥

Tr. Internalization and stability of the mind in six *cakras* sequentially brings about control on *prāṇa* to the beginner who is an extrovert. 17.

॥ इति सुन्दरदेवविरचितायां हठतत्वकौमुद्यां सहस्रपत्रपद्म[2]निरूपणोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ sahasrapatrapadmanirūpaṇodyotaḥ ॥

Here ends the chapter describing the lotus of thousand petals in *haṭhatatvakaumudī* composed by *sundaradeva*.

1. मायुसुसिधिकृत –b. 2. सहसपद्म –b.

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Chapter—31

अथ ब्रह्मरन्ध्रे[1] सहस्रदलकमलम् ॥

atha brahmarandhre sahasradalakamalam ॥

In *brahmarandhra* the lotus of thousand petals is located.

योनौ[2] भालसहस्रपत्रकमलान्ते महरूर्ध्व[3] ततो
ब्रह्माण्डाख्यतनो[4]र्बहिर्विलसति श्रयब्जां[5] सहस्रछदम् ॥
कैलासः स विमुक्तिदः शिवपदं चैतन्यशक्त्या गुरुः
स्वामी यत्र विराड् ऋषिः[6] स्थितिदशा वाणी परा यत्र[7] हि ।१।

yonau bhālasahasrapatrakamalānte maharūrdhvaṃ tato
brahmāṇḍākhyatanorbahirvilasati śryabjāṃ sahasrachadam ॥
kailāsaḥ sa vimuktidaḥ śivapadaṃ caitanyaśaktyā guruḥ
svāmī yatra virāḍ ṛsiḥ sthitidaśā vāṇī parā yatra hi ॥ 1 ॥

Tr. At the center of the lotus of thousand petals in the forehead there lies the *mahar(-loka)* above which flourishes the *śrīkamala* having thousand petals representing the body called *brahmāṇḍa*. That is *kailāsa*, the abode of *śiva*, which offers emancipation through power of consciousness, wherein the *guru* is the *svāmī*, which has *virāṭ* as *ṛṣi*, *sthiti* (existence) is the state, where *vāk* is *parā*. 1.

तुर्यातीतः साक्षीः भूतश्चैतन्या[8]त्मा सोऽहं वेदः[9] ।
मात्रा वर्णाः सर्वा यत्रावल्यो[10] वैराट् देहोऽत्रास्ते[11] ॥ २ ॥

turyātītaḥ sākṣīḥ bhūtaścaitanyātmā so'haṃ vedaḥ ।
mātrā varṇāḥ sarvā yatrāvalyo vairāṭ deho'trāste ॥ 2 ॥

Tr. Here is the complete range of all these— state transcending the *turīya*, witness, *bhūta*, the conscious *ātmā*, *so'haṃ*, the *vedas*, the *mātrās*, *varṇas* (letters), the *virāṭ deha*. 2.

युग्मम् —

yugmam —

Here follows a *śloka*—

---

1. ब्रह्मरन्ध्र —b. 2. योनो –b. 3. मुरूर्ध्व तनो –b. 4. तमो –b. 5. श्चत्वं –b. 6. वियदुषिः —b. 7. प्रजापत्र —a. 8. भूतश्चैतन्या –b. 9. सोहंदेवेदः —b. 10. यत्रांवल्यो –a. 11. वैयटहेहोऽत्रास्ते –b.

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placed above the organ of generation and below the navel, wherefrom the seventy-two thousand *nāḍīs* originate. 4.

इडापिंगलासुषुम्णा च प्राणमार्गे समाश्रिताः ।
सततं प्राणवाहिन्यः सोमसूर्याग्निदेवताः ॥ इति ॥ ५ ॥

iḍāpiṅgalāsuṣumṇā ca prāṇamārge samāśritāḥ ।
satataṃ prāṇavāhinyaḥ somasūryāgnidevatāḥ ॥ iti ॥ 5 ॥

Tr. *iḍā, piṅgalā* and *suṣumṇā* representing *soma* (moon), *sūrya* (sun) and *agni* (fire) respectively, are located on the pathway of *prāṇa* which constantly carry *prāṇa*. 5.

आधारचक्रं किल तूर्यकोणं४ षट्कोणरूपा स्थितिरर्धचन्द्रः ।
मणिस्त्रिकोणः३ सदनाहतः[1] स्याद्विशुद्धिरापूर्णविधूपमां[2] च ॥६॥

ādhāracakraṃ kila tūryakoṇaṃ4
ṣaṭkoṇarūpā sthitirardhacandraḥ ॥
maṇistrikoṇaḥ3 sadanāhataḥ syād-
viśuddhirāpūrṇavidhūpamāṃ ca ॥ 6 ॥

Tr. *ādhāracakra* is indeed rectangular, *ardhacandra* (*svādhiṣṭhāna*) is hexagonal in shape. *maṇipūra* is triangular followed by *anāhata* and *viśuddhi* which is of the shape of a full moon. 6.

आज्ञा तथा दिव्यशिखोपमेया[3] चक्राणि षट् चाकृतिमन्ति देहे ।
सर्वाणि चक्राणि तु सिद्धिदानि ज्ञात्वैवमुक्तक्रमतो विभिन्द्यात् ॥
गुरूपदेशेन हितानि बुद्ध्वा[4] यथाक्रमं योगविदा स्वसिद्ध्यै[5] ।७।

ājñā tathā divyaśikhopameyā cakrāṇi ṣaṭ cākṛtimanti dehe ।
sarvāṇi cakrāṇi tu siddhidāni jñātvaivamuktakramato vibhindyāt
gurūpadeśena hitāni buddhvā yathākramaṃ yogavidā svasiddhyai7

Tr. *ājñācakra* is of the nature of divine flame. These are the shapes of the six *cakras* in the body. All the *cakras* bring about success knowing which a *yogī* should pierce them sequentially as per the guidance of the *guru*, for the benefit and success in *yoga*. 7.

---

1. सदऽमाहत –b. 2. शुधियपूर्णविधूयमा –b. 3. दित्यव्यशिखोपमेया –b. 4. वुध्या –b. 5. स्वसिधौ –b.

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॥ इति हठतत्त्वकौमुद्यां[1] षट्चक्रक्रमकथनोद्योतः ॥

॥ iti haṭhatatvakaumudyāṃ ṣaṭcakrakramakathanodyotaḥ ॥

Here ends the chapter describing the order of the six *cakras* in *haṭhatatvakaumudī*.

1. हठसर्वस्वकौमुद्यां –b.

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ग्रन्थान्तरे –
granthāntare —
According to another scripture—
ज्योतिःस्थानानि चैतानि षट्चक्राणि जगुर्बुधाः[1] ।
बिन्दुस्थानं नाभिमूलं नादस्योत्पत्तिकारणम् ॥ १ ॥
jyotiḥsthānāni caitāni ṣaṭcakrāṇi jagurbudhāḥ ।
bindusthānaṃ nābhimūlaṃ nādasyotpattikāraṇam ॥ 1 ॥
Tr. These six *cakras* are the abode of *jyotis* (light) as said by the adepts. The root of the navel is the location of *bindu* wherefrom *nāda* originates. 1.

यो मुखो[2] वायुषु प्राणो[3] नाभिकन्दादधः स्थितः ।
चरत्यास्ये नासिकयोर्नाभौ हृदयपंकजे ॥
शब्दोच्चारण[4]निःश्वासोच्छ्वासकासादिकारणम् ॥ २ ॥
yo mukho vāyuṣu prāṇo nābhikandādadhaḥ sthitaḥ ।
caratyāsye nāsikayornābhau hṛdayapaṅkaje ॥
śabdoccāraṇaniḥśvāsocchvāsakāsādikāraṇam ॥ 2 ॥
Tr. Among the *vāyus*, *prāṇa* is the chief which is located below the *nābhikanda* which (*prāṇa*) moves into the mouth, nostrils, navel and the lotus of the heart and it causes production of sound, respiration and cough etc. 2.

अपानस्तु गुदे मेढ्रे[5] कटिजंघोदरे क्रमात् ॥ इत्यादि ॥ ३ ॥
apānastu gude meḍhre kaṭijaṅghodare kramāt ॥ityādi ॥3॥
Tr. *apāna* is located at the anus, generative organ, waist, thighs and abdomen—in this order. 3.

गोरक्षे –
gorakṣe —
According to *gorakṣa*—
ऊर्ध्वं मेढ्रादधो नाभेः[6] कन्दयोनिः खगाण्डवत् ।
तत्र नाड्यः समुत्पन्नाः सहस्राणां द्विसप्ततिः ॥ ४ ॥
ūrdhvaṃ meḍhrādadho nābheḥ kandayoniḥ khagāṇḍavat
tatra nāḍyaḥ samutpannāḥ sahasrāṇāṃ dvisaptatiḥ ॥ 4 ॥
Tr. Place of *kanda* which is like the egg of a bird is

1. जगुर्वधाः —b. 2. मुख्ये –b. 3. प्राणे –b. 4. शदोवाचाटन –b. 5. मेढे –b. 6. मेढाधोनाभेः —b.

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कामं शरीराग्निम् ।
kāmaṃ śarīrāgnim ।
kāma is the bodily fire.

तस्योर्ध्वं[1] तु शिखा चिरद्युतिलतापुञ्ज[2]प्रभाभासुरा
सूक्ष्मा ब्रह्मपथान्तरान्तरगता चैतन्यमात्रा कला ॥
एकीभूतमनन्तरं सहतया ध्यायेद्धिया निश्चलम्
स्वात्मानन्त[3]निवातदीपनिभया[4] हंसस्वरूपं बुधः ॥२॥

tasyordhvaṃ tu śikhā ciradyutilatāpuñjaprabhābhāsurā
sūkṣmā brahmapathāntarāntaragatā caitanyamātrā kalā ॥
ekibhūtamanantaraṃ sahatayā dhyāyeddhiyā niścalaṃ
svātmānantanivātadīpanibhayā haṃsasvarūpaṃ budhaḥ ॥ 2 ॥

Tr. Above this lies the flame which is as bright as continuous stream of bright subtle light placed in the passage of *suṣumṇā*, which is the *kalā* (part) of consciousness. A wise should one-pointedly meditate on the very form of *haṃsa* having been completely merged in it, with an unflinching mind like a unwavering flame placed inside the self. 2.

चिद्रूपा[5]कलाकुण्डलीनां पूर्वोक्तशिखामध्यगां[6] ध्यायेत् ॥
अन्तर्व्याप्य[7] स्थितां ध्यायेदित्यर्थः ॥

cidrūpākalākuṇḍalīnāṃ pūrvoktaśikhāmadhyagāṃ dhyāyet ॥
antarvyāpya sthitām dhyāyedityarthaḥ ॥

Tr. One should meditate on the *kalā* (part) of *kuṇḍalī* which is the very form of consciousness placed at the center of the flame as referred earlier.

It means that, one should meditate on the one that pervades inside.

शक्तिः कुण्डलिनीति[8] या निगदिता आईमसंज्ञा[9] जगन्-
निर्माणे सततोद्यता प्रविलसत्सौदामिनीसन्निभा ॥
शंखावर्त्तनिभां प्रसुप्तभुजगाकारां[10] जगन्मोहिनीम्
तन्मध्ये परिभावयेद्विलसता तन्तूपमेयाकृतिम्[11] ॥ ३ ॥

1. तस्योर्ध्व –b. 2. द्युतितापुञ्ज –b. 3. स्वात्मानन्तरा –a. 4. मिवातदीपनिभया –b. 5. चिद्रया –b. 6. शिखाध्यांगा –b. 7. अन्तर्व्याप्या –b. 8. कुण्डलनीनि – b. 9. आईससंज्ञा –b. 10. प्रसुप्रभुजगाकारं –b. 11 तंवयमेयाकृति –b.

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śaktiḥ kuṇḍalinīti yā nigaditā āimasaṅjñā jagan-
nirmāṇe satatodyatā pravilasatsaudāminīsannibhā ॥
śaṅkhāvarttanibhāṃ prasuptabhujagākārāṃ jaganmohinīm
tanmadhye paribhāvayedvilasatā tantūpameyākṛtim ॥3॥

Tr. The *kuṇḍalinī śakti*, which is also known as *ā-ī-ma* which is always active in the creation of the world, is ever flashing like lightning. One should meditate on the *mohinī* of the Universe which is placed inside it *(śakti)*, which is like a dormant coiled serpent as subtle as a fine fibre (of lotus) and is ever shinning. 3.

हूंकारेण[1] गुरूपदिष्टविधिना प्रोत्थाप्य सुप्तां ततः
कृत्वा तां[2] कलया तया परमया चिद्रूपया संगताम् ॥
मायां कुण्डलिनीं समाहितमनास्तामुच्चरेत् कौलकी-
शक्तिं ब्रह्ममहापथेन सहितामाधारतः स्वात्मना ॥ ४ ॥

hūṅkāreṇa gurūpadiṣṭavidhinā protthāpya suptāṃ tataḥ
kṛtvā tāṃ kalayā tayā paramayā cidrūpayā saṅgatām ॥
māyāṃ kuṇḍalinīṃ samāhitamanāstāmuccaret kaulakī-
śaktiṃ brahmamahāpathena sahitamādhārataḥ svātmanā ॥ 4 ॥

Tr. One should awaken it *(kuṇḍalinī)* which is dormant, with a sound of *huṃ* as told by the *guru* and merge her with *kalā* which is a part of absolute consciousness. With an one-pointed mind, one should raise up the *kaulakī-śakti* in *brahmamahāpatha (suṣumṇā)* raising it from the base – *mūlādhāra* along with the self. 4.

भित्वा लिंगत्रयमथ बुधो ब्रह्मनाड्या सहोर्ध्वम्
गच्छन्तीं तां[3] द्रुहिणनिलयात् प्रापयेदात्मशक्तिम् ॥
व्योमाम्भोजप्रणयि[4]परमानन्द[5]कन्दं विसर्ग-
स्थानं चन्द्रोपरि परिगलद्रक्तपीयूषधारम् ॥ ५ ॥

bhitvā liṅgatrayamatha budho brahmanāḍyā sahordhvam
gacchantīṃ tāṃ druhiṇanilayāt prāpayedātmaśaktim ॥
vyomāmbhojapraṇayiparamānandakandaṃ visarga-
sthānaṃ candropari parigaladraktapīyūṣadhāram ॥ 5 ॥

---

1. हंकारेण –b. 2. कृत्वानां –b. 3. गछन्तीनां –b. 4. प्रणमि –b. 5. परमानन्दं –b.

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Tr. A wise should pierce the three *liṅgas*, along with *brahmanāḍī* and rise the *ātmaśakti* upwards collecting it from the abode of *druhiṇa (brahmā)* and reach it to *sahasrāra*, which is the source of Supreme Bliss wherefrom the moon— the fountainhead lying above oozes the red ambrosia. 5.

पीत्वा कुलामृतरसं पुनरेव[1] दिव्यं
मध्यं विशेदयघनस्य[2] समाहितात्मा ॥
पायात् कुलादकुलमेव पुनश्च मात्रा-
योगेन देशिकवर[3]प्रतिपादितेन ॥ ६ ॥

pītvā kulāmṛtarasaṃ punareva divyaṃ
madhyaṃ viśedayaghanasya samāhitātmā ॥
pāyāt kulādakulameva punaśca mātrā-
yogena deśikavarapratipāditena ॥ 6 ॥

Tr. One should again drink the divine nectar flowing from *kula (śakti)* and with onepointedness enjoy the good fortune. One should enter from *kula (śakti)* to *akula (śiva)* again through *mātrāyoga* as directed by the respected *guru*. 6.

मध्यं मूलाधारः[4] । बिन्दुर्नादः । शक्तयो मात्रात्रयमुच्यते सा शक्तिः सकलशरीरिजीवभूता प्राणोऽसाविति । गदिताऽत्र तं तत्र[5] मुख्यैः उद्घातः[6] स तु परिपश्यते[7] मुनीन्द्रैः । प्राणो प्राणवायुः[8] । स्पृशति यदा क्रमेण नीता[9] ॥ ७ ॥

madhyaṃ mūlādhāraḥ । bindurnādaḥ । śaktayo mātrātrayamucyate sā śaktiḥ sakalaśarīrijīvabhūtā prāṇo'sāviti । gaditā'tra taṃ tatra mukhyaiḥ udghātaḥ sa tu paripaśyatemunīndraiḥ । prāṇo prāṇavāyuḥ । spṛśati yadā krameṇa nītā ॥ 7 ॥

Tr. *madhya* means *mūlādhāra*. *bindu* is *nāda*. *śaktis* are three *mātrās*. That *śakti* pervades the body of all the living creatures, is *prāṇa* indeed. When that *prāṇa* is forcefully stimulated (*udghāta*) sequentially and when it touches the top, it is realized by the great *munis*. 7.

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1. पुनरव –b. 2. विशेदप्यघनस्य –a. 3. देशशिकवर –b. 4. मलाधारः —b. 5. निगदिताऽत्र तत्रं –b. 6. उद्घातः —b. 7. परिपठ्यते –b. 8. प्राणत्राणवायुः —b. 9. नीताः —b.

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असौ कुण्डली –

asau kuṇḍalī—

Here follows *kuṇḍalī—*

अमुं स्वाधारस्थं प्रतिदिवसमभ्यासनिरतः
करोति श्रद्धावान् सततमवधूताऽखिलमलः ॥
स मुक्तो दुःखौघैरपगतजराक्लेशमरणो[1]
गुणग्रामोपेतः[2] सुर इव[3] चिरं जीवति भुवि[4] ॥ ८ ॥

amuṃ svādhārastthaṃ pratidivasamabhyāsaniratah
karoti śraddhāvān satatamavadhūtā'khilamalaḥ ॥
sa mukto duḥkhaughairapagatajarākleśamaraṇo
guṇagrāmopetaḥ sura iva ciraṃ jīvati bhuvi ॥ 8 ॥

Tr. A devotee who is engaged in regular practice and who is free from all the impurities, constantly meditates on that (*prāṇa*) located in *svādhāra (mūlādhāra).* He frees himself from the host of sufferings like old age, pain and (premature) death and being endowed with the host of merits, he lives for long on this earth. 8.

चतुर्विधा या गदितेह सृष्टिः प्रवर्त्तते या सकलापि यस्याम् ।
प्रलीयते चापि जगत्समग्रं कालाग्निरुद्रादिसदाशिवान्तम् ॥ ९ ॥

caturvidhā yā gaditeha sṛṣṭiḥ
pravarttate yā sakalāpi yasyām ॥
pralīyate cāpi jagatsamagraṃ
kālāgnirudrādisadāśivāntam ॥ 9 ॥

Tr. Creation is said to be of four types from which the entire creation from *kālāgni-rudra* etc. to *sadāśiva* evolves and wherein it dissolves. 9.

सेयं[5] मयोक्ता खलु योनिमुद्रा बन्धस्तु देवैरपि दुर्लभोऽस्याः ।
अनेन बन्धेन न साध्यते यन्नास्त्येव तत् साधकपुंगवस्य ॥ १० ॥

seyaṃ mayoktā khalu yonimudrā
bandhastu devairapi durlabho'syāḥ ॥
anena bandhena na sādhyate yan-
nāstyeva tat sādhakapuṅgavasya ॥ 10 ॥

---

1. जयक्लेशमरणे —b. 2. ग्रामोपेतिः —b. 3. सुन्दर इव –b. 4. अनुपलब्धपाठः —b. 5. सेय –b.

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Tr. This is *yonimudrā* narrated by me application of which is rare even to the gods. There is nothing which can not be accomplished by a *sādhaka* through this *bandha*. 10.

पूर्वोक्तध्यानविशेष एव मुद्रा ॥
pūrvoktadhyānaviśeṣa eva mudrā ॥

Meditation, as said before, itself is the *mudrā*.

गुरुतल्पनिषेवनं च पानं[1] द्विजहत्या[2] मधुनः सुवर्णचौर्यम् ।
अमुना विलयं प्रयाति सम्यक् सकृदप्याचरितेन बन्धनेन ॥११॥
gurutalpaniṣevanaṃ ca pānaṃ
dvijahatyā madhunaḥ suvarṇacauryam ॥
amunā vilayaṃ prayāti samyak
sakṛdapyācaritena bandhanena ॥ 11 ॥

Tr. Even a single judicious practice of this would relieve one from the sins having illicit relationship with the wife of a *guru*, consumption of liquor, killing a *dvija* (*brāhmaṇa*), stealing of honey and gold. 11.

स तु मन्त्रिवरः स एव योगी गुणसिद्धेः पदमास्थितः स एव ।
अमुना चरतीह बन्धनं यः सततं स्वोचितधर्मकर्मनिष्ठः ॥ १२ ॥
sa tu mantrivaraḥ sa eva yogī
guṇasiddheḥ padamāsthitaḥ sa eva ॥
amunā caratīha bandhanaṃ yaḥ
satataṃ svocitadharmakarmaniṣṭhaḥ ॥ 12 ॥

Tr. Such a *yogī* is an expert in *mantra*. He imbibes all the qualities and remains established in the highest state. One should apply this *bandha* consistently remaining adhered to ones own suitable *dharma* (virtuous deeds) and *karma* (activities). 12.

अमुना भवतीह देहभाजां[3]
सतताभ्यासं[4] कृतेन बन्धनेन ॥
न जरापितृराज[5] वै जयन्ती
न च मृत्युः प्रतिपादिता च भीतिः ॥ १३ ॥
amunā bhavatīha dehabhājāṃ
satatābhyāsaṃ kṛtena bandhanena ॥

1. यानं –b. 2. द्विजद्वत्या –b. 3. भवतिहदेवभाजां –b. 4.भ्यास –b. 5. जयेपितृएज –b.

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na jarāpitṛrāja vai jayantī
na ca mṛtyuḥ pratipāditā ca bhītiḥ ॥ 13 ॥

Tr. A human being (gains) success by consistent practice of this *bandha*. One would not face old age, *pitṛrāja* (death) diseases, or even would not have fear of death. 13.

एतस्य च हि[1] बन्धनस्य मनुजः प्राप्नोति सम्यक् कृताद्
अभ्यासाद् अणिमादिसिद्धिमतुलां[2] संवित्ति[3]मप्यूर्जिताम् ॥
योगं चाप्रतिमं जयं च मरुतः कालस्य[4] वा वञ्चनम्
तद्विष्णोः परमं पदं परतरं[5] पश्यन्ति तत्सूरयः ॥ इति ॥१४॥

etasya ca hi bandhanasya manujaḥ prāpnoti samyak kṛtād
abhyāsād aṇimādisiddhimatulāṃ saṃvittimapyūrjitām ॥
yogaṃ cāpratimaṃ jayaṃ ca marutaḥ kālasya vā vañcanam
tadviṣṇoḥ paramaṃ padaṃ parataraṃ paśyanti tatsūrayaḥ ॥*iti*॥14॥

Tr. A man who practises this *bandha* properly, would attain the supernatural powers like *aṇimā* etc., highest state of consciousness, control on *prāṇa*, deception of *kāla* (death), the supreme abode of *viṣṇu* which is perceived by the sages alone. 14.

॥ इति हठसर्वस्वकौमुद्यां
योनि[6]मुद्रानिरूपणोद्योतः ॥

॥ iti haṭhasarvasvakaumudyāṃ yonimudrānirūpaṇodyotaḥ ॥

Here ends the chapter describing *yonimudrā* in *haṭhasarvasvakaumudī*.

इदं मूलचक्रभेदनं योनिमुद्रोच्यते —
idaṃ mūlacakrabhedanaṃ yonimudrocyate—

This is called *yonimudrā* which pierces the *mūlacakra*—

अथ प्रजित[7]मरुताविकारिणा योनिमुद्राबन्धनार्थं[8] चक्राणां भेदनार्थं चाग्रे[9] वक्ष्यमाणः प्रकारः ह्यथ पूरकयोगयोजितान्तः षट्श्वोनिजमूलचक्र-

1. एतस्एव –b. 2. सिधमतुलां –b. 3. सचित्ति –a. 4. कारलस्यवा –b. 5. परपरं –b. 6. योग –b. 7. प्राजित –b. 8. नार्थ –a. 9. ऽग्ने –a.

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देशे । इति पञ्चश्लोकैर्विधेयः ॥

atha prajitamarutāvikāriṇā yonimudrābandhanārtham cakrāṇāṃ bhedanārtham cāgre vakṣyamāṇaḥ prakāraḥ hyatha pūrakayogayojitāntaḥ ṣaṭśvonijamūlacakradeśe । iti pañcaślokairvidheyaḥ ॥ 15 ॥

Tr. In the following five *ślokas* (verses) a technique has been narrated for the piercing of the *cakras* and application of *yonimudrā* for those who have gained control over *maruta (prāṇa)* and attained equanimity. This is done through the practice of *pūraka* in six *cakras* starting with the location of *mūlacakra*. 15.

Note: The five verses are missing here. 15.

॥ इति सुन्दरदेवविरचितायां हठसर्वस्वकौमुद्यां शारीरोल्लासो द्वितीयः ॥

॥ iti sundaradevaviracitāyāṃ haṭhasarvasvakaumudyāṃ śārīrollāso dvitīyaḥ ॥

Here ends the second *ullāsa* on *śārīra*
in *haṭhasarvasvakaumudī*
composed by *sundaradeva*.

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Chapter—34

अथ आरम्भोल्लासः —

atha ārambhollāsaḥ —

Here follows *āraṃbhollāsa*—

तत्र तत्तदधमांगं[1] नाडीशुद्धिर्निरूप्यते —

tatra tattadadhamāṅgaṃ nāḍīśuddhirnirūpyate —

The technique of *nāḍīśuddhi* which is the initial process—

तत्र तत्कर्त्तव्यप्रक्रिया—

tatra tatkartavyaprakriyā—

Here follows the technique (of *nāḍīśuddhi*)—

कर्माष्टका[2] वै पृथु[3]देहशुद्धिः पुरोदिता स्थूलविधिः कफादिजित् ।
अथान्तरा नाडीविशुद्धिरादौ[4] नाडीगताशेषमलच्छिदुच्यते ।१।

karmāṣṭakā vai pṛthudehaśuddhiḥ
puroditā sthūlavidhiḥ kaphādijit ॥
athāntarā nāḍīviśuddhirādau
nāḍīgatāśeṣamalacchiducyate ॥ 1 ॥

Tr. The set of the eight *karmas* form the process of purification of a corpulent body, as narrated before, which is the gross technique to reduce phlegm etc. Thereafter, in the beginning of *nāḍīśuddhi*, a technique which thoroughly cleanses all the morbidities in the *nāḍīs* is being narrated.

पीठे धीरः संमिताहारसेवी
योगेषु यः सद्गुणैर्युग्यमादेः[5] ॥
कृत्वा नाडीशुद्धिमादौ विपाप्मा
युक्त्या तीर्थाल्लब्धमाययाममीहेत्[6] ॥ २ ॥

pīṭhe dhīraḥ sammitāhārasevī
yogeṣu yaḥ sadguṇairyugyamādeḥ ॥
kṛtvā nāḍīśuddhimādau vipāpmā
yuktyā tīrthāllabdhamāyāmamīhet ॥ 2 ॥

Tr. One who has gained stability in *āsana (pīṭha)*, consumes moderate food, devoted to *yoga*, imbibing the virtues like *yama* etc., and having been free from impurities through the practice of *nāḍīśuddhi* undertaken in the beginning should

1. तत्र तत्तदाधमंऽ —b. 2. कर्माऽसृका –b. 3. पृथ –b. 4. विशुधिपरौ —b.
5. सृकृणैर्यग्यमादेः —b. 6. तीर्थाल्लब्धपामयीहेतू –b.

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judiciously practise *prāṇāyāma* after learning it from the *guru*. 2.

विद्ध्युक्तवर्णाश्रमकर्मनिष्ठो यमादिमान्नाडि[1]मरुत्स्थितिक्रियः[2] ।
वेत्ता विधानानि विरागमाप्तो नाडीविशुद्धा[3]विति शस्यते ज्ञः ।३।

vidhyuktavarṇāśramakarmaniṣṭho
yamādimānnāḍimarutsthitikriyaḥ ॥
vettā vidhānāni virāgamāpto
nāḍīviśuddhāviti śasyate jñaḥ ॥ 3 ॥

Tr. One who is devoted to the assigned *karmas* according to the *varṇa* and *āśrama* after knowing the techniques, practises the *yamas*, undertakes the *kriyās* which stabilizes the *prāṇa* in the *nāḍīs*, attaines detachment, is eulogized as an adept in the science of *nāḍīśuddhi*. 3.

नाडीशुद्ध्या शुद्धिरक्षव्रजानां शुद्ध्याऽक्षाणां जायते हृत्प्रसादः ।
शुद्धचित्ते ज्ञानभूसत्वयोगे वायो[4]र्नाडीशुद्धखान्तर्गतिः[5] स्यात् ।४।

nāḍīśuddhyā śuddhirakṣavrajānāṃ
śuddhyā'kṣāṇāṃ jāyate hṛtprasādaḥ ॥
śuddhacitte jñānabhūsatvayoge
vāyornāḍīśuddhakhāntargatiḥ syāt ॥ 4 ॥

Tr. Purification of the *nāḍīs* brings purification of the senses which leads to tranquility. When the *citta* is purified, wisdom dawns and one gets attached to the Self, which further leads to purification of the *nāḍīs* and one enters the state of void. 4.

यो नाडीशुद्धिं प्रथमं ह्यकुर्वन्नाय्यममासेवत एष मूढः[6] ।
क्लेशाः वृथास्तस्य सखे समस्ता योगांगकैः सार्धमसौ[7] यथोक्तः ५

yo nāḍīśuddhiṃ prathamaṃ hyakurvan-
nāyāmamāsevata eṣa mūḍhaḥ ॥
kleśāḥ vṛthāstasya sakhe samastā
yogāṅgakaiḥ sārdhamasau yathoktaḥ ॥ 5 ॥

Tr. It is said that one who resorts to *prāṇāyāma* without first purifying the *nāḍīs* is a stupid and suffers from all the unnecessary troubles despite his devotion to *yogāṅgas*. 5.

---

1. निष्ठेभ्यमादिमान्नाडि –b. 2. मरुस्पितिक्रियाः —b. 3. नाडीशुधा –b. 4. सत्वयोxxxर्नाडि –b. 5. रवान्तऽर्गभिः —b. 6. मूढ —a. 7. सार्धमतौ –a.

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मलाकुलासु श्वसनो न मध्यगो
नाडीष्वयं[1] स्यात्कथमुन्मनी जनीः ॥
स्यात्कार्यसिद्धिश्च कथं यदेति
शुद्धः शिरौघः क्षम ईरणग्रहे[2] ॥ ६ ॥

malākulāsu śvasano na madhyago
nāḍīṣvayaṃ syāt-kathamunmanī janīḥ ॥
syātkāryasiddhiśca kathaṃ yadeti
śuddhaḥ śiraughaḥ kṣama īraṇagrahe ॥ 6 ॥

Tr. *prāṇa* cannot move into the middle path *(suṣumṇā)* if the *nāḍīs* are replete with filth. How can the state of *unmanī* arise and how can one attain success? Only when the group of *śirās* is pure, one becomes capable to retain *prāṇa*. 6.

अष्टांगयोगस्तु यथार्थनामा
व्यंगो विनाघघ्नयमादिभिः[3] कृतः ॥
न सिद्धिकृत्स्यात् चिरसेवितोऽपि[4]
ह्यन्तर्बहिर्भूरि[5]मलावृतात्मिनाम्[6] ॥ ७ ॥

aṣṭāṅgayogastu yathārthanāmā
vyaṅgo vināghaghnayamādibhiḥ kṛtaḥ ॥
na siddhikṛtsyāt cirasevito'pi
hyantarbahirbhūrimalāvṛtātminām ॥ 7 ॥

Tr. Practice of *aṣṭāṅgayoga* is indeed an exercise in futility without purification of the impurities through *yama* etc. It (*aṣṭāṅgayoga*) does not bring about success even though practised for a long time to the one who is internally and externally replete with toxins. 7.

सांगोऽत्र योगो हठकर्ममुद्रापीठादिकैः पथ्यमिताशनेन ।
अभ्यस्त एकान्तनिषेवणेन[7] सिद्धिप्रदः[8] स्यादफलोऽन्यथायम्[9] ।८।

sāṅgo'tra yogo haṭhakarmamudrā-
pīṭhādikaiḥ pathyamitāśanena ॥
abhyasta ekāntaniṣevaṇena
siddhipradaḥ syādaphalo'nyathāyam ॥ 8 ॥

Tr. *yoga* with its various practices (*aṅgas*) should be

1. नाडीश्वडर्य —b. 2. ग्रहेः —b. 3. प्रयमादिभिः —b. 4. विरसेचितोऽपि –b. 5. भूतरि –b. 6. वृतात्मिनाः —b. 7. एकान्तानिषेधणेन –a. 8. प्रद —a. 9. न्यथाऽय –b.

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undergone with *haṭhayogic karmas* (purificatory practices), *mudrās* and *āsanas* etc., observing *mitāhahāra* (moderate diet), remaining in a secluded place which would bring success, and not otherwise. 8.

या चित्तवृत्तेस्तु विना निरोधं नाडीविशुद्धिर्धरणेन[1] वायोः ।
यमादिहीनस्य वृथैव मन्ये कोल्हाटिकस्यैव समीरसिद्धिभूः ॥९॥

yā cittavṛttestu vinā nirodhaṃ
nāḍīviśuddhirdharaṇena vāyoḥ ॥
yamādihīnasya vṛthaiva manye
kolhāṭikasyaiva samīrasiddhibhūḥ ॥ 9 ॥

Tr. It is futile to undertake the practice of *nāḍīśuddhi* and *prāṇāyāma* without controlling the modifications of *citta* and without resorting to the practices of *yama*. I consider such a breath control undertaken by a *kolhāṭika* (a class of people who earn a livelihood showing small physical feats on the street). 9.

यमादिभिः स्वाश्रमवर्णकर्मभिश्चित्ते प्रसन्नेऽस्तमले यदा तदा ॥
प्राणादिवाताः प्रवहन्ति मार्गैस्तेनाधिरोगौ प्रविनश्यतो नृणाम् ।१०।

yamādibhiḥ svāśramavarṇakarmabhiś-
citte prasanne'stamale yadā tadā ॥
prāṇādivāṭāḥ pravahanti mārgais-
tenādhirogau pravinaśyato nṛṇām ॥ 10 ॥

Tr. When the mind becomes pacified through (the practice of) *yama* etc., and performing the prescribed *karmas* according to one's own *āśrama* and *varṇa* (caste), and when the impurity is cleared, the *vāyus* like *prāṇa* etc. course through the (proper) channels. Thus men become free from mental suffering and diseases. 10.

अन्नानि सम्यग्जरयन्ति देहे
प्राणादिके स्वाध्ववहेऽभिशान्ते ॥
आयामतः प्राङ् मल एति नाशं
स नाडिशुद्धेः समयः परोऽसत् ॥ ११ ॥

1. धरणेन –b.

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annāni samyagjarayanti dehe
prāṇādike svādhvavahe'bhiśānte ॥
āyāmataḥ prāṅ mala eti nāśaṃ
sa nāḍīśuddheḥ samayaḥ paro'sat ॥ 11 ॥

Tr. When the *prāṇa* etc. courses without disturbance through their (proper) channels, food is thoroughly digested in the body. Practice of *prāṇāyāma*, in the beginning itself, removes impurities. This is the right time for *nāḍīśuddhi*. 11.

मनोजयं बिन्दुजयं स्ववासना[1]-
क्षयं यमाद्यैः कुरु वायुरोधे ॥
सुखं ततः पश्य सुयोगसिद्धिः
शास्त्रोदिता व्यर्थमथाऽन्यथाऽसौ ॥ १२ ॥

manojayaṃ bindujayaṃ svavāsanā-
kṣayaṃ yamādyaiḥ kuru vāyurodhe ॥
sukhaṃ tataḥ paśya suyogasiddhiḥ
śāstroditā vyarthamathā'nyathā'sau ॥ 12 ॥

Tr. Through the practice of *yama* etc. and *prāṇāyāma* have control over the mind and *bindu* and annihilate the *vāsanās* (cravings). Have smooth practice of *prāṇāyāma*. Then alone one attains success in auspicious *yoga* as told in the scriptures. Otherwise, it is all futile. 12.

विघ्नघ्नमीशप्रणिधानमादौ तदेव वैराग्यवतो नरस्य ।
चिरं दृढाभ्यासवतो यमाद्यैरायाम[2]सिद्धिप्रदमेव नान्यत् ॥ १३ ॥

vighnaghnamīśapraṇidhānamādau
tadeva vairāgyavato narasya ॥
ciraṃ dṛḍhābhyāsavato yamādyair-
āyāmasiddhipradameva nānyat ॥ 13 ॥

Tr. One should worship God in the beginning itself who removes obstacles. Then alone a detached practitioner would attain success in *prāṇāyāma* through *yama* etc. after a long and intense practice and not otherwise. 13.

यावद्यमाद्यैर्न हि याति शुद्धिमन्तर्बहिस्तावदिदं चलं मनः ।
सगर्भकायामविधौ न योग्यं योगः[3] क्व दोषात्तहृदीह[4] सिद्धिभूः ४

1. खवासना –b. 2. एयाम –b. 3. योग्यः —b. 4. दोषात्तददीह –b.

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yāvadyamādyairna hi yāti śuddhim-
antarbahistāvadidaṃ calaṃ manaḥ ॥
sagarbhakāyāmavidhau na yogyaṃ
yogaḥ kva doṣāttahṛdīha siddhibhūḥ ॥ 14 ॥

Tr. Unless one undergoes the practice of *yama* etc. and purifies oneself internally and externally, the mind remains fickle. For him the practice of *sagarbha prāṇāyāma* is not suitable. How can success in *yoga* be attained when the heart remains defiled ? 14.

एकान्ते भूगुहान्तर्वसति रतियमैः प्रोक्तकालेषु कुम्भान्
आसेवन् पीठमुद्रा विगलितविषयोऽपास्त[1]सांसारिकेहः ॥
चिन्ताहीनो मिताज्यस्नुतमधुर[2]पयोऽन्नाशनो ध्येयवृत्तिः
सत्तीर्थ[3]स्यान्तिके संयमविधिभिरिमां प्राग्भजेन्नाडीशुद्धिम्[4] ।१५।

ekānte bhūguhāntarvasati ratiyamaiḥ proktakāleṣu kumbhān
āsevan pīṭhamudrā vigalitaviṣayo'pāstasāṃsārikehaḥ ॥
cintāhīno mitājyasnutamadhurapayo'nnāśano dhyeyavṛttiḥ
sattīrthasyāntike saṃyamavidhibhirimāṃ prāgbhajennāḍīśuddhim
॥ 15 ॥

Tr. While living in a desolate cave being devoted to *yama*, one should diligently practise the *kumbhaka, āsana* and *mudrā* at the prescribed times, one overcomes the (attachment) towards material objects and remove the desires towards the mundane world. Free from worries, one should resort to moderate food which is, unctuous, mixed with *ghee* and milk. He should remain devoted to his objective. He should remain in the company of the *guru* and in the very beginning undertake the practice of *nāḍīśuddhi* along with the practice of *saṃyama*. 15.

प्राणायामे साधुतीर्थोपदिष्टे[5]
पूर्वं नैनां स्यादृते[6] कुम्भवृद्धिः ॥
वायोः सञ्चाराल्पनाडी[7]मलाक्तं
रन्ध्रेष्वन्तः स्यात् प्रवेशश्च नैवम् ॥ १६ ॥

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1. ऽपास्त –a. 2. मिताज्यस्नुतमधुर —b. 3. सतीर्थस्या –b. 4. शुद्धिः —b. 5. मदिष्टे –a. 6. स्याद्दत्ते –a. 7. संचायऽल्पनाडी –b.

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prāṇāyāme sādhutīrthopadiṣṭe
pūrvaṃ naināṃ syādṛte kumbhavṛddhiḥ ॥
vāyoḥ sañcārālpanāḍīmalāktaṃ
randhreṣvantaḥ syāt praveśaśca naivam ॥ 16 ॥

Tr. Without undertaking the practice of *prāṇāyāma* in the beginning as directed by the *guru*, *kumbhaka* does not become prolonged. Since *vāyu (prāna)* cannot move freely through the *nādīs* which are filled with morbidities, how can it course through *susumnā*. 16.

प्राणायामाभ्यासदाढर्च्यं[1] नितान्तमारम्भः स्यात्स्वेदकम्पादिकालः ।
अन्वार्थाख्यश्चित्तरोधोऽत्र चेत्सदायतत्वाद् भेद्यपानः[2] स्थितेः स्वम्[3]१७

prāṇāyāmābhyāsadārḍhyaṃ nitāntam-
ārambhaḥ syātsvedakampādikālaḥ ॥
anvārthākhyaścittarodho'tra cet
sadāyatatvād bhedyapānaḥ sthiteḥ svam ॥17॥

Tr. One experiences perspiration and tremor through the intense practice of *prāṇāyāma* in the beginning, which aims at gaining control of mind. Through effort *apāna* is stabilized in its place. 17.

नाडीशुद्ध्या ध्वस्तपापे[4] भवन्ति
कुम्भस्थैर्याभ्यासदाढर्च्याग्निमान्द्याः[5] ॥
निद्रालस्याऽपाय ईड्या भुजीच्छा[6]
भूर्यास्यायाः सञ्जयः प्राणरोधैः ॥ १८ ॥

nāḍīśuddhyā dhvastapāpe bhavanti
kumbhasthairyābhyāsadārḍhyāgnimāndyāḥ ॥
nidrālasyā'pāya īḍyā bhujīcchā
bhūryāsyāyāḥ sañjayaḥ prāṇarodhaiḥ ॥ 18 ॥

Tr. *nāḍīśuddhi* eliminates impurities resulting in stability in *kumbhaka*, intensification of practice, enhancement of gastric fire, removal of drowsiness and lethargy and strong appetite. One gains control over *prāṇa* and becomes praiseworthy. 18.

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1. दार्ढ्या –a. 2. वेत्सदायत्तत्वादेधऽपानः —b. 3. स्वं —b. 4. ध्वस्तपाये –a.
5. माद्याम् –b. 6. लस्याऽयाईज्यभुजीच्छा –b.

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॥ इति हठतत्त्वकौमुद्यां[1] नाडीशुद्धौ विध्यंगप्राधान्यनिरूपणोद्योतः ॥

॥ iti haṭhatatvakaumudyāṃ nāḍīśuddhau vidhyaṅgaprādhānyanirūpaṇodyotaḥ ॥

Here ends the chapter describing the significance of *vidhi* and *aṅga* in the context of *nāḍīśuddhi* in *haṭhatatvakaumudī*.

1. हठकौमुद्यां –b.

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Chapter—35

अथ नाडीशुद्धौ प्राग्विधेयविधिक्रमः —

atha nāḍīśuddhau prāgvidheyavidhikramaḥ —

Here follows the sequence of the preparatory practices for *nāḍīśuddhi*—

तदुक्तं स्पर्शयोगशास्त्रे —

taduktaṃ sparśayogaśāstre —

It is said in *sparśayogaśāstra*—

योगसाधनमभ्यस्यं[1] दिवसैः सिद्धिसूचकम्[2] ।
तस्मादादौ समीरस्य विजयं कुरु संमतम् ॥
वमनं रेचनं कृत्वा पश्चाद्वायुं समभ्यसेद् ॥ इति ॥ १ ॥

yogasādhanamabhyasyaṃ divasaiḥ siddhisūcakam ।
tasmādādau samīrasya vijayaṃ kuru sammatam ॥
vamanaṃ recanaṃ kṛtvā paścādvāyuṃ samabhyased ॥iti॥1॥

Tr. One should practise vomiting (*vamana*) and purgation (*recana*) produced (before the) by practice of *prāṇāyāma* to gain control over *prāṇa*. Thus practice of *yoga* indicates success day by day. Therefore, it is advisable to gain control on *prāṇa* in the beginning itself. 1.

अनन्तरं तु —

anantaraṃ tu —

Thereafter—

सुदिने[3] मंगलं कृत्वा नत्वा गुरुपदाम्बुजम् ।
स्मृत्वा गणपतिं स्वेष्टदेवतां साधकः शुचिः ॥
प्रारभेत मुदा शान्तो नाडीशुद्धिं यथोदिताम् ॥ इति ॥ २ ॥

sudine maṅgalaṃ kṛtvā natvā gurupadāmbujam ।
smṛtvā gaṇapatiṃ sveṣṭadevatāṃ sādhakaḥ śuciḥ ॥
prārabheta mudā śānto nāḍiśuddhiṃ yathoditām ॥ iti ॥2॥

Tr. A *sādhaka* having been purified on an auspicious day after performing *maṅgala* (auspicious beginning), worshiping the lotus feet of the *guru*, worshiping *gaṇapati* and the tutelary deity, should start *nāḍīśuddhi* as prescribed, in a poised and peaceful manner. 2.

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1. मध्वस्तं –a. 2. सिद्धिः सूचकम् —a. 3. मुदिने –b.

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श्लक्ष्णवल्लिजचूर्णाद्य[1]गोघृतं स्वानने पुरा ।
उपजिह्वान्तरछिद्रे दत्वांगुष्ठेन युक्तितः ॥
तेन प्राणाययमध्ये सुखं तिष्ठति कुम्भके ॥ ३ ॥

ślakṣṇavallijacūrṇādyagoghṛtaṃ svānane purā ।
upajihvāntarachidre datvāṅguṣṭhena yuktitaḥ ॥
tena prāṇāyāmamadhye sukhaṃ tiṣṭhati kumbhake ॥ 3 ॥

Tr. At first one should judiciously put the fine powder of black pepper mixed up with *ghee* in the opening of the uvula in the mouth with the help of the thumb. Thus, in the process of *prāṇāyāma* one can comfortably maintain *kumbhaka*. 3.

अथवा –

athavā—

Or else—

न हि देहविस्मृतिमादकभावः प्रणवे पुरा चलमनोऽनुगावयोः ।
सुखदो विनेन्दुलतयाऽमृतकर्त्र्या वपुषीष्ट[2]सिद्धिदान्यदुपायः ॥४॥

na hi dehavismṛtimādakabhāvaḥ
praṇave purā calamano'nugāvayoḥ ॥
sukhado vinendulatayā'mṛtakartryā
vapuṣīṣṭasiddhidānyadupāyaḥ ॥ 4 ॥

Tr. Before the practice of *praṇava*, since a restless mind follows the senses, one would not experience swooning and obliviousness of the body. Without the (creeper of) moon producing pleasant ambrosia in the body there is no other means to have success. 4.

क्षीणो यथेन्दुरपहन्ति तमो क्रमेण
पूर्णस्तु तद्वदियमंकमपान[3]जाड्यम् ॥
हत्वा सुधावहममुं च तनौ विधत्ते
योगे रवेरिव मुनेर्हितपथ्य[4]भाजः ॥ ५ ॥

kṣīṇo yathendurapahanti tamo krameṇa
pūrṇastu tadvadiyamaṅkamapānajāḍyam ॥
hatvā sudhāvahamamuṃ ca tanau vidhatte
yoge raveriva munerhitapathyabhājaḥ ॥ 5 ॥

1. र्णाद्य –b. 2. वपुषोष्ट –b. 3. पूर्णस्तुतद्धृदियमंकयान –b. 4. मथ्य –b.

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Tr. Just as a waxing moon gradually dispels darkness, similarly, impurities (inertia) lying in *apāna* is removed by the practice of *yoga* which establishes the moon (which secrets ambrosia) in the body of a person who sticks to moderate and wholesome food. 5.

शुद्धे चैकान्तदेशे शुचिरपगतभीः प्राङ्मुखो[1] वोत्तरास्यः[2]
स्थित्वा कृत्त्यं[3]शुकाद्यैर्मृदुतरविशदे[4] विष्टरेऽपास्तचिन्तः ॥
कृत्वा पीठानि मुद्रादिकमनु मितभुक् साधकः श्रीनृसिंहांघ्रौ[5]
दत्वा हृच्च नत्वा गुरुपदमपतृट् मन्दमायाममीहेत्[6] ॥ ६ ॥

śuddhe caikāntadeśe śucir apagatabhīḥ prāṅmukho vottarāsyaḥ
sthitvā kṛttyaṃśukādyairmṛdutara viśade viṣṭare'pāstacintaḥ ॥
kṛtvā pīṭhāni mudrādikamanu mitabhuk sādhakaḥ śrīnṛsimhāṃghrau
datvā hṛcca natvā gurupadamapatṛṭ mandamāyāmamīhet ॥ 6 ॥

Tr. Resorting to a serene and isolated countryside, after having been purified, free from fear and worries, one should sit on a seat of hide of antelope, cotton and other soft seat and face either east or north.

A *sādhaka* should consume moderate diet, perform *āsanas* followed by the *mudrās* etc. He should salute the feet of *nṛsiṃha* and *guru*, overcome the desires and slowly undertake the practice of *prāṇāyāma*. 6.

नत्वा गुरुं प्रागुपविश्य चासने कृत्वाऽसकृन्मेरुविचालनादिकम् ।
विश्रम्य सुस्वस्थमना[7] विरिच्य प्राणं पुराथो विधिवत् प्रपूरयेत् ७

natvā guruṃ prāgupaviśya cāsane
kṛtvā'sakṛanmeruvicālanādikam ॥
viśramya susvasthamanā viricya
prāṇaṃ purātho vidhivat prapūrayet ॥ 7 ॥

क्रमेण दीर्घं प्रविधाय सावधो विरेचयेद्वायुमथोऽतिमन्दम् ।
यथा तनौ व्याकुलता न चित्ते भवेन् मनीषी विजनेऽस्तचिन्तः ८

krameṇa dīrghaṃ pravidhāya sāvadho
virecayedvāyumatho'timandam ॥
yathā tanau vyākulatā na citte
bhaven manīṣī vijane'stacintaḥ ॥ 8 ॥

---

1. गतभीशऽमुखो –b. 2. चोत्तरास्यः —b. 3. कृत्वं –b. 4. विश –b. 5. श्रीनृसिंहाऽघ्नौ –b. 6. मायामप्रीहेत् —b. 7. सुखस्थमना –b.

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Tr. After paying obeisance to the *guru*, one should sit on a seat and undertake repeatedly the practice of *merucālana* etc. After taking rest and with a poised mind he should exhale followed by inhalation in the prescribed manner. After holding for long he should exhale the *vāyu* extremely slowly in such a manner that he does not experience discomfort in the body or in the mind. A wise remains in a desolate place removing all worries. 7-8.

स्थिरात्मनैवं मृदुरेचपूरौ सेव्यौ यथा व्याकुलता न चेतसः ।
द्रुतं न मन्दं न भृशं प्रसन्नो ह्यखेदयन् स्वं प्रणवं भजेज्ज्ञः ।९।

sthirātmanaivaṃ mṛdurecapūrau
sevyau yathā vyākulatā na cetasaḥ ॥
drutaṃ na mandaṃ na bhṛśaṃ prasanno
hyakhedayan svaṃ praṇavaṃ bhajejñaḥ ॥ 9 ॥

Tr. Remaining poised, one should slowly inhale and exhale so that there is no anxiety felt in the mind. The wise in a pleasant mood without any worries should chant *praṇava* repeatedly neither slowly nor rapidly. 9.

रेचपूरककुम्भान्ते नैषच्छान्तोऽपि साधकः ।
अभ्यासविच्छेदभियाद[1]नुस्यूतक्रियापरः ॥ १० ॥

recapūrakakumbhānte naiṣacchānto'pi sādhakaḥ ।
abhyāsavicchedabhiyādanusyūtakriyāparaḥ ॥ 10 ॥

Tr. A practitioner should not give into even a little complacency followed by the practice of *recaka*, *pūraka* and *kumbhaka*. One should remain engaged in the practice without giving any break in the practice. 10.

अनुस्यूताभ्यस्तकुम्भा नाडीस्थामरसं द्रुतम् ।
कृत्वा बहिः[2] कृत्युतं[3] स्वं स्वेददाः[4] स्युर्न चान्यथा ॥ ११ ॥

anusyūtābhyastakumbhā
nāḍīsthāmarasaṃ drutam ॥
kṛtvā bahiḥ kṛtyutaṃ svaṃ
svedadāḥ syurna cānyathā ॥ 11 ॥

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1. मियाद –a. 2. कृत्वा बहिः — अनुपलब्धपाठः —b. 3. कृत्यतं –b. 4. खेददाः –b.

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Tr. A consistent practice of *kuṃbhakas* flushes out the *āmarasa* (the bodily toxins) soon from the *nāḍīs* and produces perspiration and not otherwise. 11.

अधःशक्तिं दृढं धृत्वा तिष्ठेत्पद्मासनोपरि ।
गुरूपदिष्टमार्गेण प्राणायामं पुराभ्यसेत् ॥ १२ ॥

adhaḥśaktiṃ dṛḍhaṃ dhṛtvā tiṣṭhet padmāsanopari ।
gurūpadiṣṭamārgeṇa prāṇāyāmaṃ purābhyaset ॥ 12 ॥

Tr. Adopting *padmāsana*, one should firmly hold the *śakti* at the bottom (practising *mūlabandha*) and undertake the practice of *prāṇāyāma* in the beginning following the instruction of the *guru*. 12.

॥ इति हठकौमुद्यां नाडीशुद्धिकर्त्तव्यताक्रमोद्योतः ॥
॥ iti haṭhakaumudyāṃ nāḍīśudhikartavyatākramodyotaḥ ॥

Here ends the chapter describing the technique of *nāḍīśuddhi* in *haṭhatatvakaumudī*.

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Chapter—36

अथ नाडीशुद्धिः —

atha nāḍīśuddhiḥ —

The technique of *nāḍīśuddhi* is as follows—

तथा चोक्तं योगचन्द्रिकायाम् —

tathā coktaṃ yogacandrikāyām —

According to *yogacandrikā*—

अथासने दृढीभूते वशी हितमिताशनः ।
गुरूपदिष्टमार्गेण प्राणायामान् समभ्यसेद् ॥ इति ॥ १ ॥

athāsane dṛḍhībhūte vaśī hitamitāśanaḥ ।
gurūpadiṣṭamārgeṇa prāṇāyāmān samabhyaset ॥iti॥ 1 ॥

Tr. One who has mastered the *āsanas*, has restrained (the senses), takes nutritious and moderate food should practise *prāṇāyāma* being guided by the *guru*. 1.

वशी जितेन्द्रियः । स्वभ्यस्तासनः प्राणायामान् समभ्यसेद् । अन्यथा नेति ॥

vaśī jitendriyaḥ । svabhyastāsanaḥ prāṇāyāmān samabhyaset । anyathā neti ॥

Tr. *vaśī* means the one who has controlled the sense organs. After practising the *āsanas* thoroughly, one should take up the practice of *prāṇāyāma* and not otherwise.

अत्र प्रथमाभ्यासे परिमितभोजनं तद्धान् —

atra prathamābhyāse parimitabhojanaṃ tadvān —

Initially moderate diet is recommended because—

मलाकुलासु नाडीषु मारुतो नैव मध्यगः ।
कथं स्यादुन्मनीभावः कायशुद्धिः कथं भवेत् ॥ २ ॥

malākulāsu nāḍīṣu
māruto naiva madhyagaḥ ॥
kathaṃ syādunmanībhāvaḥ
kāyaśuddhiḥ kathaṃ bhavet ॥ 2 ॥

Tr. *prāṇa* does not move through *suṣumnā* if the *nāḍīs* are defiled. How can then the state of *unmanī* supervene and the purification of the body occur? 2.

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वायुर्मध्यगः सुषुम्णामार्गगो न भवति तदा ।
कथमुन्मन्यवस्था च कायशुद्धिः कथं भवेत् ॥ ३ ॥
vāyurmadhyagaḥ suṣumṇā-
mārgago na bhavati tadā ॥
kathamunmanyavasthā ca
kāyaśuddhiḥ kathaṃ bhavet ॥ 3 ॥

Tr. The *prāṇa* does not flow through *suṣumnā*. How can then the purification of the body take place and the state of *unmanī* supervene. 3.

अतः शरीरशुद्धये प्राणायामं कुर्यात् ।
ataḥ śarīraśuddhaye prāṇāyāmaṃ kuryāt ।

Tr. Therefore, to make the body pure, one should practise *prāṇāyāma.*

शुद्धिमेति यदा सर्वं नाडीचक्रं मलाकुलम् ।
तदैव जायते योगी प्राणसंग्रहणे क्षमः ॥ ४ ॥
śuddhimeti yadā sarvaṃ nāḍīcakraṃ malākulam ।
tadaiva jāyate yogī prāṇasaṅgrahaṇe kṣamaḥ ॥ 4 ॥

Tr. When the network of the *nāḍīs* is purified, then alone a *yogī* becomes able to hold *prāṇa*. 4.

चक्रं नाडीसमूहम् । प्राणसंग्रहणे प्राणोर्ध्वं चरणे[1] ब्रह्मरन्ध्रप्राप्तये[2] समर्थः । अतो योगारम्भे प्रथमतः प्राणायामं सात्विकया रजस्तमोवर्जितया बुद्ध्या तथा कुर्यात् यथा सुषुम्णानाडीस्थो मलदोषस्खलतीति ॥ ५ ॥
cakraṃ nāḍīsamūham । prāṇasaṅgrahaṇe prāṇordhvaṃ caraṇe brahmarandhraprāptaye samarthaḥ । ato yogārambhe prathamataḥ prāṇāyāmaṃ sātvikayā rajastamovarjitayā buddhyā tathā kuryāt yathā suṣumṇānāḍīstho maladoṣaskhalatīti ॥ 5 ॥

Tr. *cakra* means the network of the *nāḍīs*. *prāṇasaṅgrahaṇa* means raising the *prāṇa* upwards in the *brahmarandhra*. Therefore, in the very beginning, *prāṇāyāma* has to be practised with a *sātvika* attitude, relieving *rajas* and *tamas* in such a fashion that the impurities from the *suṣumnā nāḍī* are eliminated. 5.

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1. वरणे –b. 2. प्राययो –a.

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प्राणायामे पद्मपीठे स्वदक्षांगुष्ठेनादौ सन्निरुद्ध्येन्दुनाडीम् ।
वायुं नातिद्राक् शनैर्नातियुक्त्या व्याकृष्योर्ध्वं पूरयेत् स्वोदरान्ते ६

prāṇāyāme padmapīṭhe svadakṣā-
ñguṣṭhenādau sannirudhyendunāḍīm ॥
vāyuṃ nātidrāk śanairnātiyuktyā
vyākṛṣyordhvaṃ pūrayet svodarānte ॥ 6 ॥

Tr. One should adopt *padmāsana* for *prāṇāyāma*. He should close the left nostril with the right fingers. Then, he should slowly draw the air in cautiously upwards through the left nostril and fill up the cavity. 6.

यथा स्वशक्त्या लघु धारयित्वा
नाड्या ततः पिंगलया विरेचयेत् ॥
विरोधहीनं विरतीत[1]मध्यं
हृदा स्थिरेणाऽभ्यसनं मुनिश्चरेत् ॥ ७ ॥

yathā svaśaktyā laghu dhārayitvā
nāḍyā tataḥ piṅgalayā virecayet ॥
virodhahīnaṃ viratītamadhyaṃ
hṛdā sthireṇā'bhyasanaṃ muniścaret ॥ 7 ॥

Tr. Retain the air to the capacity for little time and then exhale through the right nostril without facing any resistance and having any pause between. A *muni* practises this with a steady mind. 7.

येन त्यजेत् तेन विरोधहीनं धृत्वा पुरान्येन विरेचयेच्छनैः ।
यान्त्येवमभ्यासरतस्य पुंसः स्थितिं स्वलक्ष्ये चलचित्तवृत्तयः ।८।

yena tyajet tena virodhahīnaṃ
dhṛtvā purānyena virecayecchanaiḥ ॥
yāntyevamabhyāsaratasya puṃsaḥ
sthitiṃ svalakṣye calacittavṛttayaḥ ॥ 8 ॥

Tr. One inhales comfortably through the same nostril through which one has exhaled and after holding exhales slowly through other nostril. Such a practice brings about stability to the fickleness of the mental modifications. 8.

1. विरतित –b.

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यथाशक्त्याऽकृष्य खगं पूरयेदुदरं शनैः ।
यथाशक्त्या धृतं पश्चाद्रेचयेदविरोधतः ॥ ९ ॥

yathāśaktyā'kṛṣya khagaṃ pūrayedudaraṃ śanaiḥ ।
yathāśaktyā dhṛtaṃ paścādrecayedavirodhataḥ ॥ 9 ॥

Tr. Draw *prāṇa* slowly in as per capacity and fill the cavity. Hold to the capacity and then exhale without resistance. 9.

उक्तं च –

uktaṃ ca —

It has been said—

प्राणं चेडिकया पिबेन्नियमितं भूयोऽन्यया रेचयेत्
पीत्वा पिंगलया समीरणमथो बद्ध्वा त्यजेद्वामया ॥
सूर्याचन्द्रमसोरनेन विधिनाऽभ्यासं समातन्वताम्
शुद्धा नाडिगणा भवन्ति यमिनां मासत्रयादूर्ध्वतः ॥ इति ॥ १० ॥

prāṇaṃ ceḍikayā pibenniyamitaṃ bhūyonyayā recayet
pītvā piṅgalayā samīraṇamatho baddhvā tyajedvāmayā ॥
sūryācandramasoranena vidhinā'bhyāsaṃ samātanvatām
śuddhā nāḍigaṇā bhavanti yamināṃ māsatrayādūrdhvataḥ ।iti 10।

Tr. One inhales through the left nostril and exhales through the other after retention and again inhales through the right nostril and holds the breath before exhalation through left. Consistently and frequently following this technique through right and left nostrils, one gets the *nāḍīs* purified in three months. 10.

अत्र यमिनामिति हेतुगर्भसाधकस्य । तेन यमादिगुणसम्पन्नस्योक्तप्रकारेण[1] नाडीशुद्धिर्मासत्रयादूर्ध्वं भवति । तदितरेषां तु शौचानुरूपो[2] कालदैर्घ्यम् । यथा त्रिमासं चतुर्मासमेकाब्दमेतद् द्वयोर्वा[3] ॥ ११ ॥

atra yamināmiti hetugarbhasādhakasya । tena yamādiguṇasampannasyoktaprakāreṇa nāḍīśuddhirmāsatrayādūrdhvaṃ bhavati । taditareṣāṃ tu śaucānurūpo kāladairghyam । yathā trimāsaṃ caturmāsamekābdametad dvayorvā ॥ 11 ॥

1. प्रकरणे –b. 2. शौचानुरूपे –b. 3. मेकाष्टमेतद्वचो –b.

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Tr. In this context, `*yaminām*' means – the *sādhaka* who is laden with a cause, that is enriched with the virtues like *yama* etc., attaining the purification of the *nāḍīs* in three months. For the others, it may take a longer time depending on degree of purification—as long as three, four months or even one or two years. 11.

याज्ञवल्क्यस्य –

yājñavalkyasya —

According to *yājnavalkya*—

यत्साधकस्य मृदोश्चाधिमात्रस्य योगांगकर्म[1]व्यवस्थापरं स्यात् ।
त्रिमासं यथोक्ते ॥ १२ ॥

yatsādhakasya mṛdoścādhimātrasya
yogāṅgakarmavyavasthāparaṃ syāt । trimāsaṃ yathokte ॥ 12 ॥

Tr. Both mediocre and intermediate *sādhakas* should follow the proper sequence of the practices of *yoga*. Three months as said before. 12.

यः साधकस्य प्रथमं शरीरे[2]
घर्मः समायाति सुपूतिपिच्छलः[3] ॥
समीररोधे श्रमजः शिराभ्यः
कुम्भाग्निना यः स रसोद्भूते[4] नवः ॥ १३ ॥

yaḥ sādhakasya prathamaṃ śarīre
gharmaḥ samāyāti supūtipicchalaḥ ॥
samīrarodhe śramajaḥ śirābhyaḥ
kumbhāgninā yaḥ sa rasodbhūte navaḥ ॥ 13 ॥

Tr. As a result of exertion during the holding of breath, the fire called *kumbhāgni* produces morbid and sticky sweat which is peculiar in the body of the practitioner in the initial phase of the practice. 13.

योगसिद्ध्यारम्भपूर्वकाले द्वादशमात्रकात् ।
नाडीशुद्ध्युत्तरं[5] जातः सिद्ध्यंगं घर्म[6] उत्तमः ॥ १४ ॥

yogasiddhyārambhapūrvakāle dvādaśamātrakāt ।
nāḍīśuddhyuttaraṃ jātaḥ siddhyaṅgaṃ gharma uttamaḥ

1. योगाऽंगार्म —a. 2. शरीरं –b. 3. सुयुतिपिच्छल —a. 4. सरसोदभुते –b. 5. शुध्युजरं –a. 6. धर्म —b.

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Tr. Prior to the commencement of *siddhis*, the secretion of perspiration which is considered superior and which is a part of *siddhis* is followed by *nāḍiśuddhi* practised with 12 *mātrās* (time units of retention). 14.

योगचन्द्रिकायाम् —

yogacandrikāyām —

It is said in *yogacandrikā*—

शीतांशु[1]मार्गेण शनैः समीरमापूरयेत् सोदरमादरेण ।
विकारमात्राभिरपेततन्द्रः कालाग्निमूलार्पितचित्तवृत्तिः ॥ १५ ॥

śītāṅśumārgeṇa śanaiḥ samīram-
āpūrayet sodaramādareṇa ।
vikāramātrābhirapetatandraḥ
kālāgnimūlārpitacittavṛttiḥ ॥ 15 ॥

Tr. One should slowly fill the (chest) cavity with air drawn through the left nostril in an unperturbed manner, with controlled senses and an unflinching mind and with full diligence while focusing the mind at the centre of the eyebrows. 15.

सोदरम् उदरवर्त्तिमिति भावः । आपूरयेत् कुम्भयेत् । आदरेण अनुद्विग्नेन । विकारा[2] इन्द्रियाणि । तेषां मात्राः शब्दस्पर्शरूपगन्धरसतन्मात्रास् तासु । अपेततन्द्रः सावधानस् त्यक्तस्पृहः[3] । कालाग्निमूले भ्रुवोरन्तरे आरोपितचित्तवृत्तिः ॥ १६ ॥

sodaram udaravarttimiti bhāvaḥ । āpūrayet kumbhayet । ādareṇa anudvignena । vikārā indriyāṇi । teṣāṃ mātrāḥ śabdasparśarūpagandharasatanmātrāstāsu । apetatandraḥ sāvadhānas tyaktaspṛhaḥ । kālāgnimūle bhruvorantare āropitacittavṛttiḥ ॥ 16 ॥

Tr. *sodaraṃ* means in thoracic cavity. One should inhale and hold with ease. *vikāras* stand for the senses. Their objects are *śabda, sparśa, rūpa, gandha* and *rasa tanmātrās.* `Devoid of drowsiness' means attentively or giving up desires. `At the root of *kālāgni'* means at the center of the eyebrows, wherein one would direct the mind. 16.

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1. गीताषु –b. 2. विकाय –b. 3. स्वाक्तस्पृहः —b.

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तथा चोक्तं सूतसंहितायाम् —

tathā coktaṃ sūtasaṃhitāyām —

It has been said in *sūtasaṃhitā*—

उत्कर्षाख्यमुत्तमप्राणायाममुक्त्वा तदन्ते ।
एवमभ्यसतस्तस्य ततो वायुजयो भवेत् ॥ १७ ॥

utkarṣākhyamuttamaprāṇāyāmamuktvā tadante ।
evamabhyasatastasya tato vāyujayo bhavet ॥ 17 ॥

Tr. After narrating the superior *prāṇāyāma*, called *utkarṣa*, at the end, a diligent practitioner attains success in controlling *prāṇa*. 17.

प्रस्वेदः प्रथमः पश्चात् कम्पनं मुनिसत्तम ।
उत्थानं च शरीरस्य चिह्नमेतत् जितेऽनिले ॥
एवमभ्यसतस्तस्य मूलरोगो[1] विनश्यति ॥ १८ ॥

prasvedaḥ prathamaḥ paścāt kampanaṃ munisattama ।
utthānaṃ ca śarīrasya cihnametat jite'nile ।
evamabhyasatastasya mūlarogo vinaśyati ॥ 18 ॥

Tr. Initially the practitioner experiences perspiration followed by tremors and thereafter levitation of the body—which are the signs of mastery over *prāṇa*.

One who practises in this manner gets rid of piles. 18.

इत्याद्यारम्भावस्था[2] परं ज्ञेयं ।

ityādyārambhāvasthā paraṃ jñeyam ।

One should know that this is the *āraṃbhāvasthā*.

नाडीशुद्धौ तु —

nāḍīśuddhau tu —

In the process of *nāḍīśuddhi*—

विकृतरसविशोषात्[3] प्राणरोधेन नाड्यो
मलविलयविशुद्धा नाडीशुद्धौ भवन्ति ॥
अथ विमलतदन्तर्गर्भसञ्चारदक्षः
शुचितनु हृदि वायुः स्यात्तदा नाडीशुद्धिः ॥ १९ ॥

vikṛtarasaviśoṣāt prāṇarodhena nāḍyo
malavilayaviśuddhā nāḍīśuddhau bhavanti ॥

1. मूलरोगा –b. 2. इत्याचारंभावस्था –b. 3. विशेषात् —a.

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atha vimalatadantargarbhasañcāradakṣaḥ
śucitanu hṛdi vāyuḥ syāttadā nāḍīśuddhiḥ ॥ 19 ॥

Tr. In the course of *nāḍīśuddhi*, when *prāṇa* is controlled, the *nāḍīs* get rid of the morbidities. Thus, when the internal passage (*suṣumnā*) becomes capable of free movement of *vāyu* upto the region of heart, the body becomes purified. Then alone *nāḍīśuddhi* occurs. 19.

रसमलकफलिप्ते[1]ऽभ्यन्तरे नाडिकाना-
मिव चरति मरुन्नान्तर्मलायां प्रणाल्याम् ॥
मसृणधमनिरन्ध्रेष्वैत्तिनो[2] चेत् कृतोऽलं
जडसहचर-चित्ताकृष्ट[3] एत्याशु कोपम् ॥ २० ॥

rasamalakaphalipte'bhyantare nāḍikānā-
miva carati marunnāntarmalāyāṃ praṇālyām ॥
masṛṇadhamanirandhreṣvaittino cet kṛto'laṃ
jaḍasahacara-cittākṛṣṭa etyāśu kopam ॥ 20 ॥

Tr. Like filthy channels if the internal parts of the *nāḍīs* are filled with *rasa* (plasma), *mala* (morbid elements) and *kapha* (phlegm), the *prāṇa* cannot move smoothly. Even if it moves being guided by *citta*, would become agitated. 20.

व्रजति कुपथमन्तर्नेष्ट[4] ईषद् बहिर्द्राक्
कलिततनुकपाटाभ्यां[5] हृदा कर्षितो[6]ऽपि ॥
कलयति[7] स तदारं स्फोट्यपातो[8] जवेन
गतमत[9] इह पूर्वां[10] नाडीशुद्धिं[11] विदध्यात् ॥ २१ ॥

vrajati kupathamantarneṣṭa īṣad bahirdrāk
kalitatanukapāṭābhyāṃ hṛdā karṣito'pi ॥
kalayati sa tadāraṃ sphoṭyapāto javena
gatamata iha pūrvāṃ nāḍīśuddhiṃ vidadhyāt ॥ 21 ॥

Tr. It is not desirable that *prāṇa* should go astray, even though when it is slightly pulled up towards the heart by contracting the organs. For speedy movement of *prāṇa*, one should practise *nāḍīśuddhi* in the beginning itself. 21.

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1. मलकफलिस्ते –b. 2. रन्ध्रेष्टोतिनो –b. 3. चिन्ताकृष्ट –b. 4. मन्तर्नष्ट –b. 5. कपटाभ्यां –b. 6. हृद्याकर्षितो –a. 7. कलयन्ति –b. 8. स्फोद्यधातो –b. 9. गदमत –b. 10. पूर्व –b. 11. नाडीशुद्धिर –b.

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मले विशुष्केऽस्खलिता समीरगतिर्भवेन्नीचगमं विहाय ।
प्रतीचिवाहं कलयत्यपानो[1] भूत्वोर्ध्वगः[2] प्राणपदं प्रयाति ॥ २२ ॥

male viśuṣke'skhalitā samīra-
gatirbhavennīcagamaṃ vihāya ॥
pratīcivāhaṃ kalayatyapāno
bhūtvordhvagaḥ prāṇapadaṃ prayāti ॥ 22 ॥

Tr. When morbidities are dried up, the *prāṇa* flows placidly in the posterior path. Moreover, *apāna* moves upwardly and reaches the abode of *prāṇa*. 22.

सहाग्निना[3] प्राणहुताशनाभ्यां
प्राणो युतः सत्वरमेति कुण्डलीम् ॥
सुप्तां[4] ततः सा दहनेन तप्ता-
मध्याऽयने याति समीरचालिता ॥ २३ ॥

sahāgninā prāṇahutāśanābhyāṃ
prāṇo yutaḥ satvarameti kuṇḍalīm ॥
suptāṃ tataḥ sā dahanena taptā-
madhyā'yane yāti samīracālitā ॥ 23 ॥

Tr. *prāṇa* having been mingled with the fire soon reaches to *kuṇḍalī*, which is latent and which having been put on fire and fanned by *prāṇa*, moves through the middle path. 23.

युग्मम् —

yugmam —

A *śloka* follows—

तावद्विदधीत बुधः प्राणायामं समाहितो विधिवत् ।
यावत् सम्भवति भुवि[5] प्राणायामस्य सिद्धिं भूर्गुणः श्रेष्ठः ।२४।

tāvadvīdadhīta budhaḥ
prāṇāyāmaṃ samāhito vidhivat ॥
yāvat sambhavati bhuvi prāṇāyāmasya
siddhiṃ bhūrguṇaḥ śreṣṭhaḥ ॥ 24 ॥

Tr. A wise should undertake prescribed techniques of prāṇāyāma with full concentration, till one attains success in prāṇāyāma leading to profound stability. 24.

1. वाहं कल्पयत्यऽयानो –b. 2. भूत्योर्ध्वगः —b. 3. सहाग्निता –b. 4. सुप्ताय –b. 5. भवि –b.

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स यथा –

sa yathā—

It is explained—

नादाभिव्यक्तिरुच्चैरबलहुतवहोद्दीपनं[1] स्पर्शनस्य
भूयिष्ठं धारणं स्याद् गदगणदलनं नाडिसंशोधनं च ॥
काश्यं देहे[2] प्रसादो भवति च वदने बिन्दुबन्धश्च तन्वाम्
आरोग्यं दीर्घमायुर्नयनविशदता स्यादिदं योगलक्ष्म ।२५।

nādābhivyaktiruccairabalahutavahoddīpanaṃ sparśanasya
bhūyiṣṭhaṃ dhāraṇaṃ syād gadagaṇadalanaṃ nāḍisaṃśodhanaṃ ca ॥
kārśyaṃ dehe prasādo bhavati ca vadane bindubandhaśca tanvām
ārogyaṃ dīrghamāyurnayanaviśadatā syādidaṃ yogalakṣma ॥ 25 ॥

Tr. Profound revealation of *nāda*, enhancement of (gastric) fire and sensation of touch, prolonged retention of (breath), removal of host of diseases, purification of *nāḍī*, slimness of the body, pleasing appearance, retention of *bindu* in the body, feeling of wellness, long life, clarity of vision— are signs of *yoga*. 25.

महापायुस्थं[3] मलमतिनाडी-
शुद्धिर् जयोऽत्र प्रणवस्य पापम्[4] ॥
शान्तिः प्रदीप्तिर्मनसः प्रसादोअभ्यास
प्रवृद्धौ यमिनः सदाभ्यः[5] ॥ २६ ॥

mahāpāyusthaṃ malamatināḍī-
śuddhir jayo'tra praṇavasya pāyam ॥
śāntiḥ pradīptirmanasaḥ prasādoabhyāsa
pravṛddhau yaminaḥ sadābhyāḥ ॥ 26 ॥

Tr. The excretions are passed out from the big intestine, purification of the *nāḍīs*, success in *praṇava*, atonement of sin, enhancement (of gastric fire), tranquility of mind—are achieved through advanced practice by a practitioner. 26.

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1. दीपनद –b. 2. काशींदेहे –a. 3. महायाशुस्थं –b. 4. यायं –a. 5. सदाभ्याः –a.

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मलं पिंगला सूर्यनाड्युष्मवीर्या[1]
निरुद्धा[2]ऽग्निमादीप्य दह्याच्छिरास्थम् ॥
प्रतप्तां गदाहोपशान्त्यै सुधामुह्यमान्
वैन्दवीडा[3] प्रधार्या श्रमघ्नी ॥ २७ ॥

malaṃ piṅgalā sūryanāḍyuṣmavīryā
niruddhā'gnimādīpya dahyācchirāstham ॥
prataptāṃ gadāhopaśāntyai sudhāmuhyamān-
vaindavīḍā pradhāryā śramaghnī ॥ 27 ॥

Tr. *piṅgalā* that is *sūryanāḍī* (the right nostril) burns morbidities residing in the *śirās* by enhancing the heat, thus resulting in removal of the ailments. While *iḍā* i.e. *indu-nāḍī* is the one through which ambrosia flows which removes fatigue. 27.

पुरा मलाऽज्ञानपदेन्द्वपान[4]जाड्यं द्रुतं[5] चास्य चित्तं सघर्मः ।
ओजो[6]ऽमृतांशं श्रमतोंऽगसा[7]रमभ्यास ओव्यं बहिरेति देहात् ।२८।

purā malā'jñānapadendvapāna-
jāḍyaṃ drutaṃ cāsya cittaṃ sagharmaḥ ॥
ojo'mṛtāṅśaṃ śramato'ṅgasāram-
abhyāsa orvyaṃ bahireti dehāt ॥ 28 ॥

Tr. Initially morbidity, ignorance and lethargy of the *citta* residing in the *indu* (*-nāḍī*) and *apāna* are removed along with perspiration. With the advancement of practice *ojas* that forms the essence of the body and which is the part of ambrosia secretes abundantly from the body. 28.

आयामतः प्राणजयस्य शैघ्र्यं
गतो गुणोऽग्नेः क्षुदघ्नं[8] भवति[9] ॥
भौमो गुणः पीवरता[10]ऽस्तमेति
तदा कृशत्वं लघुतांगदाढ्यम्[11] ॥ २९ ॥

āyāmataḥ prāṇajayasya śaighryaṃ
gato guṇo'gneḥ kṣudaghnaṃ bhavati ॥
bhaumo guṇaḥ pīvaratā'stameti
tadā kṛśatvaṃ laghutāṅgadārḍhyam ॥ 29 ॥

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1. सूर्यनाड्यस्यवीर्या —b. 2. तिरुद्धाः —b. 3. न्वैदवीडा –b. 4. यदेंद्वऽपान – b. 5. जाड्यादभुतं –b. 6. ओज्यो –a. 7. श्रमतोघासा –a. 8. गुणोऽग्रेः क्षुद—b. 9. भवतिडास्थे –b, डास्ये -a. 10. पीठरता –b. 11. लघुतां प्रादार्ढ्यम् —b.

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Tr. Control and winning over of *prāṇa* qualitatively enhances (bodily) fire which (consequently) controls hunger. One gets rid of the corpulence which is (quality of) earth element, and makes one experiencing slimness, lightness and sturdiness of the limbs. 29.

नाडीविशुद्ध्याऽस्तशिरामलो यदा
तदा समर्थोऽनिलधारणे चिरम् ॥
स्यात्कोष्ठगर्त्तस्थमलोग्रकर्दमक्षये-
ऽग्निरिद्धः क्व तनौ रुजां जनिः ॥ ३० ॥

nāḍīviśuddhyā'staśirāmalo yadā
tadā samartho'niladhāraṇe ciram ॥
syātkoṣṭhagarttasthamalograkardamakṣaye'-
gniriddhaḥ kva tanau rujāṃ janiḥ ॥ 30 ॥

Tr. Through *nāḍīśuddhi* as the impurities of the *śirā* are removed, one becomes capable of holding the *prāṇa* for long. Moreover, impurities and toxins deposited in the abdominal cavity are removed through enhanced (bodily) fire. How then diseases would occur? 30.

सिद्धापानादजग्रन्थिं भित्वोर्ध्वं सर्यन्तो[1]ऽग्निना ।
मुनेस्तदा प्राणयुजा हृद्यास्ते[2]ऽनाहतध्वनिः[3] ॥ ३१ ॥

siddhāpānādajagranthiṃ bhitvordhvaṃ saryanto'gninā ।
munestadā prāṇayujā hṛdyāste'nāhatadhvaniḥ ॥ 31 ॥

Tr. When control of *apāna* moves the *agni* along with *prāṇa* piercing through *ajagranthi*, then the *muni* being attached to *prāṇa*, hears the *anāhatadhvani* in the heart. 31.

रसखोटवदास्तान्तर्मलपं[4]कद्रवं मुनेः[5] ।
सुषुम्णापार्श्वं[6] मलिनं धीचित्ताद्यऽक्षदोषभूः ॥ ३२ ॥

rasakhoṭavadāstāntarmalapaṅkadravaṃ muneḥ ।
suṣumṇāpārśvaṃ malinaṃ dhīcittādya'kṣadoṣabhūḥ ।32।

Tr. Impurities of mercury would affect its quality. Similarly, impurity in *suṣumṇā* would generate malfunctioning of intelligence, mind and organs. 32.

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1. सर्पन्तो –b. 2. प्राणपूजाह्यधास्ते –b. 3. आपानाहतध्वनिः —b. 4. रसखोटवदांस्तातर्मलयं –b. 5. मनेः —b. 6. सुषुम्णाद्याश्चा –b.

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प्राणस्तु चिद्रूप इनः[1] प्रकाशो योगेन चापानहृदोर्मिथोऽत्वात्[2] ।
विमूढयोः संगजजाड्यमाभ्यां मलक्षयेऽयं तनुसिद्धिबीजम् ॥३३॥

prāṇastu cidrūpa inaḥ prakāśo
yogena cāpānahṛdormitho'tvāt ॥
vimūḍhayoḥ saṅgajajāḍyamābhyāṃ
malakṣaye'yaṃ tanusiddhibījaṃ ॥ 33 ॥

Tr. *prāṇa* in fact represents sun which is light. Through *yoga* one brings about harmony between *apāna* and *hṛd* (heart), which are otherwise inert. By removing inertia from these through elimination of impurities, it brings control over the body. 33.

न पतेत्[3] खेचरीमुद्रा शुक्रं बिन्दुजयस्ततः ।
आयुर्वृद्धिर्बलं मृत्युर्जयः सिद्धिश्च योगजा ॥ ३४ ॥

na patet khecarīmudrā śukraṃ bindujayastataḥ ।
āyurvṛddhirbalaṃ mṛtyurjayaḥ siddhiśca yogajā ॥ 34 ॥

Tr. Success in *khecarīmudrā* does not allow the *śukra* (semen) to flow downwards. Thus one gains success in controlling *bindu*. One attains long life, stamina, control on (premature) death and the *yogic* supernatural powers. 34.

नाडीमध्यमलक्षयेऽल्पशयनं[4] मूत्रं विदुस्तेन सः
पुंसः स्वल्पमरोगता न कृमयो[5] लाला न घर्मोऽरतिः ॥
दुःश्लेष्मानि[6]लपित्तशान्तिरमलः कायो भवेत् सुन्दरस्[7]
तावत् कालभयं कुभोज्यनियमग्राहं भजेदल्पभुक् ।३५।

nāḍīmadhyamalakṣaye'lpaśayanaṃ mūtraṃ vidustena saḥ
puṃsaḥ svalpamarogatā na kṛmayo lālā na gharmo'ratiḥ ॥
duḥśleṣmānilapittaśāntiramalaḥ kāyo bhavet sundaras
tāvat kālabhayaṃ kubhojyaniyamagrāhaṃ bhajedalpabhuk ।35।

Tr. When the impurities lying in the *nāḍīs* are eliminated, one experiences reduced sleep and scanty urination. Moreover, he has less (chance) of ailments, worms, saliva, perspiration, disinterestedness, insidious (*kapha*) phlegm, *vāta* and *pitta*—thus rendering the body purified and handsome. One faces fear of

1. प्राणास्तुहृयदनः —b. 2. र्मिथोऽज्वात –b. 3. यतेत् —b. 4. ऽल्वशयनं –b. 5. कृमोयो –b. 6. दुःश्लेष्माऽनिल –b. 7. भवेल्लुंदस् —b.

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(premature) death who sticks to unwholesome food. Therefore one should consume moderate food. 35.

योगारम्भाद्यंगमुक्तं हि नाडीशुद्धिर्देहे शीर्ष आद्यं यथांगे[1] ।
यावत्सिद्धैषा हठांगं न मुख्यं तावद्योगः साधकस्य व्यलीकः ।३६।

yogārambhādyaṅgamuktaṃ hi nāḍī-
śuddhirdehe śīrṣa ādyaṃ yathāṅge ॥
yāvatsiddhaiṣā haṭhāṅgaṃ na mukhyaṃ
tāvadyogaḥ sādhakasya vyalīkaḥ ॥ 36 ॥

Tr. Just as in all the limbs of the body head is of prime importance, similarly, among all the *yoga* practice *nāḍīśuddhi* assumes significance in the beginning. Unless and until this *haṭhāṅga* is practised intensely, *yoga* practice of a practitioner is futile. 36.

नाडीविशुद्धिर्मरुतो जये स्याज्
जितेऽनिले याति मनः स्वयं क्षयम् ।
क्षीणे मनस्यस्तमितैहिकार्थे
ज्ञानप्रकाशः स्वमुपैति निर्मले ॥ ३७ ॥

nāḍīviśuddhirmaruto jaye syāj-
jite'nile yāti manaḥ svayaṃ kṣayam ।
kṣīṇe manasyastamitaihikārthe
jñānaprakāśaḥ svamupaiti nirmale ॥ 37 ॥

Tr. *nāḍīśuddhi* brings about control over *prāṇa* which causes natural annihilation of the mind. On sublimation of the mind which thus is rendered pure and reduction of attachment to mundane objects enlightenment occurs on its own. 37.

नाडीविशुद्ध्या प्रणवप्रयोगादारम्भकाले हठसिद्धिचिह्नम् ।
क्रमेण कम्पादि जितानिलानुरूपं हि धर्मान्तरमभ्युदेति ॥ ३८ ॥

nāḍīviśuddhyā praṇavaprayogād
ārambhakāle haṭhasiddhicihnam ॥
krameṇa kampādi jitānilānurūpaṃ
hi dharmāntaramabhyudeti ॥ 38 ॥

Tr. In the *ārambhāvasthā*, due to purification of the *nāḍīs* coupled with the practice of *praṇava*, there gradually arises

1. यथांग मुक्तं हि नाडीशुद्धिर्देहे शीर्ष आद्यं यथांगे —repeated—a,b.

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the signs of success in *haṭha* like tremors etc. The very degree of control of *prāṇa* itself manifests in the transformation of qualities. 38.

सगर्भकायामत उद्गतांऽहो[1] मुनिस्तदारम्भ उदेति सिद्धिभूः ।
सन्नाडिशुद्धेः परिणाम एषः सम्प्राप्यते सद्गुरुणा विना नो ।३९।

sagarbhakāyāmata udgatāṅho
munistadārambha udeti siddhibhūḥ ॥
sannāḍiśuddheḥ pariṇāma eṣaḥ
samprāpyate sadguruṇā vinā no ॥ 39 ॥

Tr. Practice of *sagarbha prāṇāyāma* alleviates sins (impurities). In the *ārmabha* stage the foundation for success is laid for the *muni*. The effects of *nāḍīśuddhi* are not obtained without guidance of a genuine *guru*. 39.

प्रभाते च मध्यन्दिने सायमर्धनिशायां
शनैरभ्यसेत् कुम्भकान् ज्ञः ॥
सदाशीति८०पर्यन्तमभ्यासदक्षश्
चतुर्वारमंगानि[2] मध्येऽभ्यसन् सत्[3] ॥ ४० ॥

prabhāte ca madhyandine sāyamardhaniśāyāṃ
śanairabhyaset kumbhakān jñaḥ ॥
sadāśīti80paryantamabhyāsadakṣaś-
caturvāramaṅgāni madhye'bhyasan sat ॥ 40 ॥

Tr. A wise should practise 80 rounds of *kumbhakas* in the morning, noon, evening and midnight. Once one gains proficiency, one should practise the other (*yogic*) *aṅgas* in between. 40.

अत्र विशेषः सिद्धान्तशेखरे –

atra viśeṣaḥ siddhāntaśekhare —

In this context something significant from *siddhāntaśekhara*—

यस्मिन् पुटे मरुद्याति तेन वायुं विरेचयेत् ।
पुटेन वायुशून्येन पूरयेदथ कुम्भकम्[4] ॥ ४१ ॥

1. मनउकंताऽहो –b. 2. श्चतुर्धारंमंगानि –b. 3. सन् —b. 4. कुम्भके –b.

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रेचयेदन्यया नाड्या कुर्यादन्यं पुनः पुनः ।
ब्रह्मोक्ता गदिता चेयं रुद्रयाऽत्र[1] निगद्यते ॥ ४२ ॥

yasmin puṭe marudvāti tena vāyuṃ virecayet ।
puṭena vāyuśūnyena pūrayedatha kumbhakam ॥ 41 ॥
recayedanyayā nāḍyā kuryādanyaṃ punaḥ punaḥ ।
brahmoktā gaditā ceyaṃ rudrayā'tra nigadyate ॥ 42 ॥

Tr. One should exhale through the nostril through which one finds dominance of air flow. One should gently inhale through the nostril through which the air is not dominantly flowing and then retain (*kuṃbhaka*) followed by exhalation through the opposite nostril. Thus, repeat this through alternate nostrils again and again. This is propagated by *brahmā*. The one narrated by *rudra* is being narrated. 41-42.

इडया पूरयेद्वायुं कुम्भित्वा च यथाक्रमम् ।
ततो विरेचयेत् पश्चात् विदध्यादेवमन्यथा ॥
नाडीशुद्धिरियं[2] रौद्री प्रोक्ताऽन्ये प्राहुरन्यथा ॥ ४३ ॥

iḍayā pūrayedvāyuṃ kumbhitvā ca yathākramam ।
tato virecayet paścāt vidadhyādevamanyathā ॥
nāḍīśuddhiriyaṃ raudrī proktā'nye prāhuranyathā ॥ 43 ॥

Tr. Inhale air through *iḍā* (left nostril), hold and then exhale. And then practise in reverse order (through opposite nostril) as prescribed. This *nāḍīśuddhi* is called *raudrī* which is called differently by others. 43.

पुटद्वयेन पवनं मात्रया[3] परिरेचयेत् ।
एकेन वायुमाकृष्य पुटयुग्मेन रेचयेत् ॥ ४४ ॥
वायुमाकृष्य वोभाभ्यां पुटाभ्यामभिरेचयेत् ।
इडया वायुमापूर्य समाकुम्भ्यान्यया त्यजेत् ॥ ४५ ॥

puṭadvayena pavanaṃ mātrayā parirecayet ।
ekena vāyumākṛṣya puṭayugmena recayet ॥ 44 ॥
vāyumākṛṣya vobhābhyāṃ puṭābhyāmabhirecayet ।
iḍayā vāyumāpūrya samākumbhānyayā tyajet ॥ 45 ॥

Tr. Following the prescribed ratio, exhale air through both the nostrils (after inhalation). Inhale through one nostril

1. रुद्रयात्रा –b. 2. शुद्धिरिदं –b. 3. मात्राया –b.

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and exhale through both. Draw the air through both nostrils followed by exhalation through both. Inhale through *iḍā* (left nostril) and hold, thereafter exhale through opposite nostril. 44-45.

सप्तभेदाः समाख्याता नाडीशुद्धेर्यथाक्रमात् ॥ ४६ ॥

saptabhedāḥ samākhyātā nāḍīśuddheryathākramāt ॥46॥

Tr. These are seven varieties of *nāḍīśuddhi* told in this order. 46.

अत्र प्रागुक्तगोरक्षमतोक्तः प्राणायामो वैष्णवीव[1] नाडीशुद्धिः —

atra prāguktagorakṣamatoktaḥ prāṇāyāmo vaiṣṇvīva nāḍīśuddhiḥ —

The technique of *prāṇāyāma* narrated previously according to *gorakṣa* is called *vaiṣṇavī nāḍīśuddhi.*

एतेष्वेकेन मार्गेण नाडीशुद्धिमथाचरेत् ।
त्रिकालं वा चतुःकालं चतुर्मासावधि क्रमात् ॥ ४७ ॥

eteṣvekena mārgeṇa nāḍīśuddhimathācaret ।
trikālaṃ vā catuḥkālaṃ caturmāsāvadhi kramāt ॥ 47 ॥

Tr. Out of these, one should select one type of *nāḍīśuddhi* and parctise for three or four times a day for four months. 47.

पूरकान् रेचकान् प्राज्ञः पृथक् षोडशः षोडशः ।
एवमभ्यासयुक्तस्य नाडीशुद्धिर्भवेत्ततः ॥ इति ॥ ४८ ॥

pūrakān recakān prājñaḥ pṛthak ṣoḍaśaḥ ṣoḍaśaḥ ।
evamabhyāsayuktasya nāḍīśuddhirbhavettataḥ ॥ iti ॥48॥

Tr. A wise should practise sixteen rounds of *pūraka* and *recaka*. This practice consequently brings about purification of the *nāḍīs*. 48.

अष्टौ कुम्भाश्च सम्यग्घितमित[2]मधुराशस्य नित्यं विविक्ते ।
मुद्राबन्धांश्च पीठान्य[3]भियुज इत[4] तृट्खेदमोहस्य पुंसः ॥

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1. वैष्णवी च –b. 2. कुम्भाश्रसम्यास्नितमित –b. 3. महावन्धाश्चयीडान् —b. 4. हत –b.

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प्राणायामैकनिष्ठस्य च सततमहाभ्यासशीलस्य साधोः ।
कामं पद्मासने स्याल्लघुवपुषि शुभं स्वासनोत्थानमीषत् ॥ ४९ ॥

*aṣṭau kumbhāśca samyaghitamitamadhurāśasya nityaṃ vivikte mudrābandhāṅśca pīṭhānyabhiyuja ita tṛṭkhedamohasya puṃsaḥ prāṇāyāmaikaniṣṭhasya ca satatamahābhyāsaśīlasya sādhoḥ kāmaṃ padmāsane syāllaghuvapuṣi śubhaṃ svāsanotthānamīṣat*49

Tr. Eight *kumbhakas*, judicious, moderate and unctuous daily food, living in isolation, practice of *mudrās*, *bandhas* and *āsanas* would remove thirst, and illusion of a person. A wise who is solely devoted to the practice of *prāṇāyāma* in a regular manner in a large scale adopting *padmāsana*, which is auspicious, would experience slimness of the body. Moreover, one experiences slight levitation in an *āsana*. 49.

तद्वोऽसावत्र[1] नाडीगतमलहविषा गाढमिद्धोद्धुताशः[2]
औदर्यो भस्त्रिकेव[3] प्रतिदिनमभितो ध्मात ईद्धार्य कुम्भैः ॥
ज्वालाभिः प्रतप्तेर्भवति च यमिनः क्षुद् भृशं रक्षणीया
साऽस्याभ्यासभाजां[4] हितमितरुचिरानेकवाराऽशनेन[5] ॥ 50 ॥

tadvo'sāvatra nāḍīgatamalahaviṣā gāḍhamiddhoddhutāśaḥ audaryo bhastrikeva pratidinamabhito dhmāta īddhārya kumbhaiḥ jvālābhiḥ pratapterbhavati ca yaminaḥ kṣud bhṛśaṃ rakṣaṇīyā sā'syābhyāsabhājāṃ hitamitarucirānekavārāśanena ॥ 50 ॥

Tr. In this context (of *nāḍīśūddhi*) one oblates the impurities stuck up in the *nāḍīs* into the fire kindled by *bhastrikā* daily. The enhanced and blazing fire of *kumbhaka* increases hunger of a *yogī* which should be taken care of by frequent eating of judicious, moderate and preferred food. 50.

अथारम्भकाले जितोऽयं समीरो
यथा स्यात्तथा पावकः साधकस्य ॥
जितः शान्तभावः क्रमात्क्षुत्तदामुं[6]
निरीहं मनाग् बाधते नातिभुक्तम् ॥ ५१ ॥

athārambhakāle jito'yaṃ samīro
yathā syāttathā pāvakaḥ sādhakasya ॥

1. तद्घोऽसावऽत्र —a. 2. गाढसिद्धौहुताश –b. 3. औदर्याभिस्त्रिकेव –b. 4. साऽस्यासभाजा –a. 5. ऽनेकवारीऽशनेन –b. 6. ऽशान्तभावऽक्रमाऽक्षुत्तदाऽमं – b.

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jitaḥ śāntabhāvaḥ kramātkṣuttadāmuṃ
nirīhaṃ manāg bādhate nātibhuktam ॥ 51 ॥

Tr. In the *ārambha* state when *prāṇa* is successfully controlled, it also controls the (bodily) fire of the *sādhaka*. As a poised state gradually dawns upon the *sādhaka* having been free from desires, neither hunger nor overeating would pose a trouble (for him). 51.

कुधूमयंत्रातिमलाबिलान्तर्-
नाड्यां[1] यथा कर्षितधूम उच्चैः ।
पातुः प्रयात्येवमयं हि कुम्भ[2]-
वायुः कुनाड्यन्तर एति कृच्छ्रात् ॥ ५२ ॥

kudhūmayantrātimalābilāntar-
nāḍyāṃ yathā karṣitadhūma uccaiḥ ॥
pātuḥ prayātyevamayaṃ hi kumbha-
vāyuḥ kunāḍyantara eti kṛcchrāt ॥ 52 ॥

Tr. As a chocked up smoke-machine sucks up the dirty smoke with great difficulty, similarly, the *vāyu* retained in *kumbhaka* moves with difficulty through the defiled *nāḍīs*. 52.

अतोऽविदाहीष्टपवित्रदुग्धाज्यान्नादिभुक् स्यादिह नाडिशुद्धौ ।
यदम्लतीक्ष्णं कटु यद्वदुष्णमुष्णाम्बुवत्पित्त[3]रुषाग्निकोऽपि ।५३।

ato'vidāhīṣṭapavitradugdhā-
jyānnādibhuk syādiha nāḍiśuddhau ॥
yadamlatīkṣṇaṃ kaṭu yadvaduṣṇam-
uṣṇāmbuvatpittarusāgniko'pi ॥ 53 ॥

Tr. Therefore, it is desirable that in the course of *nāḍīśodhana*, one should resort to favourable, pure food (rice) of milk and *ghee*, while eschewing food (that causes) burning, tastes sour, is hot, bitter, hot water, which vitiate *pitta* and *agni* (gastric fire). 53.

देहे विकृतं पित्तं मदमोहतमोहभ्रमादिकृद्दाहि ।
पित्तं राजसमग्निर्दृशविधमन्नस्य पाककृज् जठरे[4] ॥ ५४ ॥

dehe vikṛtaṃ pittaṃ madamoha-
tamohabhramādikṛddāhi ॥

1. विलाऽतर्नाडियां –b. 2. प्रयात्येवमहांहिकुम्भे –b. 3. तीक्ष्णं कदयद्यदस्मुमुस्णांवुवत्पीत्त –b. 4. जठरेः —b.

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pittaṃ rājasamagnirddaśa-
vidhamannasya pākakṛj jaṭhare ॥ 54 ॥

Tr. In the body if *pitta* which burns, is vitiated, it causes delusion, swooning, inertia, confusion etc. *pitta* which is *rājasika* (in nature) is (actually) fire, which residing in the belly digests all the ten types of food. 54.

अविकृतमेतच्छुद्धं प्रकाशकं[1] ज्ञानवह्नेः स्यात् ।
नागीविबोधबीजं[2] शारीरस्वान्तसर्वदोषहरम् ॥ ५५ ॥

avikṛtametacchuddhaṃ prakāśakaṃ jñānavahneḥ syāt ।
nāgīvibodhabījaṃ śārīrasvāntasarvadoṣaharam ॥ 55 ॥

Tr. When not vitiated, it remains in the pure form causing enkindling of the fire of wisdom. It causes the awakening of *nāgī (kuṇḍalinī)* and resides in the body expelling all the *doṣas* (impurities). 55.

येन केन प्रकारेण विधेयं पालनं या ।
वृद्धिः शुद्धिपित्ताग्नेः सा ज्ञानाग्निः[3] प्रकाशनः ॥ ५६ ॥

yena kena prakāreṇa vidheyaṃ pālanaṃ yā ।
vṛddhiḥ śuddhipittāgneḥ sā jñānāgniḥ prakāśanaḥ ॥ 56 ॥

Tr. By all means, one should nurse and enhance the fire of pure *pitta* which promotes wisdom. 56.

योगेच्छुः[4] प्रथमं पुरा हृततुषा[5] सन्मुद्गदाल्याः पल-
द्वन्द्वं सार्धमनेन तुल्यममलं स्याच्छष्टिकं तन्दुलम्[6] ॥
तोये द्वादशशेटके लघु चिरं मन्दाग्निना पाचयेद्[7]
द्वित्रिदारू[8]भिरर्द्धशेटकमितो मण्डोऽवशिष्टो यदा ।५७।

yogecchuḥ prathamaṃ purā hṛtatuṣā sanmudgadālyāḥ pala-
dvandvaṃ sārdhamanena tulyamamalaṃ syācchaṣṭikaṃ tandulam
toye dvādaśaśeṭake laghu ciraṃ mandāgninā pācayed
dvitridārūbhirardhaśeṭakamito maṇḍo'vaśiṣṭo yadā ॥ 57 ॥

Tr. In the beginning, an aspirant of *yoga* should take good quality of *mudga* without husk two *palas* (1 *pala*= 93 gms.) in quantity and take good variety of *ṣaṣṭika* rice and boil those in twelve *śeṭaka* (1 *śeṭaka*=900ml) of water slowly for a long time

1. प्रकाशक –b. 2. वियोधबीजं –b. 3. साज्ञानंऽग्निः —b. 4. योगेच्छः —b. 5. ह्यतनुषा –b. 6. तदुलं –b. 7. पावयेद् —a. 8. धात्रीदारुभि –b.

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over sim fire of two or three woods till the boiled gruel (*maṇḍa*) reduces to half of a *śeṭaka*. 57.

उत्तार्याथेमं सुशीतले[1]ऽत्र पलिकं गोसर्पिषः सुन्दरं
दत्वा साधु सुवासिते[2] सुरसुमत्वकशुण्ठि[3]जीरादिभिः ॥
मण्डोऽयं रुचिदः क्षुदग्निशमनः पेयो बलत्विट्प्रदो
नाडीशोधनकृल्लघुर्मलहरो योगे हितः सिद्धिदः ॥ ५८ ॥

uttāryāthemaṃ suśītale'tra palikaṃ gosarpiṣaḥ sundaraṃ
datvā sādhu suvāsite surasumatvakaśuṇṭhijīrādibhiḥ ॥
maṇḍo'yaṃ rucidaḥ kṣudagniśamanaḥ peyo balatviṭprado
nāḍiśodhanakṛllaghurmalaharo yoge hitaḥ siddhidaḥ ॥ 58 ॥

Tr. Remove the gruel from fire and allow it to cool down and add one *pala* of good quality cow *ghee*, nut-meg, dry ginger and cumin seed etc. to add nice fragrance. This *maṇḍa* improves taste, reduces fire of hunger and makes a hearty drink which quenches thirst, purifies the *nāḍīs*, is light (on digestion), and expels faeces. This is suitable in *yoga* practices and augments success. 58.

युग्मम् इति मण्डः ॥
yugmamam iti maṇḍaḥ ॥

The pair of *ślokas* on *maṇḍa*.

अत्र नाडीशुद्धौ पथ्याशने गुरवस्तु[4] –
atra nāḍīśuddhau pathyāśane guravastu —

In the context of recommended food for *nāḍīśuddhi* the *gurus* opine—

योगेच्छुर्ह्रासवृद्ध्या[5] प्रणव इह परा[6]न्दुलैर्मुद्गदाल्याः
खिच्चां स्वं भूरिपक्वां पलमित[7]हविषाद्यात् क्रमात् ह्रासवृद्ध्या ॥
अह्नां[8] अह्नां चाशीति८०संख्यं लवणविरहितां भूगृहे बन्धमुद्राः
कुर्वन् पद्मासनस्थः क्रमयमितमरुन्नाडिशुद्धौ व्रतस्थः ॥ ५९ ॥

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1. उत्तार्याथमंसशीतले –b. 2. सुवीसिते –b. 3. सुमत्वकुशुंटि –b. 4. गुरवस्नु – b. 5. योगेच्छुन्हीसवृध्या –b. 6. पुरा –b. 7. यंलमित –b. 8. अनुपलब्धपाठः —

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yogecchurhrāsavṛddhyā praṇava iha parātandulairmudgadālyāḥ

khiccāṃ svaṃ bhūripakvāṃ palamitahaviṣādyāt kramāt hrāsavṛddhyā ॥

ahnāṃ ahnāṃ cāśīti80saṅkhyāṃ lavaṇavirahitāṃ bhūgṛhe bandhamudrāḥ

kurvan padmāsanasthaḥ kramayamitamarunnāḍiśuddhau vratasthaḥ ॥ 59 ॥

Tr. An aspirant of *yoga* (should chant) *praṇava* in high and low (pitch). He should consume good variety of rice cooked well with *mudga* mixed with one *pala* of *ghee* everyday in an increasing and decreasing order for 80 days, without adding salt, staying underground, while practising *bandha* and *mudrā*, adopting *padmāsana* and judiciously controlling breath for purification of the *nāḍīs* and observing vows (*vrata*). 59.

दालिरत्र वितुषाशेषं संकेतगम्यं यववाटविलेपिकां च केचित् सघृतां[1] पायसमाज्यखण्डमेके मिहमाहु[2]रिह त्रिमासमिष्टम् ॥ ६० ॥

dāliratra vituṣāśeṣaṃ saṅketagamyaṃ yavavāṭavilepikāṃ ca kecit saghṛtāṃ pāyasamājyakhaṇḍameke mihamāhuriha trimāsamiṣṭam ॥ 60 ॥

Tr. *dāli* (pulse) here means without husk which is implied. According to others this is called *yavavāṭavilepikā* (gruel of baked barley). Still others contend that it should be taken with *ghee*, milk and sugar sprinkled with water for three months. 60.

प्रथमाभ्यासरतस्य नाडिशुद्धौ –

prathamābhyāsaratasya nāḍiśuddhau —

The following is recommended for an initiate in the course of *nāḍīśuddhi*—

मलः शिरास्थो द्रवतामुपैति प्रवृद्धकुम्भेन सहाऽनलेन ।
साज्यातिपक्वाघनपावकान्नात् सुखप्रवृत्तिर्घनविद्धतायाम् ॥ ६१ ॥

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1. सघृत्तां –a. 2. मिहमाहरिह –a.

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malaḥ śirāstho dravatāmupaiti
pravṛddhakumbhena sahā'nalena ॥
sājyātipakvāghanapāvakānnāt
sukhapravṛttirghanaviddhatāyām ॥ 61 ॥

Tr. An advanced *kuṃbhaka* with (bodily) fire liquifies impurities in the *śirās*, and with the consumption of well-cooked rice along with *ghee*, lingering impurity is easily eliminated which leads to wellbeing. 61.

मल एष सरस्वतीतनुस्थो
द्रवतसर्पिरिवाग्निनातिसान्द्रः ॥
यमिनोऽभ्यसितोऽष्ट[1]कुम्भमुद्रादिभिर्
उद्वेजित एति वै तदाश्त्वम्[2] ॥ ६२ ॥

mala eṣa sarasvatītanustho
dravatasarpirivāgninātisāndraḥ ॥
yamino'bhyasito'ṣṭakumbhamudrādibhir-
udvejita eti vai tadāśtvam ॥ 62 ॥

Tr. The impurity which sticks in the body of *sarasvatī (suṣumnā)*, gains mobility like *ghee* melts in fire. As the *yogīs* undertake the practice of eight *kuṃbhakas* along with *mudrās* etc., *prāṇa* starts moving into the mouth (of *suṣumnā*). 62.

द्रवन्त्यंगसन्धि[3]स्थमेदोवलास-
मला[4] देहवीर्याश्रया 'रोगमूलाः ॥
ततः पथ्यमाज्यान्नदुग्धं लसिताऽल्पं
हठाभ्यास[5]वृद्धाग्निकुम्भौष्महारि[6] ॥ ६३ ॥

dravantyaṅgasandhisthamedovalāsa-
malā dehavīryāśrayā rogamūlāḥ ॥
tataḥ pathyamājyānnadugdhaṃ lasitā'lpaṃ
haṭhābhyāsavṛddhāgnikumbhauṣmahāri ॥ 63 ॥

Tr. The *medas* (fat) and phlegm stuck up in the joints of the body and which are deposited in the bodily constituents, forming the root cause of diseases, start melting. That is why one should consume recommended food comprising rice with

1. ऽभ्यासितोष्ट –b. 2. तदास्त्वं –b. 3. इवंन्यंऽगंसन्धि –b. 4. मेदोबलसमला – b. 5. दृढाभ्यास –b. 6. कुम्भौष्णहारि –b.

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ghee and milk as the gastric fire is enhanced due to *haṭha* practice of *kumbhaka*. 63.

घृतमपि मितमेव ।

ghṛtamapi mitameva ।

ghee should be taken in limited quantity.

तथा चोक्तम् —

tathā coktam —

It has been said—

अतिस्निग्धानि रूक्षाणि[1] वर्जयेदात्मवान्नरः ॥ इति ॥ ६४ ॥

atisnigdhāni rūkṣāṇi varjayedātmavānnaraḥ ॥ iti ॥ 64 ॥

Tr. One should eschew excessively lubricated (with fat) or also dry food who is on the spiritual path. 64.

युग्ममत्र —

yugmamatra—

A pair (of *śloka*) here:

क्षीरप्रभूतान्नमभित्यजेज्ज्ञस्तथैव रूक्षान्नमथाज्यभूरि ।
तक्रान्नयुक्तं गदहेतु[2] चैतत् त्रयञ्च दध्या[3]विलमन्नमेवम् ॥ ६५ ॥

kṣīraprabhūtānnamabhityajejjñas-
tathaiva rūkṣānnamathājyabhūri ॥
takrānnayuktaṃ gadahetu caitat
trayañca dadhyāvilamannamevam ॥ 65 ॥

Tr. A wise should eschew the three types of food i.e. rice mixed up with excess of milk, dry food smeared with excess of *ghee* and rice mixed with butter milk or curd which causes diseases. 65.

स्पर्शयोगशास्त्रे —

sparśayogaśāstre —

It is held in *sparśayogaśāstra*—

भूरिस्वादुभृताशानां नास्ति योगः कथञ्चन ।
तस्माद्योगानुगुण्येन भोजनं मितभोजनम् ॥ इति ॥ ६६ ॥

bhūrisvādubhṛtāśānāṃ nāsti yogaḥ kathañcana ।
tasmādyogānuguṇyena bhojanaṃ mitabhojanam ॥iti ॥66॥

1. रुक्ष्याणि –b. 2. गदत्रयं –a. 3. त्रयं च दध्या –b.

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Tr. It is not conducive for *yoga* to indulge in excessive consumption of sweet and large quantity of food. Therefore, it is desirable that one should take moderate food which is favourable to *yoga* practices. 66.

नन्दिकेश्वरब्रह्मज्ञाने[1]—

nandikeśvarabrahmajñāne—

It is said in *nandikeśvarabrahmajñāna*—

अत्याहारे भवेन्मृत्युः[2] **निराहारादपि क्रमात् ।**
तस्मात् सर्वप्रयत्नेन मिताहारं प्रवर्त्तयेत् ॥ इति ॥ ६७ ॥

atyāhāre bhavenmṛtyuḥ nirāhārādapi kramāt ।
tasmāt sarvaprayatnena mitāhāraṃ pravartayet ॥ iti ॥ 67 ॥

Tr. Excessive food as well as abstinence from food might consequently lead to death. Hence, by all means one should resort to moderate diet. 67.

योगभास्करे —

yogabhāskare—

According to *yogabhāskara*—

नासिकारन्ध्रयुग्मेन[3] **सूत्रमाकृष्य घर्षणम् ।**
जीराधिकसितौभय उत्क्लेदश्च[4] **जलान्नयोः ॥ ६८ ॥**

nāsikārandhrayugmena sūtramākṛṣya gharṣaṇam ।
jīrādhikasitaubhaya utkledaśca jalānnayoḥ ॥ 68 ॥

Tr. Rub the thread after inserting it through the passage of the nostrils. One should consume cumin seed and sugar candy in water and vomit this out. 68.

Note. See also *yogabhāskara* quoted by *yogacintāmaṇi*. 68.

नाडीशुद्धौ मुनिप्रोक्ता[5] **उपाया एवमादयः ।**
मा यथोक्तभोजनं वायोर्बन्धश्चेति मतिर्मम ॥ इति ॥ ६९ ॥

nāḍīśuddhau muniproktā
upāyā evamādayaḥ ॥
mā yathoktabhojanaṃ vāyor-
bandhaśceti matirmama ॥ iti ॥ 69 ॥

1. ज्ञानं –b. 2. मृत्यु—a. 3. रन्धपुगमेन —a. 4. भक्ष्यउक्लेदश्च –b. 5. प्रोक्ती – b.

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Tr. These form the means of purification of the *nāḍīs* as suggested by the *munis*. According to my opinion one should consume food as suggested above and practise *prāṇāyāma*. 69.

बुद्धेर्भ्रंशकरं[1] च पापजनकं कर्माशनाद्यं मनाक्[2] ।
पानाहारविहारवाग्विलसितं योगेच्छुरेतत् त्यजेत्[3] ॥
प्राप्नोति स्थिरतां हृदः शुचितया देहः शुचिर्नाडिका ।
दोषो नाम न एति योगमनिलः कुम्भाभिवृद्धौ जयम् ॥ ७० ॥

buddherbhraṅśakaraṃ ca pāpajanakaṃ
karmāśanādyaṃ manāk ॥
pānāhāravihāravāgvilasitaṃ
yogecchuretat tyajet ॥
prāpnoti sthiratāṃ hṛdaḥ
śucitayā dehaḥ śucirnāḍikā ॥
doṣo nāma na eti yogam-
anilaḥ kumbhābhivṛddhau jayam ॥ 70 ॥

Tr. An aspirant of *yoga* should stay away from the activities and consumption of the food, drink, behaviour and (vocal) interaction which defile the conscience and produce sins. Thus one attains stability through purity of heart and purification of the *nāḍīs* in the body. Prolonged *kumbhaka* and control of *vāyu* would not allow the impurities to exist. 70.

सूर्यप्रवेशे पवनेऽशनं[4] सच्चन्द्रप्रवेशे शयनाम्बुपानम्[5]
इत्यादि चान्यत्[6] स्वधिया विचार्य पथ्यानि योगाभ्यसने हितानि ॥७१॥

sūryapraveśe pavane'śanaṃ sac-
candrapraveśe śayanāmbupānam ॥
ityādi cānyat svadhiyā vicārya
pathyāni yogābhyasane hitāni ॥ 71 ॥

Tr. One should consume food when *prāṇa* moves through right (nostril) and go to sleep and drink water when *prāṇa* moves through left (nostril)—and so on. Such other regimen should be incorporated by one through proper deliberation which are favourable means in the practice of *yoga*. 71.

---

1. बुद्धेभ्रंशकरं —b. 2. नाड्यंमनाह –b. 3. योगेच्छरेतत्त्यजन् —b. 4. पवनेऽशनेऽशनं –b. 5. पाने –b. 6. वाऽन्यत् —b.

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कृतोर्ध्वसव्यजानुस्थस्तथोर्ध्वदक्ष[1]जानुकः ।
चन्द्रार्कनाडीरोधघ्नः स्यात्तदा पानभोजनम् ॥ ७२ ॥

kṛtordhvasavyajānusthastathordhvadakṣajānukaḥ ।
candrārkanāḍīrodhaghnaḥ syāttadā pānabhojanam ॥72॥

Tr. One should raise the left knee above and also right knee to release the blocking of left and right nostrils respectively when one drinks and eats. 72.

याज्ञवल्क्यः —

yājñyavalkyaḥ —

According to *yājñavalkya*—

न प्राणेनाप्यपानेन वेगैर्वायुं समुत्सृजेत् ।
येन सक्तून्[2] करस्थांश्च[3] श्वासयोगे न चालयेत् ॥ ७३ ॥

na prāṇenāpyapānena vegairvāyuṃ samutsṛjet ।
yena saktūn karasthāṅśca śvāsayoge na cālayet ॥ 73 ॥

Tr. One should never exhale air through *prāṇa* and *apāna* in a rapid manner so that the *saktūs* (wheat flour) placed on the palms do not move due to breath. 73.

शनैर्नासापुटे वायुमुत्सृजेन्न तु वेगतः ।
न कम्पयेच्छरीरं तु स योगी परमो मतः ॥ इति ॥ ७४ ॥

śanairnāsāpuṭe vāyumutsṛjenna tu vegataḥ ।
na kampayeccharīraṃ tu sa yogī paramo mataḥ ॥ iti ॥74॥

Tr. One should exhale through the nostrils in a very controlled manner and not speedily. And also he should not shake the body. Such a *yogī* is considered a great one. 74.

तावद्विदधीत बुधः प्राणायामं समाहितो विधिवत् ।
यावत् सम्भवति भुवि प्राणायामस्य चोत्तमेऽत्र गुणः ॥इति॥७५॥

tāvadvidadhīta budhaḥ prāṇāyāmaṃ samāhito vidhivat ।
yāvat sambhavati bhuvi prāṇāyāmasya cottame'tra guṇaḥ ॥ iti ॥ 75 ॥

Tr. One should continue practising *prāṇāyāma* as prescribed with devotion as to realize the higher benefits of *prāṇāyāma* in this life itself. 75.

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1. दक्ष्य –b. 2. सक्तं न —b. 3. करस्थाश्च –b.

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समाहितः सावधानः ॥
samāhitaḥ sāvadhānaḥ ॥
samāhita means being careful.

॥ इति गोविन्ददेवसुतसुन्दरदेवविरचितायां हठतत्वकौमुद्यां नाडीशुद्धिनिरूपणोद्योतः ॥
॥ iti govindadevasutasundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ nāḍīśuddhinirūpaṇodyotaḥ ॥

Thus ends the chapter narrating *nāḍīśuddhi* in *haṭhatatvakaumudī* composed by *sundaradeva*, the son of *govindadeva*.

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Chapter--37

अथ प्राणायामकर्त्तव्यविधिः —

atha prāṇāyāmakarttavyavidhiḥ —

The prerequisites for *prāṇāyāma*—

अथेदं शरीरं स्वकीयांगुलीभिर्
बुधैः षण्णवत्यंगुलायाम[1]मुक्तम् ॥
दिनेशांगुलीभिः शरीरात्समीरो-
ऽधिकः प्राणसंज्ञो[2] मतो योगविद्भिः ॥ १ ॥

athedaṃ śarīraṃ svakīyāṅgulībhir-
budhaiḥ ṣaṇṇavatyaṅgulāyāmamuktam ॥
dineśāṅgulībhiḥ śarīrātsamīro'-
dhikaḥ prāṇasañjo mato yogavidbhiḥ ॥ 1 ॥

Tr. According to the experts, this (human) body measures 96 digits by one's own fingers. As per the opinion of the experts of *yoga*, when the air flows out upto twelve digits, it is called *prāṇa*. 1.

इह प्राणवायुं सदाऽभ्यासतो यो
नरो न्यूनभावं नयत्येनमंगात् ॥
समत्वं शरीरेण वा भूतलेऽस्मिन्
स पूज्यो बुधैरुत्तमो योगवित्सु ॥ २ ॥

iha prāṇavāyuṃ sadā'bhyāsato yo
naro nyūnabhāvaṃ nayatyenamaṅgāt ॥
samatvaṃ śarīreṇa vā bhūtalesmin
sa pūjyo budhairuttamo yogavitsu ॥ 2 ॥

Tr. One who through regular practice minimizes the flow of *prāṇa-vāyu* in the body bringing about balance of the body, is respected by the experts as an eminent person of *yoga* on this earth. 2.

विकारिचित्तेश्वरचन्द्रनाडीडायां पुरा पूरक इष्टकृन्मतः ।
दृढासनेऽमुं प्रविधाय कुम्भं धृत्वा यथाशक्त्या[3] रेचयान्यया ॥३॥

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1. षण्मवंत्यंगुलयाम –b. 2. प्राणःसंज्ञो –b. 3. यथाशक्त्यऽरेच —b.

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vikāricitteśvaracandranāḍī-
ḍāyāṃ purā pūraka iṣṭakṛnmataḥ ॥
dṛḍhāsane'muṃ pravidhāya kumbhaṃ
dhṛtvā yathāśaktyā recayānyayā ॥ 3 ॥

Tr. It is opined that, in the beginning, while adopting a firm posture (*āsana*), one should first inhale the air through the left nostril, which is the lord of *citta* causing disturbances, followed by retention to the limit and exhalation through the other (nostril). 3.

चन्द्रे कृत्यं सकलमुदितं प्राणरोधस्य सर्वं
व्यस्तं व्यर्थं विषवहरवेर् नाडिकायां सुतैक्ष्ण्यात् ॥
इत्थं ज्ञात्वा प्रणवमनिशं सेवते साधको यः
सिद्धिस्तस्य प्रणवविहिता नातिदूरे श्रमो न ॥ 4 ॥

candre kṛtyaṃ sakalamuditaṃ prāṇarodhasya sarvaṃ
vyastaṃ vyarthaṃ viṣavaharaver nāḍikāyāṃ sutaikṣnyāt ॥
itthaṃ jñātvā praṇavamaniśaṃ sevate sādhako yaḥ
siddhistasya praṇavavihitā nātidūre śramo na ॥ 4 ॥

Tr. All the practices of *prāṇāyāma* are suggested through the left nostril, while the same are futile if practised through right nostril which produces heat and toxin. Knowing this, a *sādhaka* who practises *praṇava* all the time attains quick success related to *praṇava* and also does not become tired. 4.

नाडीशुद्ध्याऽस्तमितमलभूपापपंकार्द्धाभावे
बुद्धौ सत्वांकुर[1] उदयते सम्प्रसादस्य बीजम् ॥
उप्तं कृष्टाऽवनिषु हि यथा बीजमों वह्निदग्धान्तर्
भूमौ नुस्तदा हृत्स्थितिमयत इताधिं[2] प्रपञ्चेभ्य एतत् ॥ ५ ॥

nāḍīśuddhyā'stamitamalabhūpāpapaṅkārddhābhāve
buddhau satvāṅkura udayate samprasādasya bījam ॥
uptaṃ kṛṣṭāvaniṣu hi yathā bījamoṃ vahnidagdhāntar
bhūmau nustadā hṛtsthitimayata itādhiṃ prapañcebhya etat ॥ 5 ॥

Tr. Due to *nāḍīśuddhi* morbidities and sins are removed. Then the state of *satva* which is the source (*bīja*) of pacification, arises in the conscience (*buddhi*). Just as a seed sown in the soil

1. सत्वांकर –a. 2. भूमौनुस्तदास्यातस्थितिमयतरुताधिं –b.

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sprouts due to its heats, similarly, *om* having been established in the heart of a man would remove all the worldly distractions. 5.

निरुद्धवृत्त्यन्तर[1]चेतसो या विनिश्चला वृत्तिरतीव शम्भौ ।
समासतः सा खलु योग उक्तः स पञ्चधा मन्त्रलयादिभेदैः ॥६॥

niruddhavṛttyantaracetaso yā
viniścalā vṛttiratīva śambhau ॥
samāsataḥ sā khalu yoga uktaḥ
sa pañcadhā mantralayādibhedaiḥ ॥ 6 ॥

Tr. In short, it is called *yoga* when the mind is unswervingly focused intensely towards *śaṃbhu (śiva)* keeping all other modifications (of the mind) suspended. This is of five kinds like *mantra, laya* etc. 6.

प्रमाथि चित्तं बलवद्विरागं नापेक्षते[2] मेऽहमिदं त्वमुग्धम् ।
दुर्जेयमेतस्य जयाय योग आयाम एतत् प्रियवायुरोधः ॥ ७ ॥

pramāthi cittaṃ balavadvirāgaṃ
nāpekṣate me'hamidaṃ tvamugdham ॥
durjeyametasya jayāya yoga
āyāma etat priyavāyurodhaḥ ॥ 7 ॥

Tr. The *citta* is fastidious and stubborn which does not care for detachment but rather gets always indulged in `mine', `I-ness', which never tires, hence it is difficult to bring under control. *yoga* has been propagated for the control of this mind which is made easier by comfortably controlling *prāṇa*. 7.

उक्तञ्च —
uktañca—
It has been said—

दुग्धाम्बुवत्सम्मिलितौ सदैव तुल्यक्रियौ मानसमारुतौ च ।
यावन्मनस्तत्र मरुत्प्रवृत्तिस्तत्रैकनाशादपरस्य नाशः ॥ ८ ॥

dugdhāmbuvatsammilitau sadaiva
tulyakriyau mānasamārutau ca ॥
yāvanmanastatra marutpravṛttis-
tatraikanāśādaparasya nāśaḥ ॥ 8 ॥

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1. निरुद्धकृत्यन्तर –b. 2. नाऽपेक्ष्यते –b.

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Tr. Both mind and *māruta*, which are interdependent, are blended like milk and water. Whenever *māruta* is active, mind also becomes active and vice versa. If one ceases to exist, other too follows suite. 8.

Note. Also see II.5. 8.

यावद् बद्धो मारुतः स्वान्तमित्रं तावच्चित्तं योगिनोऽस्तावलम्बम् ।
यावत्पश्येद्वै भ्रुवोर्मध्य एषस्तावन्नास्यास्तीह कालात्प्रभीतिः[1] ॥९॥

yāvad baddho mārutaḥ svāntamitraṃ
tāvaccittaṃ yogino'stāvalambam ॥
yāvatpaśyedvai bhruvormadhya eṣas-
tāvannāsyāstīha kālātprabhītiḥ ॥ 9 ॥

Tr. For a *yogī*, *citta*, which is a close associate of *māruta*, ceases (to act) so long as *māruta* remains controlled. So long as one's gaze is fixed at the center of the eyebrows there would be no fear from death. 9.

बह्वामयोऽपि[2] स्थविरोऽपि जन्तुर्नाप्नोति वाताभ्यसनैकनिष्ठः ।
प्रपञ्चसक्तोऽपि भयं न कालादाप्नोति तस्मात्पवनं निरुध्यात्।१०।

bahvāmayo'pi sthaviro'pi jantur-
nāpnoti vātābhyasanaikaniṣṭhaḥ ॥
prapañcasakto'pi bhayaṃ na kālād-
āpnoti tasmātpavanaṃ nirudhyāt ॥ 10 ॥

Tr. Even an old man afflicted by several ailments if one-pointedly devoted to the practice of *prāṇāyāma*, would not face fear from death even though engaged in the illusory world. Therefore, one should control *prāṇa*. 10.

वाताधीनं प्राणिनां चित्तमेतत्तस्मिन् रुद्धे मानसं निश्चलं स्यात् ।
योगी स्थाणुत्वं प्रयात्यस्य योगे[3]तस्माद्वायुं रोधयेत्तं क्रमेण ।११।

vātādhīnaṃ prāṇināṃ cittametat-
tasmin ruddhe mānasaṃ niścalaṃ syāt ॥
yogī sthāṇutvaṃ prayātyasya yoge
tasmādvāyuṃ rodhayettaṃ krameṇa ॥ 11 ॥

Tr. The *citta* of the human beings is under the control of *prāṇa*, therefore, control of *prāṇa* renders the mind steady and

1. प्रभीति –b. 2. बकामयोपि –a. 3. प्रयात्यःस्ययोगे –b.

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the *yogī* attains stability. Therefore, *prāṇa* should be controlled gradually. 11.

देहे यावद्वायुरास्ते[1] चरोऽस्य
तावल्लोके जीवतीति[2] प्रवादः ॥
तन्निष्क्रान्तौ प्रोच्यते पञ्चताऽज्ञैस्
तस्माद्वायुं रोधयेद्युक्तयुक्तम् ॥ १२ ॥

dehe yāvadvāyurāste caro'sya
tāvalloke jīvatīti pravādaḥ ॥
tanniṣkrāntau procyate pañcatā'jñais-
tasmādvāyuṃ rodhayedyuktayuktam ॥ 12 ॥

Tr. It is commonly understood that so long as (the *prāṇa*) moves in the body, it is called life. And it is death, when *prāṇa* departs. This is held by the experts of *prāṇa*. Therefore, *prāṇa* should be controlled in a judicious manner. 12.

सकलकरणवृत्तिः प्राणवायुः प्रदिष्टो
भवति करणसंघो निर्जितस्तज्जयेन ॥
वपुरथ रथमश्वाः खानि सूतः पुमान् स्वं[3]
पवनधृतिकषाविन्निर्वृत्तिप्रग्रहाभ्याम् ॥ १३ ॥

sakalakaraṇavṛttiḥ prāṇavāyuḥ pradiṣṭo
bhavati karaṇasaṅgho nirjitastajjayena ॥
vapuratharathamaśvāḥ khāni sūtaḥ pumān svam
pavanadhṛtikaṣāvinnirvṛttipragrahābhyām ॥ 13 ॥

Tr. It has been seen that all sensory functions depend on *prāṇavāyu*. Hence, control of *prāṇa* results in control of senses. Human body compares with a chariot. Sense organs are like horses and the man is the charioteer. One should control the reins (of the horses) by controlling the *prāṇa*. 13.

आकृष्य चित्तं विधृतं शनैः शनैर्
ध्येये[4] प्रपञ्चेभ्य उपैति[5] शान्तिम् ॥
प्राणप्ररोधोग्रकषाभिताडितं
स्वानन्दसम्पूर्णपदोन्मुखं स्यात् ॥ १४ ॥

1. रास्तो –b. 2. जीवतिति –b. 3. पुमानवं –a. 4. शनैर्ध्येये –a. 5. उपति-a.

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ākṛṣya cittaṃ vidhṛtaṃ śanaiḥ śanair-
dhyeye prapañcebhya upaiti śāntim ॥
prāṇaprarodhograkaṣābhitāḍitaṃ
svānandasampūrṇapadonmukhaṃ syāt ॥ 14 ॥

Tr. Gradually bringing back the *citta* from the objects and pointing it towards the desired object, one attains peace. Control of *prāṇa* which is like a whip, attains the inner state of Absolute Bliss. 14.

॥ इति हठतत्वकौमुद्यां प्राणायाम-कर्त्तव्यविधिनिरूपणोद्योतः[1] ॥

॥ iti haṭhatatvakaumudyāṃ
prāṇāyāmakarttavyavidhinirūpaṇodyotaḥ ॥

Here ends the chapter describing the prerequisites of *prāṇāyāma* practice in *haṭhatatvakaumudī*.

1. निरूपणोद्योतः — अनुपलब्धपाठः — b.

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Chapter—38

अथ प्राणायामः —

atha prāṇāyāmaḥ —

***prāṇāyāma* follows—**

तथा प्रोक्तं भारते —

tathā proktaṃ bhārate —

It has been said in (*mahā-*) *bhārata*—

[1]प्राणायामस्तथा वायोः प्राणस्य हृदि धारणम् ।
कुम्भरेचकपूराख्यस्तस्य भेदास्त्रयो नृप ॥ इति ॥ १ ॥

prāṇāyāmastathā vāyoḥ prāṇasya hṛdi dhāraṇam ।
kumbharecakapūrākhyastasya bhedāstrayo nṛpa ॥ iti ॥1॥

Tr. O king! *prāṇāyāma* is holding of *vāyu*, which is *prāṇa*, in the heart. *kuṃbhaka*, *recaka* and *pūraka* are the three divisions (of *prāṇāyāma*). 1.

बाह्यो रेचोऽभ्यन्तरः पूरकः स्यात्
स्तम्भो रोधो देशतः कालतश्च ॥
संख्याभिर्वा तारकावृत्तिगाभिर्
दृश्य[2]श्चेत् स्याद् दीर्घसूक्ष्मोऽस्य वायुः ॥ २ ॥

bāhyo reco'bhyantaraḥ pūrakaḥ syāt-
stambho rodho deśataḥ kālataśca ॥
saṅkhyābhirvā tārakāvṛttigābhir-
dṛśyaścet syād dīrghasūkṣmo'sya vāyuḥ ॥ 2 ॥

Tr. *bāhya* is exhalation, *abhyantara* is inhalation, *stambha* is retention decided by location and time or numerals as repetition of *om*—thus making the *prāṇa* prolonged and subtle. 2.

अन्तर्हृन्नाभिमूलेष्वथ बहिरपि च द्वादशान्ते चतुर्
विंशान्ते षट्त्रिंशदन्तेऽभ्युदयविलयने प्राणवायोर्भवेत्ताम् ॥
रेकपूरे[3] च तूलप्रचलनमुखतो[4] बाह्यदेशो वशोऽस्य
स्पर्शैः सूक्ष्मैः पिपीलीचलनजतुचित्तै[5]रान्तरश्च क्रमेण ॥ ३ ॥

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1. प्राणायामकर्त्तव्यविधिनिरूपनोस्तथा वायोः प्राणस्य हृदि धारणं कुम्भरेचकर्त्त व्यविधिनिरूपनो – अधिकपाठः —b.2. वृत्तिगमिर्दृश्य –b. 3. रेके पूरे –b. 4. खतौ –b. 5. चलनजतुलितै –b.

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antarhṛnnābhimūleṣvatha bahirapi ca dvādaśānte caturviṃ
śānteṣaṭtriṃśadante'bhyudayavilayane prāṇavāyorbhavettām ॥
rekapūre ca tūlapracalanamukhato bāhyadeśo vaśo'sya
sparśaiḥ sūkṣmaiḥ pipīlīcalanajatucittairāntaraśca krameṇa ॥ 3 ॥

Tr. Internal sensation of *prāṇa* like the subtle creeping of the ants felt at the heart, navel and perineum during inhalation and exhalation, while external sensation of *prāṇa* felt wherein movement of a tuft of cotton placed before the nose at a distance of 12, 24 and 36 digits during exhalation and inhalation (indicate subtle and prolong state of *prāṇa*). 3.

क्षणाद्यैः[1] स्वसांकेतिकैरेव कालैस्
तथा संख्यया तारकावृत्तिवृद्ध्या ॥
इयत्ता परीक्षेत वा कुम्भकादिषु
अ[2]हःपक्षमासेषु[3] संख्याश्च वृद्ध्या[4] ॥ ४ ॥

kṣaṇādyaiḥ svasāṅketikaireva kālais-
tathā saṅkhyayā tārakāvṛttivṛddhyā ॥
iyattā parīkṣeta vā kumbhakādiṣu
ahaḥpakṣamāseṣu saṅkhyāśca vṛddhyā ॥ 4 ॥

Tr. Prolongation of *kumbhaka* should be judged by measuring the time of movement decided according to one's own choice and counting the increased repetition of *om* and also by monitoring daily, fortnightly and monthly progress. 4.

छन्नं[5] क्रमात् यत् कुश[6]चर्मवस्त्रैर्
नोच्चं न नीचं सममार्यदेशे ॥
संस्थाप्य पीठं[7] मृदुलं च तत्र
स्थित्वाऽभ्यसेत् योगमपास्तचिन्तः[8] ॥ ५ ॥

channaṃ kramāt yat kuśacarmavastrair-
noccaṃ na nīcaṃ samamāryadeśe ॥
saṃsthāpya pīṭhaṃ mṛdulaṃ ca tatra
sthitvā'bhyaset yogamapāstacintaḥ ॥ 5 ॥

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1. क्षणाद्यैः —b. 2. तिकैरेव कालैस्तथा संख्यया तारकावृत्तिवृद्ध्या । इयत्ता परीक्षेत वा कुम्भकादिष्व —अनुपलब्धपाठः —b. 3. पक्ष्यमासे –b. 4. पुसंख्याश्प्रवृद्ध्या – b. 5. छत्रं –b. 6. सत्कुश –b. 7. पीठे –a. 8. योगमपास्तकिंचिन्तः —a.

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Tr. Select an isolated favourable place which is neither high nor low and sit adopting a posture on a soft seat by spreading *kuśa* grass, (deer) skin and cloth in this order. Remaining alone, practise *yoga* giving up all the worries. 5.

तथा चोक्तं योगचन्द्रिकायाम् —

tathā coktaṃ yogacandrikāyām —

According to *yogacandrikā*—

वाङ्मनःकायशुद्धिं तु कृत्वा निष्कर्मणा शनैः ।
त्यक्तेन्द्रियरसो ध्यायेत् सच्चिदानन्दमद्वयम् ॥ ६ ॥

vāṅmanaḥkāyaśuddhiṃ tu kṛtvā niṣkarmaṇā śanaiḥ ।
tyaktendriyaraso dhyāyet saccidānandamadvayam ॥ 6 ॥

Tr. Purifying the speech, mind and the body, one should meditate on *sat, cit* and *ānanda* which is One, after gradually giving up the attraction towards objects of senses through renunciation of *karma*. 6.

वाक्शुद्धिः सत्यभाषणम् । मनःशुद्धिरभ्यासेन योगेन । वा कायशुद्धि[1]र्मृदा । हस्तपादादिप्रक्षालनस्नानादिना । यद्वा हरिस्मरणेन । निष्कर्मणा कर्मफलत्यागेन । शनैर्मन्दम् । त्यक्तेन्द्रियरसः विषयरसः[2] ॥ ७ ॥

vākśuddhiḥ satyabhāṣaṇam । manaḥśuddhirabhyāsena yogena । vā kāyaśuddhirmṛdā । hastapādādiprakṣālana-snānādinā । yadvā harismaraṇena । niṣkarmaṇā karmaphalatyāgena । śanairmandam । tyaktendriyarasaḥ viṣayarasaḥ ॥ 7 ॥

Tr. `Purification of speech' means speaking the Truth. Purification of the mind is done through the *yogic* practices. `Purification of the body' means cleansing the body with mud. Washing of the hands and feet by taking bath. Or else, this is done by remebering *hari*. `Renunciation of the *karma*' means `renunciation of the fruits of action. One gradually gives up the interest of the senses towards their objects. 7.

वसिष्ठगीतायां तु —

vasiṣṭhagītāyāṃ tu —

According to *vaśiṣṭhagītā*—

1. वा कायशक्तिर —b. 2. अनुपलब्धपाठः —b.

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आसनं तूलसम्पूर्णं सितवस्त्रावगुण्ठितम् ।
कृष्णाजिनोत्तरीयं च विन्यस्तं मृदुचर्मणि ॥ इति ॥ ८ ॥

āsanaṃ tūlasampūrṇaṃ sitavastrāvaguṇṭhitam ।
kṛṣṇājinottarīyaṃ ca vinyastaṃ mṛducarmaṇi ॥ iti ॥ 8 ॥

Tr. An *āsana* (seat) is made up of white fine cotton cloth spread over the soft skin of antelope. 8.

इह गृहस्थपरः न यतेः तस्य
तूलसितवस्त्रयोः शास्त्रे निषेधात् ॥ ९ ॥

iha gṛhasthaparaḥ na yateḥ tasya
tūlasitavastrayoḥ śāstre niṣedhāt ॥ 9 ॥

Tr. Use of white cotton cloth (for *āsana*) is for the householder and not for ascetics which is prohibited in the scriptures. 9.

भारते[1] —

bhārate—

According to (*mahā-*) *bhārata*—

मध्यप्रमाणमच[2]लसुखदायं शुभं शुचिः ।
योगसंसिद्धये भूप योगिनामासनं स्मृतम् ॥ इति ॥ १० ॥

madhyapramāṇamacalasukhadāyaṃ śubhaṃ śuchiḥ ।
yogasaṃsiddhaye bhūpa yogināmāsanaṃ smṛtam॥iti॥10॥

Tr. O king! A medium size steady *āsana* (seat) which gives comfort and which is auspicious is recommended for the one who is a practising *yogī*, for purity and success in *yoga*. 10.

जिह्वां दन्तोर्ध्व[3-4]सन्धौ सुदृढ[5]मभिनिबध्यर्जुमन्योत्तमांगं
वक्षालुन्नामितेषद्विचलचरशिरः[6] श्लिष्टदृङ् नामितोंऽसः[7] ॥
अन्योऽन्यं[8] सव्यदक्षर्जुभुजयुगमास्थाप्य सक्थ्यूपरिष्टाद्[9]
वक्षो विष्टभ्य पृष्ठोन्नतियुगनुजयेद् भ्रन्तरं वीक्ष्य वायुम् ॥ ११ ॥

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1. भास्ते –b. 2. चलं –b. 3. योगसंसिद्धये भूपयोगिनामासनं स्मृतमिति –repeated– b. 4. दन्तोध्वं –b. 5. सन्धौस्त्रदृढ –b. 6.वस्यालुक्लामितेषद्विचलचराशेरः —b. 7. नामितांऽसः —b. 8. अमन्योऽन्यं –a. 9. सवधापरिष्टा –b.

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jihvāṃ dantordhvasandhau
sudṛḍhamabhinibadhyarjumanyottamāṅgaṃ
vakṣālunnāmiteṣadvicalacaraśiraḥ śliṣṭadṛṅ nāmito'ṃsaḥ
anyo'nyaṃ savyadakṣarjubhuyugamāsthāpya
sakthyūpariṣṭād
vakṣo viṣṭabhya pṛṣṭhonnatiyuganujayed bhrvantaraṃ
vikṣya vāyum ॥ 11 ॥

Tr. Press the tongue at the joint above the teeth (palate), keep the head and neck upright, keep the gaze fixed, and shoulders bent, keep both the stretched hands on the respective thighs, move the head down slightly on the chest, keep the chest fixed raising the back and the eyes fixed at the center of the eyebrows. thus one should control the breath. 11.

Note. The description suggests the adoption of *jālandharabandha* during *kumbhaka*. 11.

प्राणस्य सञ्चारमलं[1] च बाह्यं संहृत्य पूरेण[2] च मन्दमन्दम् ।
विलम्बितं न द्रुतमेव योगी प्राणावरोधं विभृयात् स्थिरांगः ।१२।

prāṇasya sañcāramalaṃ ca bāhyaṃ
saṃhṛtya pūreṇa ca mandamandam ॥
vilambitaṃ na drutameva yogī
prāṇāvarodhaṃ vibhṛyāt sthirāṅgaḥ ॥ 12 ॥

Tr. One very slowly draws the air in and holds the breath while keeping the body steady, thus controlling the external flow of *prāṇa*. 12.

यथा सुषुम्णास्थमलो विशोषं प्रयाति चित्ते भवति प्रसादः ।
तथा धिया सात्विकया मिताशी प्राणावरोधं विजने विदध्यात् १३

yathā suṣumṇāsthamalo viśoṣaṃ
prayāti citte bhavati prasādaḥ ॥
tathā dhiyā sātvikayā mitāśī
prāṇāvarodhaṃ vijane vidadhyāt ॥ 13 ॥

Tr. As the impurities in the *suṣumnā* are expelled, there dawns a state of poise in the mind. One resorts to *sātvika* and moderate food and staying in a lonely place undertakes the practice of *prāṇāyāma*. 13.

1. संचारपलं –b. 2. फरेण –b.

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भस्त्रोत्पन्नसमीरणेन हि यथा वह्निर्ज्वलत्यन्वहं
चेतोमूलजनीध्यवज्जडतया व्याप्ता सुसंविच्छुभा[1] ।
प्राणस्पन्दत उच्चकै[2]र्हृदि नृणां संबोध्यमाना सती
चेतोवृत्तितया ज्वलत्यति च तन्नाम्न्या[3] अकानां भवः१४

bhastrotpannasamīraṇena hi yathā vahnirjvalatyanvaham
cetomūlajanīdhyavajjaḍatayā vyāptā susaṃvicchubhā ॥
prāṇaspandata uccakairhṛdi nṛṇāṃ saṃbodhyamānā satī
cetovṛttitayā jvalatyati ca tannāmnyā akānāṃ bhavaḥ ॥ 14 ॥

Tr. Being fanned by the air of bellows, fire burns continuously. In the form of material producing heat, auspicious consciousness pervades the very root of *cetas* (mind). Through advanced practice of *prāṇāyāma* the light (fire) dispels the modifications of the mind residing in the heart of men and one overcomes misery. 14.

वृत्तिः प्राणस्पन्दसम्प्रेरिताऽसौ
चित्तोत्पत्तिर्वासनाख्यां[4] गतान्याम्[5] ॥
दाढर्याऽभ्यस्तार्थैकसंभावनेना-
लोलां जन्माऽपीति हेतुं[6] वदन्ति ॥ १५ ॥

vṛttiḥ prāṇaspandasampreritā'sau
cittotpattirvāsanākhyāṃ gatānyām ॥
dārḍhyā'bhyastārthaikasambhāvanenā-
lolāṃ janmā'pīti hetuṃ vadanti ॥ 15 ॥

Tr. Modifications originating from the *citta* are due to impetus coming from the movements of *prāṇa* which take the form of desires (*vāsanās*) arising out of the mind (which are always) in a state of flux. Through consistent practice this fickleness which is the cause of cycle of birth can be overcome. 15.

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1. त्पन्नसमीरणेन हि यथा वह्निर्ज्वलत्यन्वहं चेतोमूलजनीध्यवज्जडतया व्याप्ता सुसंविच्छुभा —अनुपलब्धपाठः —b. 2. त्पणस्पन्दतदुच्चकैर् —b. 3. ज्वलत्यतिचतन्नाम्ना –b. 4. र्वासनाख्य –b. 5. दादसंप्रष्टिताऽसौ चित्तोत्पत्तिर्वासनाख्यगताऽन्यां – repeated –b. 6. हेतु –b.

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प्राणस्य सस्पन्दनमत्र[1] वासनावशान्नराणां खलु वासनापि[2] ।
तेनोद्भवत्येव हि चित्तं[3] बीजकस्यालम्बते तिष्ठत आद्यहेतुः ।१६।

prāṇasya saspandanamatra
vāsanāvaśānnarāṇāṃ khalu vāsanāpi ॥
tenodbhavatyeva hi cittaṃ bīja-
kasyālambate tiṣṭhata ādyahetuḥ ॥ 16 ॥

Tr. Due to desire of a man *prāṇa* moves and so also *prāṇa* stimulates the desires. Therefore, the *citta* is the prime cause. 16.

प्राणस्पन्दो मानसस्पन्द एष योऽसौ प्राणायामतो धीमतोच्चैः[4] ।
दीर्घाभ्यस्तान्नाप्रानो यो[5] हठज्ञैर्नानामुद्राबन्धपथ्यासनाद्यैः ॥ १७ ॥

prāṇaspando mānasaspanda eṣa
yo'sau prāṇāyāmato dhīmatoccaiḥ ॥
dīrghābhyastānnāprāno yo haṭhajñair-
nānāmudrābandhapathyāsanādyaiḥ ॥ 17 ॥

Tr. Movement of *prāṇa* is the movemnet of *manas* which can be controlled by a wise through advanced and prolonged practice of *prāṇāyāma* along with *mudrā, bandha* and prescribed dietary regimen. 17.

तथा चोक्तं श्वेताश्वतरे —

tathā coktaṃ śvetāśvatare —

According to *śvetāśvatara*—

त्रिरुन्नतं[6] स्थाप्य समं शरीरं हृदिन्द्रियाणि मनसा सन्निवेश्य ।
ब्रह्मोडुपेन[7] प्रतरेत विद्वान् स्रोतांसि सर्वाणि भयावहानि ॥ १८ ॥

trirunnataṃ sthāpya samaṃ śarīraṃ
hṛdindriyāṇi manasā sanniveśya ॥
brahmoḍupena pratareta vidvān
srotāṅsi sarvāṇi bhayāvahāni ॥ 18 ॥

Tr. A wise should keep the three parts of the body (trunk, head and neck) upright and withdraw the mind along with the sense organs. Thus sailing with a boat in the form of brahma, he can cross over all the frightening rivers. 18.

1. स्पन्दनमत्र —b. 2. वासनापिं –b. 3. चित्ते –b. 4. धीमतोब्वैः —b. 5. दीर्घाःभ्यस्तान्नाशनीयो –b. 6. त्रिरुक्तं –a. 7. ब्रह्मोड्डुयेन –b.

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प्राणान् प्रपीड्येह स युक्तचेष्टः[1]
क्षीणे प्राणे नासिकयोच्छ्वसीत[2] ॥
दुष्टाश्वयुक्तमिव वाहनमेनं
विद्वान् मनो धारयेताऽप्रमत्तः ॥ इति ॥ १९ ॥

prāṇān prapīḍyeha sa yuktaceṣṭaḥ
kṣīṇe prāṇe nāsikayocchvasīta ॥
duṣṭāśvayuktamiva vāhanamenaṃ
vidvān mano dhārayeta'pramattaḥ ॥ iti ॥ 19 ॥

Tr. After effortfully holding the breath when exhaustion sets in, one should exhale through the nose. Just as a charioteer controls the chariot which is attached to wild horses, similarly, a wise controls the mind attentively. 19.

प्राणस्य संरोधनतस्तु[3] दोषा दह्यन्त उच्चैः[4] करणैः पृथक्कृताः।
तथा यथा पर्वतधातुसम्भवा मलाः प्रदह्यन्त उदारवैकृताः ॥२०॥

prāṇasya saṃrodhanatastu doṣā
dahyanta uccaiḥ karaṇaiḥ pṛthakkṛtāḥ ॥
tathā yathā parvatadhātusambhavā
malāḥ pradahyanta udāravaikṛtāḥ ॥ 20 ॥

Tr. Just as the dross of the minerals emanating from the mountains are separated through cleansing by putting them in the fire, similarly, due to control of *prāṇa*, impurity is very well burnt by separating it from the senses. 20.

प्राणस्य रोधाच्चलचित्तचेष्टाऽ
विद्यामदाद्याः प्रलयं व्रजन्ति ॥
प्राणस्य यः स्पन्द इहाभिलक्ष्यते
स्पन्दः स चित्तस्य ततोऽमुं मर्दयेत् ॥ २१ ॥

prāṇasya rodhāccalacittaceṣṭā'
vidyāmadādyāḥ pralayaṃ vrajanti ॥
prāṇasya yaḥ spanda ihābhilakṣyate
spandaḥ sa cittasya tato'muṃ mardayet ॥ 21 ॥

Tr. Control of *prāṇa* dissolves the fickleness of the mind and arrogance (*mada*) arising due to ignorance and the like.

1. प्रपीडोहसस्यतचेष्टः —b. 2. प्राणेनासिकयोछ्सीत –b. 3. संरोधननस्तु –b. 4. दुच्चैः —b.

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The movement of *prāṇa* is nothing but the movement of *citta*, therefore, it (*prāṇa*) has to be controlled. 21.

उक्तं च वासिष्ठे —

uktaṃ ca vāsiṣṭhe —

According to ***vāśiṣṭha*—**

स बाह्याभ्यन्तरः स्पन्दश्चित्तजो[1] वातजोऽथवा ।
न यस्य विद्यते तस्य दूरस्थौ विकृतिक्षयौ[2] ॥ २२ ॥

sa bāhyābhyantaraḥ spandaścittajo vātajo'thavā ।
na yasya vidyate tasya dūrasthau viṛktikṣayau ॥ 22 ॥

Tr. External and internal movements are either of *prāṇa* or of *citta*. One who is free from these movements is also free from modification and mutation. 22.

स बाह्याभ्यन्तरे शान्त[3]स्पन्दे पवनचेतसोः ।
धातवः संस्थितिं देहे न त्यजन्ति कदाचन ॥ २३ ॥

sa bāhyābhyantare śāntaspande pavanacetasoḥ ।
dhātavaḥ saṃsthitiṃ dehe na tyajanti kadācana ॥ 23 ॥

Tr. Once the external and internal movements of *prāṇa* and mind are suspended, the *dhātus* (bodily constituents) would never get dissipated from the body. 23.

असमं वहति[4] प्राणे नाड्यो[5] यान्ति विसंस्थितिम् ।
असम्यक् संस्थिते भूये यथा वर्णाश्रमक्रमः ॥ इति ॥ २४ ॥

asamaṃ vahati prāṇe
nāḍyo yānti visaṃsthitim ॥
asamyak saṃsthite bhūye
yathā varṇāśramakramaḥ ॥ iti ॥ 24 ॥

Tr. Just as the system of *varṇāśrama* gets disturbed, similarly, the *nāḍīs* get distorted due to *prāṇa* going astray. 24.

योगदीपिकायाम् —

yogadīpikāyām —

It is said in ***yogadīpikā*—**

1. शिचत्तनो –b. 2. विकृतिस्ययौ –b. 3. शान्ते –b. 4. असंप्रवहति –b. 5. नाशे –b.

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समस्तेन्द्रियवृत्तिश्च प्राणो वायुः प्रकीर्त्तितः ।
तज्जयादिन्द्रियाण्येव विजितानि भवन्ति हि[1] ॥ इति[2] ॥ २५ ॥

samastendriyavṛttiśca prāṇo vāyuḥ prakīrttitaḥ ।
tajjayādindriyāṇyeva vijitāni bhavanti hi ॥ iti ॥ 25 ॥

Tr. The entire set of modifications of senses are actually otherwise known as the modifications of *prāṇavāyu*. Therefore, the senses are controlled by controlling *prāṇa*. 25.

तथा चोक्तं योगचन्द्रिकायाम् —

tathā coktaṃ yogacandrikāyām —

It has been further stated in *yogacandrikā*—

पूरकाद्यनिलायामदृढाभ्यासाद[3]खेदजात् ।
एकान्तध्यानयोगाच्च प्राणस्पन्दो निरुध्यते ॥ २६ ॥

pūrakādyanilāyāmadṛḍhābhyāsādakhedajāt ।
ekāntadhyānayogācca prāṇaspando nirudhyate ॥ 26 ॥

Tr. *prāṇic* movement is stabilized by diligent practice of *prāṇāyāma* through controlling *pūraka* etc. in a comfortable manner and meditation practised in a solitary place. 26.

ओंकारोच्चारणप्रान्तशब्दतत्वानुभावनात् ।
सुषुप्तेः संविदो[4] जाते प्राणस्पन्दो निरुध्यते ॥ २७ ॥

oṃkāroccāraṇaprāntaśabdatatvānubhāvanāt ।
suṣupteḥ saṃvido jāte prāṇaspando nirudhyate ॥ 27 ॥

Tr. Movement of *prāṇa* gets subsided on arousal of the state of *suṣupti* through the recitation of *oṃ* and meditation on *tatva* and hearing of *anāhatadhvani*. 27.

प्रान्ते निकटे स्वशरीरे योऽनाहतशब्दस्तस्य । तत्वं ज्ञानम् ॥ तस्य अनुभावनाद् ब्रह्मपरिचयाद्वा उच्चारणादूर्ध्वकरणाच्छ्रवणाद्वा सुषुप्त्यवस्थायाः संविदो जाते सति प्राणस्पन्दो निरुध्यते ॥ २८ ॥

prānte nikaṭe svaśarīre yo'nāhataśabdastasya । tatvaṃ jñānam ॥

tasya anubhāvanād brahmaparicayādvā uccāraṇād ūrddhvakaraṇācchravaṇādvā suṣuptyavasthāyāḥ saṃvido jāte sati

1. ही –b. 2. अनुपलब्धपाठः —b. 3. पूरकाद्यनिलायामादढाभ्यां –b. 4. सविदो –a.

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prāṇaspando nirudhyate ॥ 28 ॥

Tr. *prānta* means nearby one's own body where the unstruck *nāda* is located. *tatva* is wisdom.

Repeated contemplation (*anubhāvanād*) of this or knowledge of *brahma* or pronouncing and listening to this when the state of *suṣupti* supervenes, the movement of *prāṇa* gets suspended. 28.

द्वादशांगुलपर्यन्ते[1] नासाग्राद्विमलाम्बरे ।
किञ्चिद् दृशि प्रशाम्य[2]न्तां प्राणस्पन्दो निरुध्यते ॥ २९ ॥

dvādaśāṅgulaparyante nāsāgrādvimalāmbare ।
kiñcid dṛśi praśāmyantāṃ prāṇaspando nirudhyate ॥29॥

Tr. By fixing the gaze with opening the eyes a bit at the clear sky twelve digits away from the tip of the nose controls the breath. 29.

नासाग्राद्विमलाम्बरे[3] निर्मलाकाशे ब्रह्मणि वायौ गते सति ॥
किंविशिष्टे ? द्वादशांगुलपर्यन्ते, द्वादशांगुलावधौ ॥
पुनः किञ्चिद्दृशि[4] प्रशाम्यन्तां[5]न्निमेषवर्जिता या प्राणगमनं निरुध्यते ॥ ३० ॥

nāsāgrādvimalāmbare nirmalākāśe brahmaṇi vāyau gate sati ॥

kiṃviśiṣṭe ? dvādaśāṅgulaparyante, dvādaśāṅgulāvadhau punaḥ kiñciddṛśi praśāmyantāṃnnimeṣavarjitā yā prāṇagamanaṃ nirudhyate ॥ 30 ॥

Tr. *prāṇa* moves to the *brahma* in the clear sky away from the tip of the nose.

What is the characteristic? Upto twelve digits.

The gaze is fixed without blinking but keeping the eyes open a little. Thus the movement of *prāṇa* is stopped. 30.

तालुमूलगता जिह्वा यन्नादाक्रम्य[6] घंटिकाम् ।
ऊर्ध्वरन्ध्रं गते प्राणे प्राणस्पन्दो निरुध्यते[7] ॥ ३१ ॥

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1. पर्यन्ते –b. 2. किंचिदशिप्रशांम्यं –b. 3. मलावंरं –b. 4. किंचिदाशे –b. 5. प्रशाम्यन्तो –b. 6. यत्रादाक्रम्य –b. 7. निरुद्धते –b.

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tālumūlagatā jihvā yannādākramya ghaṇṭikām ।
ūrdhvarandhraṃ gate prāṇe prāṇaspando nirudhyate ।31।

Tr. When the tongue is fixed against the root of the palate beyond uvula and *prāṇa* moves in the upper aperture, one hears *nāda*. Thus movement of *prāṇa* is suspended. 31.

जिह्वा तालुमूले विपरीततः प्रविष्टा । किं कृत्वा ? घण्टिकां यन्नादाक्रम्य उल्लंघ्य प्राणवायौ ऊर्ध्वं रन्ध्रे गते ब्रह्माण्डप्राप्ते[1], तदा प्राणस्पन्दो गमनं निरुध्यते ॥ ३२ ॥

jihvā tālumūle viparītataḥ praviṣṭā । kiṃ kṛtvā ? ghaṇṭikāṃ yannādākramya ullaṅghya prāṇavāyau ūrdhvaṃ randhre gate brahmāṇḍaprāpte, tadā prāṇaspando gamanaṃ nirudhyate ॥ 32 ॥

Tr. The tongue is upturned and inserted at the root of the palate. How? The uvula would thus stimulate the *nāda* and the *prāṇa* would enter the cavity above which is called *brahmāṇḍa*. Thus the *prāṇic* movement is held up. 32.

भ्रूमध्ये तारकालोकशान्तवन्तमुपासते ।
चेतने केतने बुद्धेः प्राणस्पन्दो निरुध्यते ॥ ३३ ॥

bhrūmadhye tārakālokaśāntavantamupāsate ।
cetane ketane buddheḥ prāṇaspando nirudhyate ॥ 33 ॥

Tr. Eyes are fixed at the center of the eyebrows. One meditates on this peaceful point, which is the abode of conscience. Thus the *pranic* movement is brought to rest. 33.

भ्रूमध्ये तारका नेत्रपुत्तलिका स्थिरा यथा भवति तथा । बुद्धेः केतने बुद्धिगृहे । चेतने चित्त उपागते तत्र प्राप्ते । भ्रूमध्यगते सति प्राणस्पन्दो निरुध्यते ॥ इति ॥ ३४ ॥

bhrūmadhye tārakā netraputtalikā sthirā yathā bhavati tathā । buddheḥ ketane buddhigṛhe । cetane citta upāgate tatra prāpte । bhrūmadhyagate sati prāṇaspando nirudhyate ॥ iti ॥ 34 ॥

Tr. One fixes the eyeballs at the center of the eyebrows. Abode of *buddhi* – conscience. When it reaches the center of the eyebrows, the *prāṇic* movement stops. 34.

1. गतेस्त्राऽप्राप्ते –b.

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पूरकादिभिः वायुसंयमात्[1] अखेदजात्[2] परिश्रमवर्जितात् ।
जन[3]वर्जितस्थाने ध्यानकरणात् प्राणस्पन्दः[4] निरुध्यते ॥ ३५ ॥

pūrakādibhiḥ vāyusaṃyamāt
akhedajāt pariśramavarjitāt ॥
janavarjitasthāne dhyānakaraṇāt
prāṇaspandhaḥ nirudhyate ॥ 35 ॥

Tr. By practice of *prāṇāyāma* through *pūraka* etc. in a comfortable and stress-free manner while meditating in a desolate place, the flow of *prāṇa* is brought to rest. 35.

स्पर्शयोगशास्त्रे —

sparśayogaśāstre—

It has been stated in *sparśayogaśāstra*—

सुदृढाभ्यासयोगेन सिद्धिरारम्भसम्भवा ।
ततो भवेत् घटावस्था[5] पवनाभ्यासिन[6]स्तथा ॥ इति ॥ ३६ ॥

sudṛḍhābhyāsayogena siddhirārambhasambhavā ।
tato bhavet ghaṭāvasthā pavanābhyāsinastathā ॥ iti ॥ 36 ॥

Tr. A practitioner gets the success in *āraṃbha* state through diligent practice. Thereafter, in a practitioner of *prāṇāyāma*, the state of *ghaṭāvasthā* takes place. 36.

चित्तस्य[7] तथा श्वासवेगोऽयं धावतस्तथा यथा ।
श्वासो यस्माद् दृढोऽणुः[8] प्राणायामोपेतस्य जायते ॥ ३७ ॥

cittasya tathā śvāsavego'yaṃ dhāvatastathā yathā ।
śvāso yasmād dṛḍho'ṇuḥ prāṇāyāmopetasya jāyate ।37।

Tr. The agility of *citta* is nothing but the forceful movement of *prāṇa*, which can be enfeebled and made subtle through the practice of *prāṇāyāma*. 37.

सारोऽपानस्य नाशं व्रजति विधिकृताभ्यासतो मोहहेतुः
भ्रंशेन प्राणवायोः[9] सह मनसि शुभे याति धर्मान्तरं चित्[10] ॥
सत्सूरः[11] पूर्वधर्मक्षयतद्दुरितांशे[12] तदा धारणासु
ह्रन्नाभिब्रह्मरन्ध्रप्रभृतिकविषये चेतसो जायते नुः ॥ ३८ ॥

1. वायुसंघमात् —a. 2. अस्वेदजात् —b. 3. जून —a. 4. प्रस्खनबहिर्गमन—b. 5. दृढावस्था —b. 6. पवनऽभ्यासेन —b. 7. स्थितस्य —b. 8. यस्मादःणुः —b. 9. माणयोः —b. 10. वित —a. 11. सत्सूरेः —b. 12. धर्मस्यय इतदुरितांऽशे —b.

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sāro'pānasya nāśaṃ vrajati vidhikṛtābhyāsato mohahetuḥ
bhraṃśena prāṇavāyoḥ saha manasi śubhe yāti dharmāntaraṃ cit ॥
satsūraḥ pūrvadharmakṣayatadduritāṃśe tadā dhāraṇāsu
hṛnnābhibrahmarandhraprabhṛtikaviṣaye cetaso jāyate nuḥ ॥ 38 ॥

Tr. The essence of *apāna* which is the cause of delusion disappears through prescribed practice. A wise annihilates the depository of the previous *karma* which forms the residue of sins by fixing the *cetas* (mind) at the points like heart, navel, *brahmarandhra* etc. The mind is fixed at the eyebrows along with *prāṇa* which brings about transformation of *cit* (consciousness). 38.

प्रणवं प्रजपेत्सदा यतिः सुदृढाभ्यासरतः स्वरूपलीनः ।
इह जन्मनि कृतः पुरा वा प्रविलाप्याशुभ[1]मेति योगसिद्धिम् ।३९।
praṇavaṃ prajapetsadā yatiḥ
sudṛḍhābhyāsarataḥ svarūpalīnaḥ ॥
iha janmani kṛtaḥ purā vā
pravilāpyāśubhameti yogasiddhim ॥ 39 ॥

Tr. If a diligent practitioner chants *praṇava*, being merged in the (true) nature of the Self, thus dissolving the inauspicious (*karmas*) done in this life or the previous life, he attains success in *yoga*. 39.

इह संमित्युपसर्गकाः कलौ मन्दं[2] दम्भालसता स्पृहादिविघ्नाः ।
अक्षभिः[3] खलु कण्ठमागतैरपि योगाभ्यसनं न हेयमार्यैः ॥ ४० ॥
iha sammityupasargakāḥ kalau mandaṃ
dambhālasatā spṛhādivighnāḥ ॥
akṣabhiḥ khalu kaṇṭhamāgatairapi
yogābhyasanaṃ na heyamāryaiḥ ॥ 40 ॥

Tr. In this *kaliyuga* arise the composite obstacles such as mediocrity, pride, lethargy, infatuation, desire and the like. One should not give up practice of *yoga* even though one faces death. 40.

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1. प्रविलाप्यशुभ –b. 2. मन्द –b. 3. अप्सुभिः —b.

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पुंप्राक्कर्माभियोगाद्वि[1]कृतिमुपगतं चित्तसत्वं त्वपान[2]-
वायुर्मेढ्रप्रदेशक्षितिपद[3]गुणगोऽधोगतेः स्थानमेषः ॥
चन्द्रः सत्वांशमूर्त्तिर्विकृतगुणतमोऽहं पदं कृत्रिमं तत्
प्राणायामेद्ध[4]कुम्भानलदलितमिदं स्यात्तदायं स्वरूपम् ॥ ४१ ॥

puṃprākkarmābhiyogādvikṛtimupagataṃ cittasatvaṃ tvapāna-
vāyur meḍhrapradeśakṣitipadaguṇago'dhogateḥ sthānameṣaḥ ॥
candraḥ satvāṃśamūrtirvikṛtaguṇatamo'haṃ padaṃ kṛtrimaṃ tat
prāṇāyāmeddhakumbhānaladalitamidaṃ syāttadāyaṃ svarūpam ॥ 41 ॥

Tr. The *citta* is defiled due to man's association with previous *karmas*. Therefore, *apāna* moves downwards. This downward pull (affects the) perineal region due to dominance of earth element. It is where moon is located. Though the moon embodies *satva*, due to defilement, it promotes ego artificially. Only when one burns this with the fire of *kuṃbhaka* lit up by the practice of *prāṇāyāma*, revelation of the true self takes place. 41.

सत्वेशविष्ण्वात्मरतं[5] मनोऽदः[6] सत्वांशमतहरिमायया यदा ।
मूढं क्रियालुब्धम[7]पान एवमीष्टेत्तदः पितृपुत्रयोरिव ॥ ४२ ॥

satveśaviṣṇvātmarataṃ mano'daḥ
satvāṃśamataharimāyayā yadā ॥
mūḍhaṃ kriyālubdhamapāna
evamīṣṭettadaḥ pitṛputrayoriva ॥ 42 ॥

Tr. By the grace of *hari*, the mind being dominated by *satva* becomes absorbed in *viṣṇu* who is the Lord of *satva(-guṇa)*. *apāna*, which remains active is related (to *praṇa*) like a son related to father. 42.

सत्वेश्वरेशाऽच्युत[8]वासभूमिर्मनस्तु या सा ॥ ४३ ॥

satveśvareśā'cyutavāsabhūmirmanastu yā sā ॥ 43 ॥

Tr. The abode of *manas* is occupied by the lord of *satva* who is *acyuta*. 43.

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1. मियांगाद्वि –b. 2. त्वपावन –a,b. 3. स्थितिपद –b. 4. प्राणायामेन्द्धे –b. 5. विस्तात्मरतं –b. 6. मनोदुः —b. 7. त्रियालुध्वमः—a. 8. सत्वश्चरेशाऽच्युत –b.

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दृढकुम्भकस्य स्थानं यदायं मलमत्यपानेन्दोरर्कयोगात् ।
नासाग्रे दत्तदृष्टि[1]र्विजनविषयगश्चाभ्यासमेतत्[2] प्राणरोधम् ॥४४॥
dṛḍhakumbhakasya sthānaṃ yadāyaṃ
malamatyapānendorarkayogāt ॥
nāsāgre dattadṛṣṭirvijanaviṣayagaś-
cābhyāsametat prāṇarodhaṃ ॥ 44 ॥

Tr. One should firmly apply *kumbhaka* by unifying *apāna* and *indu* in the *arka* for removal of impurities. One should live in an isolated place and practise *prāṇāyāma* while keeping the eyes fixed at the tip of the nose. 44.

आकुञ्च्योर्ध्वं ह्यपानं पवनममुमहो योजयेत्प्राणवायौ ।
शक्त्योर्ध्वं नीयतेऽयं सकलवृजिनत[3]स्तावतामुच्यते ज्ञः[4] ॥ ४५ ॥
ākuñcyordhvaṃ hyapānaṃ
pavanam-amumaho yojayetprāṇavāyau ॥
śaktyordhvaṃ nīyate'yaṃ
sakala-vṛjinatastāvatāmucyate jñaḥ ॥ 45 ॥

Tr. One should pull *apānavāyu* upwards and unify it with *prāṇavāyu*. This is pulled upwards with *śakti (kuṇḍalinī)* which overcomes the mundane afflictions. 45.

तथा चोक्तं <u>गोरक्षे</u> –
tathā coktaṃ gorakṣe —
Therefore it has been stated in *gorakṣa*—
द्वाराणां नवकं निरुध्य[5] मरुतं पीत्वा दृढं धारितं
नीत्वाकाशमपानवह्निसहितं शक्त्या समुच्चालितम् ॥
आत्मध्यानयुतस्त्वनेन[6] विधिना विन्यस्य मूर्ध्नि ध्रुवं
यावत्तिष्ठति[7] तावदेव महता संघेन संस्तूयते ॥ ४६ ॥
dvārāṇāṃ navakaṃ nirudhya marutaṃ pītvā dṛḍhaṃ dhāritaṃ
nītvākāśamapānavahnisahitaṃ śaktyā samuccālitaṃ ॥
ātmadhyānayutastvanena vidhinā vinyasya mūrdhni dhruvaṃ
yāvattiṣṭhati tāvadeva mahatā saṅghena saṁstūyate ॥ 46 ॥

Tr. Close down all the nine openings, suck the air in and retain it firmly, raise it up (air) with the fire and *apāna* with

1. साऽग्रेऽत्तद् —b. 2. श्चाभ्यसेसेत्—b. 3. वृत्तिनस्ता–b. 4. अनुपलब्धपाठः–b. 5. निरुह्य —b. 6. युतस्वृऽनेन –b. 7. प्रावतिष्ठति –a.

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śakti to the space above by moving *(śakti)* properly. Remaining centered in the Self. Following this technique, firmly holding her at the top, one is eulogized by the assembly of the learned. 46.

नासाग्रदृष्टिः समकायमन्या
मूर्धा सुधां वा दधिचन्द्रबिम्बम् ॥
वामेऽर्कबिम्बं ज्वलनं च दक्षे[1]
ध्यात्वा सदायामविधौ सुखी स्यात् ॥ ४७ ॥

nāsāgradṛṣṭiḥ samakāyamanyā
mūrdhā sudhāṃ vā dadhicandrabimbaṃ ॥
vāme'rkabimbaṃ jvalanaṃ ca dakṣe
dhyātvā sadāyāmavidhau sukhī syāt ॥ 47 ॥

Tr. Eyes are fixed at the tip of the nose, the head, neck and trunk are upright. One meditates on the ambrosia oozing from the moon located on the left side and the blazing disc of sun at the right side in a consistent manner. Thus one enjoys Bliss. 47.

घस्रे[2] कुम्भचतुष्टयं प्रथमके सेव्यं मनीषावता
प्रत्येकं दशसंख्यकं युगदिने संवर्धयेत् पञ्चभिः ॥
विंश स्यात्तु[3] तृतीयकेऽहनि ततो वृद्धिं चरेत् पञ्चभिः
घस्रे घस्र उपैति सौक्ष्म्यमनिलो[4] बन्धैः सहैवं कृते ॥ ४८ ॥

ghasre kumbhacatuṣṭayaṃ prathamake sevyaṃ manīṣāvatā ॥
pratyekaṃ daśasaṅkhyakaṃ yugadine saṃvardhayet pañcabhiḥ ॥
viṃśa syāttu tṛtīyake'hani tato vṛddhiṃ caret pañcabhiḥ
ghasre gharsa upaiti saukṣmyamanilo bandhaiḥ sahaivaṃ kṛte ।48।

Tr. A wise practises four *kumbhakas* on the first day. On the second day he should (increase by five *kumbhakas* and) make it to ten. On the third day *kumbhakas* become twenty. Then one should increase each day by five *kumbhakas*. When this is practised with the application of the *bandhas*, *prāṇa* becomes subtle. 48.

1. दक्षे –b. 2. घस्ने –b. 3. विंशत्यातु –b. 4. सौंस्म्यामः निलो –b.

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लैन्यं वा पाठः ।

lainyaṃ vā pāṭhaḥ ।

lainyam (merger) is another variant reading.

ध्यायेन्नाभौ पूरके पद्मयोनिं[1]
रक्तं विष्णुं श्यामवर्णं हृदब्जे ॥
कुम्भे शम्भुं भालदेशे च लक्ष्यं[2]
योगे भूत्यै मुक्तयेऽहःप्रशान्त्यै ॥ ४९ ॥

dhyāyennābhau pūrake padmayoniṃ
raktaṃ viṣṇuṃ śyāmavarṇaṃ hṛdabje ॥
kumbhe śambhuṃ bhāladeśe ca lakṣyaṃ
yoge bhūtye muktaye'ṅhaḥpraśāntyai ॥ 49 ॥

Tr. While inhaling, one meditates on *padmayoni brahmā*, red in colour at the navel, *viṣṇu* dark blue in colour at the lotus of the heart while retaining the air, and *śaṃbhu* at the forehead (while exhaling). This is to flourish in the field of *yoga*, to attain Bliss and for removal of sins. 49.

देवतात्रयविचिन्तनं यदा
वायुरोध उपयाति हृदन्ते ॥
अग्निवायुसलिलैस् त्रिभिश्च तैः
शोध्यते धारणकुम्भकरेचकैः ॥ ५० ॥

devatātrayavicintanaṃ yadā
vāyurodha upayāti hṛdante ॥
agnivāyusalilais tribhiśca taiḥ
śodhyate dhāraṇakumbhakarecakaiḥ ॥ 50 ॥

Tr. Meditation on the Trinity of the gods retains the air at the core of the heart which is purified by *agni* (fire), *vāyu* (air) and *salila* (water), through the process of inhalation, retention and exhalation. 50.

विना जपध्यानमगर्भ[3] उक्त आयाम आभ्यां तु सगर्भ आर्यः ।
यो योगनाड्याश्रयवान्[4] प्रशान्तर्ज्वालासगर्भस्त्वपरः[5] सधूमः ।५१।

vinā japadhyānamagarbha ukta
āyāma ābhyāṃ tu sagarbha āryaḥ ॥

1. पययोनिं–b. 2. लक्षं–b. 3. ध्यानगर्भ—b. 4. योगनाशश्रयवान् -b. 5. सगर्भरुचःपरः —b.

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yo yoganāḍyāśrayavān praśāntar-
jvālāsagarbhastvaparaḥ sadhūmaḥ ॥ 51 ॥

Tr. In *agarbha (prāṇāyāma)* there is no involvement of *japa* or *dhyāna*, whereas in *sagarbha* which is superior, these are included. The other varieties of *prāṇāyāma* i.e. *praśānta, jvālā, sagarbha* and *sadhūma* take recourse to *yoganāḍī (suṣumṇā)*. 51.

योगनाडी सुषुम्णा ।
yoganāḍī suṣumṇā ।
yoganāḍī is suṣumnā.

प्राणायामात्तमोभ्वब्जं क्षीयते कर्मबन्धभू ।
क्रमेण भूमिजयतः स्युः सिद्धिज्ञानदीप्तयः ॥ ५२ ॥
prāṇāyāmāttamobhvabjaṃ kṣīyate karma-bandhabhū ।
krameṇa bhūmijayataḥ syuḥ siddhijñānadīptayaḥ ॥ 52 ॥

Tr. Practice of *prāṇāyāma* annihilates the bondage of *karma* through the control of earth (element) which is in the form of *tamas*, and gradually brings about success (in *yoga*), wisdom and Bliss. 52.

देहशुद्धिश्चाथ तेन रोमाञ्चानन्दसम्भवः ।
क्रमेण जायतेऽभ्यासाद् विदेहावस्थितिर्मुनेः ॥ ५३ ॥
dehaśuddhiścātha tena romāñcānandasambhavaḥ ।
krameṇa jāyate'bhyāsād videhāvasthitir muneḥ ॥ 53 ॥

Tr. Through the practice, as the body is purified gradually a man enjoys thrill and happiness. Through further practice, a *muni* transcends body consciousness. 53.

मध्ये यज्जठरोरसोः सरसिजं नीचाननं[1] रेचके
प्राणायामविधौ तदूर्ध्ववदनं कृत्वा न्यसेत्तत्र हृत् ॥
तस्यां रविमण्डलं विशयनस्थानं तदूर्ध्वं च विधोः
चक्रं स्वप्नपदं[2] तदूर्ध्वमनलस्यास्ते[3] त्रिकोणं वपुः ॥५४॥
madhye yajjaṭharorasoḥ sarasijaṃ nīcānanaṃ recake
prāṇāyāmavidhau tadūrddhvavadanaṃ kṛtvā nyasettatra hṛt ॥

1. नीचाननं –a. 2. स्वप्नपदं –b. 3. तदूर्ध्वमलस्यास्ते –b.

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tasyāṃ ravimaṇḍalaṃ viśayanasthānaṃ tadūrdhvaṃ ca vidhoḥ cakraṃ svaprapadaṃ tadūrdhvamanalasyāste trikoṇaṃ vapuḥ 54

Tr. Between the stomach and chest lies the lotus facing downwards. Through the practice of *recaka* in the course of *prāṇāyāma* make it facing upwards and meditate on it. This is the resting abode of the disc of the sun, above which is the location of the *cakra* (disc) of lord *vidhu* (moon), still above which the triangular body of *anala* (the fire) is situated. 54.

तस्योर्ध्वं च तुरीयपञ्चगगनात्मब्रह्मनादं क्रमाद्
ओंकारात्मनि कर्णिकान्तर इयं नाडी सुषुम्णास्त्यसौ[1] ॥
ऊर्ध्वं स्यादखिल[2]मण्डलान्तरगता चोर्ध्वं प्रवृत्ताशुभा[3]
सा चित्तस्य पदं मुनेः प्रभवति ज्ञानं हृदस्तद्गतौ ॥५५॥

tasyordhvaṃ ca turīyapañcagaganātmabrahmanādaṃ kramād
omkārātmani karṇikāntara iyaṃ nāḍī suṣumṇāstyasau ॥
ūrdhvaṃ syādakhilamaṇḍalāntaragatā cordhvaṃ pravṛttāśubhā
sā cittasya padaṃ muneḥ prabhavati jñānaṃ hṛdastadgatau ॥55॥

Tr. Above this, the fourth state, five *gaganas, ātmā* and *brahmanāda* in this sequence would exist in the self which is of the form of *omkāra* in the center of cornice. This is the *nāḍī suṣumnā*. Above this, at the center of all the *maṇḍalas* lies the holy disposition above, which is the seat of the mind (*citta*) from which wisdom flows down to the heart of a *muni*. 55.

स्फुलिंगो ज्ञानाग्नेरध[4]रतलस्थः प्रणवजात्[5]
क्रमेद्धः कुम्भाग्नेर्[6] युजि विहतदुस्तानवमलः ॥
कणो रत्नस्येव द्युमणिकरसंगेन तुहिनो[7]
व्रजन्तादात्म्येन स्यति जडतमोऽ[8]र्काग्निसहितः ॥५६॥

sphuliṅgo jñānāgneradharatalasthaḥ praṇavajāt
krameddhaḥ kumbhāgner yuji vihatadustānavamalaḥ ॥
kaṇo ratnasyeva dyumaṇikarasaṅgena tuhino
vrajan tādātmyena syati jaḍatamo'rkāgnisahitaḥ ॥ 56 ॥

Tr. Sparkling emanating from the fire of wisdom comes out of the *praṇava* based at the root (*mūlādhāra*), which is

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1. त्यत्यौ –a. 2. ऊध्वास्या –b. 3. प्रवृत्ताशुमा –a. 4. ज्ञानाग्रे हृदधर –a. 5. प्रणवजा –b. 6. कुम्भाग्रे –b. 7. संगेतत्तुहिनो –a. 8. जरतयो –b.

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gradually kindled by the fire of *kumbhaka*, which burns the impurities. Just as the sun removes the dust of a jewel, similarly, with the help of *arka* (sun) and *agni* (fire) stubborn *tamas* (darkness) and frost would be dispelled. 56.

अत एव तु –

ata eva tu—

Therefore—

प्राणायामाद्धि प्रसादः खशुद्धिर्
नाशोऽज्ञानस्योदयो[1] ज्ञानभानोः ॥
वज्रात् पापाद्रेः[2] सुसिद्ध्यम्बुराशे[3]र्
अस्मान् नान्यज् ज्ञानमानं हेतुः ॥ ५७ ॥

prāṇāyāmāddhi prasādaḥ khaśuddhir-
nāśo'jñānasyodayo jñānabhānoḥ ॥
vajrāt pāpādreḥ susiddhyamburāśer-
asmān nānyaj jñānamānaṃ hetuḥ ॥ 57 ॥

Tr. *prāṇāyāma* alone brings about (a state of) poise, purification of the space (*kha*), dispelling ignorance (sin) and revelation of light of wisdom. Just as a thunderbolt would blow off a mountain, similarly, *prāṇāyāma* dissolves mountain of sins. There is no other means to wisdom. 57.

मलक्षये दीप्तिरुपैति साधकं[4] प्रसाद आयाति मनोविशुद्ध्या ।
आयामतोऽपैति समस्तपातकं शान्तिर्जपाद्याति[5] च तारकस्य[6] ॥५८॥

malakṣaye dīptirupaiti sādhakaṃ
prasāda āyāti manoviśuddhyā ॥
āyāmato'paiti samastapātakaṃ
śāntirjapādyāti ca tārakasya ॥ 58 ॥

Tr. On elimination of the impurities, the *sādhaka* gains pacification of the mind. Through *prāṇāyāma* all the sins are removed. One attains Bliss through *japa* of (*tāraka*) *om*. 58.

प्राणायामे जाप्य[7]तारप्रभावान्नष्टे पंके[8] शुद्ध आदर्शतुल्ये ।
चित्ते ज्ञानं ध्येयतादात्म्ययोगाद् भृंगीकीट[9]न्यायवज्ज्ञानशान्ते ॥५९॥

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1. र्नास्योदयो –b. 2. वज्राण्त्यायाद्रेः —a. 3. सुसिद्ध्यंऽबुराशे –b. 4. साधनं – a. 5. र्जयाद्याति –a. 6. तारस्य –a. 7. नाप्य –b. 8. न्नष्टेंयंके –b. 9. भंगीकीट – b.

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prāṇāyāme jāpyatāraprabhāvān-
naṣṭe paṅke śuddha ādarśatulye ॥
citte jñānaṃ dhyeyatādātmyayogād
bhṛṅgīkīṭanyāyavajjñānaśānte ॥ 59 ॥

Tr. Due to *japa* of *om* in *prāṇāyāma* the impurities are burnt which renders the mind (*citta*) as pure as a mirror. Then arises wisdom through the unification of object of meditation with the meditation itself, which brings out wisdom and Bliss like the *nyāya* (a popular maxim) of *bhṛṅgī-kīṭa* (like a cocoon turning into a bee). 59.

आयामसंशुद्धहृदि स्थिरेण[1]
प्राणो युतस्तिष्ठति तत्व ईषत् ॥
आयामरुद्धो यमिनस्तदाऽसौ
पीठोत्थितिः[2] किञ्चिदथो विदाऽमृतम्[3] ॥ ६० ॥

āyāmasaṃśuddhahṛdi sthireṇa
prāṇo yutastiṣṭhati tatva īṣat ॥
āyāmaruddho yaminastadā'sau
pīṭhotthitiḥ kiñcidatho vidā'mṛtam ॥ 60 ॥

Tr. *prāṇāyāma* purifies the heart, thus *prāṇa* becomes stable and pure *tatva* (Self) manifests a little. *prāṇāyāma* moreover, raises the *āsana* a little and the *yogīs* taste the nectar of wisdom. 60.

प्राणायामः स्वीयदेहोऽस्य[4] वायु-
रोधस्तस्य प्रोच्यते योगविद्भिः ॥
एषस्त्रेधाऽस्मात् क्रमात् पूरकुम्भ-
रेचैरन्वर्थाऽभिधानैश्चलस्य ॥ ६१ ॥

prāṇāyāmaḥ svīyadeho'sya vāyu-
rodhastasya procyate yogavidbhiḥ ॥
eṣastredhā'smāt kramāt pūrakumbha
recairanvarthā'bhidhānaiścalasya ॥ 61 ॥

Tr. According to the experts of *yoga*, *prāṇāyāma* means (control) retention of *vāyu* in one's own body, which is of three types, namely, *pūra*, *kumbha* and *reca*, which are veritable (terms) for *prāṇa*. 61.

1. हृदास्थिरेण –a. 2. पीठोस्थितिः —b. 3. विदाऽस्मृतं –b. 4. देहोत्थ –b.

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करशाखयाऽथ परिपीड्य नासिका-
पुटकं निरुद्ध्य[1] उदरान्त ईरणः ॥
लघु रेच्यते बहिरयं मनीषिभिः
कथितो हि रेचक इति प्रकाशकः ॥ ६२ ॥

karaśākhayā'tha paripīḍya nāsikā-
puṭakaṃ nirudhya udarānta īraṇaḥ ॥
laghu recyate bahirayaṃ manīṣībhiḥ
kathito hi recaka iti prakāśakaḥ ॥ 62 ॥

Tr. One closes the openings of the nose with fingers for holding the *vāyu* inside the cavity followed by sustained drawing out of the air which is known as *recaka* by the adepts. This is illuminating. 62.

समाकर्षयेदब्जनाले च तोयं[2] यथैव मरुद् बाह्य[3] आकृष्यतेन्तः ।
मुखेनायमुक्तो बुधैः पूरकाख्यस्तनुं पूरयेदंघ्रिकेशावधि स्वम्[4] ।६३।

samākarṣayedabjanāle ca toyaṃ
yathaiva marud bāhya ākṛṣyatentaḥ ॥
mukhenāyamukto budhaiḥ pūrakākhyas-
tanuṃ pūrayedaṅghrikeśāvadhi svam ॥ 63 ॥

Tr. Just as water is sucked in through a pipe in the mouth, similarly, one should draw the air in. According to the wise, this is called *pūraka* which fills the entire body. 63.

उच्छ्वासनिःश्वासलयेन यत्र
वायोः सदा बाह्यवहस्य चाऽन्तः ॥
पूर्णाम्बुकुम्भोपमसंस्थितिर्[5] या
लीनेव सोक्तः किल कुम्भकः सः ॥ ६४ ॥

ucchvāsaniḥśvāsalayena yatra
vāyoḥ sadā bāhyavahasya cā'ntaḥ ॥
pūrṇāmbukumbhopamasaṃsthitir yā
līneva soktaḥ kila kumbhakaḥ saḥ ॥ 64 ॥

Tr. External and internal movement of *prāṇa* through inhalation and exhalation is ever suspended, bringing about a state like a filled-up pitcher, one remains poised (merged). This

1. निरुद्ध –b. 2. ततोयं –a. 3. सरुद्धाह्य —a. 4. दंऽघ्निकेशावधिस्व –b. 5. पूर्णाऽबुकुम्भोयमसंस्थिति –b.

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is indeed called *kumbhaka*. 64.

प्राणस्त्वपाने विलयं गतो यदा यावत् मनाङ् नाभ्युदितो हृदब्जे[1] ।
सा योगिभिः कुम्भदशानुभूयते तावत्समाधिप्रवणैर्मनोज्ञा ॥ ६५ ॥

prāṇastvapāne vilayaṃ gato yadā
yāvat manāṅ nābhyudito hṛdabje ॥
sā yogibhiḥ kumbhadaśānubhūyate
tāvatsamādhipravaṇairmanojñā ॥ 65 ॥

Tr. *prāṇa* gets merged in *apāna*, until it does not resume in the lotus of the heart. Then a *yogī* experiences the state of *kumbhaka* which results in the advanced and Blissful state of *samādhi*. 65.

योगचन्द्रिकायाम् —

yogacandrikāyām —

It is said in *yogacandrikā*—

अपानेऽस्तं गते प्राणो यावन् नाभ्युदितो हृदि ।
तावत् सा कुम्भकावस्था योगिभिर्यानुभूयते ॥ ६६ ॥

apāne'staṃ gate prāṇo yāvan nābhyudito hṛdi ।
tāvat sā kumbhakāvasthā yogibhiryānubhūyate ॥ 66 ॥

Tr. So long as *prāṇa* does not get merged in *apāna*, the *prāṇavāyu* does not enter the heart, which is its own abode, the state of *kumbhaka* is not experienced by the *yogīs*. 66.

यावन् प्राणवायुः हृदि न अभ्युदितः हृदिस्थो न भवति; ऊर्ध्वं तिष्ठति; स्वस्थानस्थो न भवति यावत् तावत् न कुम्भकावस्था भवति । या अवस्था योगिभिः अनुभूयते क्रियते ॥ ६७ ॥

yāvan prāṇavāyuḥ hṛdi na abhyuditaḥ hṛdistho na bhavati ; ūrdhvaṃ tiṣṭhati ; svasthānastho na bhavati yāvat tāvat na kumbhakāvasthā bhavati । yā avasthā yogibhiḥ anubhūyate kriyate ॥ 67 ॥

Tr. So long as *prāṇavāyu* does not get established in the heart, which is its own abode, it is not considered the state of *kumbhaka*. Such a state is experienced by the *yogīs*. 67.

अनयैव योगसिद्धिः । क्व सति ? अपाने अपानवायौ । अस्तं गते

1. हृदऽत्वे –b.

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सति । अपानव्यापारे अधोगमननिवृत्तौ । प्राणापानयोरैक्ये सतीत्यर्थः[1] ॥६८॥

anayaiva yogasiddhiḥ । kva sati ? apāne apānavāyau । astaṃ gate sati । apānavyāpāre adhogamananivṛttau । prāṇāpānayoraikye satītyarthaḥ ॥ 68 ॥

Tr. This heralds the success in *yoga*. How? *apānavāyu* gets subsided, which otherwise has a downward tendency, and is virtually stopped bringing in unification of *prāṇa* and *apāna*. 68.

बहिः प्राणवायौ गतेऽस्तं समस्ते
न यावत् सखे[2] दृश्यते अपानजन्म ॥
अवस्था समा अखण्डिता[3] तावदेषा
बहिष्ठं बुधाः कुम्भकं संगिरन्ते ॥ ६९ ॥

bahiḥ prāṇavāyau gate'staṃ samaste
na yāvat sakhe dṛśyate apānajanma ॥
avasthā samā akhaṇḍitā tāvadeṣā
bahiṣṭhaṃ budhāḥ kumbhakaṃ saṅgirante ॥69॥

Tr. O dear! *prāṇa* too becomes completely suspended. Moreover, activity of *apāna* is also suspended. A sustained state of equanimity for long supervenes which is eulogized as *bahiṣṭha* (external) *kumbhaka* by the experts. 69.

बहिरस्तं गते प्राणे यावन्नापान[4] उद्गतः ।
तावत् पूरसमावस्थं बहिष्ठं कुम्भकं विदुः ॥ ७० ॥

bahirastaṃ gate prāṇe yāvannāpāna udgataḥ ।
tāvat pūrasamāvasthaṃ bahiṣṭhaṃ kumbhakaṃ viduḥ॥70॥

Tr. So long as the external movement of *prāṇa* is suspended and *apāna* does not move upwards there supervenes a state of equilibrium which is known as *bahiṣṭha* (external) *kumbhaka* by the *yogīs*. 70.

यावद् बाह्ये प्राणे प्राणवायौ अस्तंगते बहिर्गमनव्यापारनिवृत्तौ अपानोऽपानवायुर्न उद्गतः ऊर्ध्वं न प्राप्तस्तावद् बहिष्ठं कुम्भकं विदुर्जानन्ति योगिनः ॥ ७१ ॥

yāvad bāhye prāṇe prāṇavāyau astaṅgate

1. सतीर्थर्थः –b. 2. सुखे –b. 3. समाखण्डिता –b. 4. यावन्नाणन –b.

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bahirgamanavyāpāranivṛttau apāno'pānavāyurna udgataḥ ūrdhvaṃ na prāptastāvad bahiṣṭhaṃ kumbhakaṃ vidurjānanti yoginaḥ ॥ 71 ॥

Tr. So long as *prāṇavāyu* does not stop moving outwards and *apānavāyu* does not reach the abode above, it is called *bahiṣṭha* (external) *kumbhaka* by the experts. 71.

किं विशिष्टम् ? पूर्णसमावस्थम् । पूर्णसमा निश्चला अवस्था यस्य तम् । रते न यत्र प्राणापानयोरैक्यं नास्ति । प्राणे बहिर्व्यापार[1]निवृत्तौ अपानः स्वव्यापारपरः । स बहिष्ठः कुम्भको ज्ञेय इति ॥ ७२ ॥

kiṃ viśiṣṭam ? pūrṇasamāvastham । pūrṇasamā niścalā avasthā yasya tam । rate na yatra prāṇāpānayoraikyaṃ nāsti । prāṇe bahirgamananivṛttau apānaḥ svavyāpāraparaḥ । sa bahiṣṭhaḥ kumbhako jñeya iti ॥ 72 ॥

Tr. How this (external *kumbhaka*) is recognized? One experiences a state of undisturbed fullness, which does not happen without unification of *prāṇa* and *apāna*. External *kumbhaka* means – *prāṇa* stops moving out and *apāna* is engaged in its own activity (downward movements). This is called *bahiṣṭha* (external) *kumbhaka*. 72.

स्वभावसिद्धिः किल रेचको हृदो निगृह्य नासाग्रकसंमुखे नुः[2] ।
समाप्यतेऽर्कांगुलकावधि स्वयं श्वासः स चाभ्यामुपैति नाभिम् ॥७३॥

svabhāvasiddhiḥ kila recako hṛdo
nigṛhya nāsāgrakasammukhe nuḥ ॥
samāpyate'rkāṅgulakāvadhi svayaṃ
śvāsaḥ sa cābhyāmupaiti nābhim ॥ 73 ॥

Tr. In natural *recaka*, *prāṅa* moves from the chest and goes upto twelve digits through the nose, while (natural) *prāṅa* (breathing) moves in through the nostrils and reaches upto the navel. 73.

आधारतो याति बहिर्जिनांगुला२४-
वधौ[3] त्रिषट्स्वांगुलकावधौ स्वम् ॥
लयं प्रयत्नातिशये तु नाभि-
कादिदेशसंक्षोभभरेण चाऽन्तः ॥ ७४ ॥

1. वहिव्यापार –b. 2. संमुखेनः —b. 3. sबधौ –a.

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ādhārato yāti bahirjināṅgulā24-
vadhau triṣaṭsvāṅgulakāvadhau svam ॥
layaṃ prayatnātiśaye tu nābhi-
kādideśasaṃkṣobhabhareṇa cā'ntaḥ ॥ 74 ॥

Tr. The (*prāṇavāyu*) moves out from the *ādhāra* upto 24 digits or 18 digits. When with great effort *prāṇa* is stirred at the navel etc., it gets merged internally. 74.

निश्चेतुमस्मिन्नहि शक्यमस्ति धृत्वा बहिः सूक्ष्मतलं तदीयम् ।
तच्चालनेनातिसुबुद्धिना स्वं मनीषिणा निश्चयसाद्विधेयम् ॥७५॥

niścetumasminnahi śakyamasti
dhṛtvā bahiḥ sūkṣmatalaṃ tadīyam ॥
taccālanenātisubuddhinā svaṃ
manīṣiṇā niścayasādvidheyam ॥ 75 ॥

Tr. How long one should hold the external air which is very subtle, is difficult to decide. A wise should firmly judge the movement with sharp intelligence. 75.

त्रिभिर्विशेषकं <u>योगचन्द्रिकायाम्</u> —

tribhirviśeṣakaṃ yogacandrikāyām —

In the three special verses quoted above *yogacandrikā* has explained—

द्वादशांगुलपर्यन्तं बाह्यमाक्रमतां गतः ।
प्राणानामंग[1]संस्पर्शो यः स पूरक उच्यते ॥ ७६ ॥

dvādaśāṅgulaparyantaṃ bāhyamākramatāṃ gataḥ ।
prāṇānāmaṅgasaṃsparśo yaḥ sa pūraka ucyate ॥ 76 ॥

Tr. When *prāṇa* moves inside coming from outside upto 12 digits and touches inside (the nose), it is called *pūraka*. 76.

बाह्यं बहिः । आक्रमतां गच्छताम् । द्वादशांगुल[2]परिमितं प्राणवायूनाम् । तस्मात् द्वादशांगुलावधेः समाहृत्य[3] अंगस्पर्शोऽभ्यन्तरप्रवेशस्तत्परिमाणं पूरकः कथ्यते ॥ ७७ ॥

bāhyaṃ bahiḥ । ākramatāṃ gacchatāṃ । dvādaśāṅgulaparimitaṃ prāṇavāyūnām । tasmāt

1. प्राणानाऽयंग –b. 2. गुण –b. 3. समाह्यत्य –b.

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dvādaśāṅgulāvadhaiḥ samāhṛtya aṅgasparśo'bhyantara-praveśastatparimāṇaṃ pūrakaḥ kathyate ॥ 77 ॥

Tr. *bāhya* stands for external. *ākrāmatāṃ* — moving. Twelve digits for the *prāṇavāyus*. From 12 digits (*prāṇa*) gets in the body by causing a touch in organs which is considered *pūraka*. 77.

बाह्यात्परा पतत्यन्तरा याते यत्नवर्जितः । योगप्रपूरणः स्पर्शो विदुः । तमपि पूरकं बाह्याद् बाह्यदेशादभ्यन्तरे द्वादशांगुलपर्यन्तमूर्ध्वे परा पतति[1] गच्छति प्राणवायुः । तं पूरकं विदुः ॥ ७८ ॥

bāhyātparā patatyantarā yāte yatnavarjitaḥ । yogaprapūraṇaḥ sparśo viduḥ । tamapi pūrakaṃ bāhyadeśādabhyantare dvādaśāṅgulaparyantamūrdhve parā patati gacchati prāṇavāyuḥ । taṃ pūrakaṃ viduḥ ॥ 78 ॥

Tr. From outside it (*prāṇa*) moves in effortlessly. *sparśa* is known as filling (of air) according to *yogic* technique. That *pūraka* too is felt from outside to inside upto twelve digits above by the movement of *prāṇavāyu*. This is called *pūraka*. 78.

अपाने यत्नवर्जितः बहिर्गमने निवृत्तः । ऊर्ध्वं गमने सम्पन्नः वायुः । एवं पुनः योगेन ऊर्ध्वाकर्षणेन । पूरितशरीरः पुनः स्पर्शः स्पर्शगुण इति । द्वादशांगुलपर्यन्तेनास्याग्रे[2] समसंमुखे नित्यमपानस्य । तं विदुः पूरकं बुधः ॥ ७९ ॥

apāne yatnavarjitaḥ bahirgamane nivṛttaḥ । ūrdhvaṃ gamane sampannaḥ vāyuḥ । evaṃ punaḥ yogena ūrdhvākarṣaṇena । pūritaśarīraḥ punaḥ sparśaḥ sparśaguṇa iti । dvādaśāṅgulaparyantenāsyāgre samasammukhe nityamapānasya । taṃ viduḥ pūrakaṃ budhaḥ ॥ 79 ॥

Tr. *apāna* effortlessly stops moving outwardly. That is, the *vāyu* moves upwards. When filled inside it generates (a sensation) of touch. Twelve digits from the nose in the space is always the location of *apāna*. The wise knows this as *pūraka*. 79.

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1. परायतति –b. 2. नासाग्रे –b.

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अपानस्य अधो गच्छतः द्वादशांगुलपर्यन्ते । व्योम्नि[1] आकाशे ब्रह्माण्डे प्रापयेद् योगी । किंविशिष्टे व्योम्नि ? नासाग्रसंमुखे इति ।८०।

apānasya adho gacchataḥ dvādaśāṅgulaparyante । vyomni ākāśe brahmāṇḍe prāpayed yogī । kiṃviśiṣṭe vyomni ? nāsāgrasammukhe iti ॥ 80 ॥

Tr. *apāna* always moves downwards upto twelve digits in the space. *ākāśa*—is the *brahmarandhra* a *yogī* should take it upto. What is the characteristic of that space? Away from the nose in front. 80.

ज्ञेयं देशपरीक्षा ॥

seyaṃ deśaparīkṣā ॥

This is the examination of the location *(deśa).*

प्रणवस्यावृत्तयो यादृश[2]विंशतिकादिकाः ।
रेचादिकाले ज्ञैः कालपरीक्षोक्ता क्षणादिके ॥ ८१ ॥

praṇavasyāvṛttayo yādṛśaviṃśatikādikāḥ ।
recādikāle jñaiḥ kālaparīkṣoktā kṣaṇādike ॥ 81 ॥

Tr. Recitation of *praṇava* for 20 times while exhaling etc. is known as the time units or moments *(kṣaṇa)* by the experts. 81.

ज्ञेयं कालपरीक्षा ॥

seyaṃ kālaparīkṣā ॥

This is the measure of *kāla.*

प्रतिदिनमपि मासेऽस्मिन् दशागामि मासि
इत्यथ[3] नख२०मितसंख्या उत्तरे मासि चैवम् ॥
तदनु च परमासे त्रिंशदुक्ता३० क्रमेण
मुनिभिरिति ह सेयं योगसंख्यापरीक्षा ॥ ८२ ॥

pratidinamapi māse'smin daśāgāmi māsi
ityatha nakha20mitasaṅkhyā uttare māsi caivam ॥
tadanu ca paramāse triṃśaduktā30 krameṇa
munibhiriti ha seyaṃ yogasaṅkhyāparīkṣā ॥ 82 ॥

Tr. One should practise daily ten rounds in the first month, twenty in the second month and thirty in the third month

1. व्योम्निद्वादशांगुलपर्यन्ते –b. 2. यादश –b. 3. दशागामिमासीत्यथ –b.

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as prescribed by the *munis*. This is the criterion of number. 82.

अनादृत्य[1] देशं च कालं च संख्यां
तथा रेचकं पूरकं योऽस्यऽखण्डः ॥
दृढाऽभ्यासजः केवलः कुम्भकोऽयं
चतुर्थश्चिरं संस्थितिः सिद्धिबीजम् ॥ ८३ ॥

anādṛtya deśaṃ ca kālaṃ ca saṅkhyāṃ
tathā recakaṃ pūrakaṃ yo'sya'khaṇḍaḥ ॥
dṛḍhā'bhyāsajaḥ kevalaḥ kumbhako'yaṃ
caturthaściraṃ saṃsthitiḥ siddhibījam ॥ 83 ॥

Tr. Irrespective of any consideration of *deśa* (place of practice), *kāla* (time), *saṅkhyā* (number), and *recaka* or *pūraka*, a consistent and firm practice is the fourth *kumbhaka* known as *kevala* which brings about *siddhis* in the long run. 83.

अथ उद्घातलक्षणम्[2] –

atha udghātalakṣaṇam—

The characteristic of *udghāta*—

पूर्णः कर्षन् प्राणवायुस्त्वपानं
पादांगुष्ठान् मूलतो वापि नाभेः ॥
आकण्ठं हृत्खात्[3] प्रयात्येव
त्वय्यपैतीन्युद्घातोऽयं[4] योगिभिः सम्प्रदिष्टः ॥८४॥

pūrṇaḥ karṣan prāṇavāyustvapānaṃ
pādāṅguṣṭhān mūlato vāpi nābheḥ ॥
ākaṇṭham hṛtkhāt prayātyeva
tvayyapaitīnyudghāto'yaṃ yogibhiḥ sampradiṣṭaḥ ॥84॥

Tr. When one takes *prāṇa* along with *apāna* from the toes, anus, navel, chest upto the throat, it is called *udghāta* by the *yogīs*. 84.

आरम्भ एषो लघुरर्क१२मात्रः
स्वेदं च कम्पं द्विगुणश्च[5]२४ मध्यः[6] ॥
श्रेष्ठस्त्रिरुद्घात[7] आसनं खं[8]
धत्ते स षट्त्रिंशतिमात्रकोऽनुः ॥ ८५ ॥

1. अनादत्य –b. 2. उड्यानलक्षणं –b. 3. हृत्तुस्वात् —b. 4. प्रयात्येवत्यप्ययैत्तीत्युद्धानोऽयं –b. 5. द्विगुंणश्च –a. 6. सध्यः —b. 7. श्रेष्टिस्त्रिरुद्घान –b. 8. रवे –b.

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ārambha eṣo laghurarka12mātraḥ
svedaṃ ca kampaṃ dviguṇaśca24 madhyaḥ ।
śreṣṭhastrirudghāta āsanaṃ khaṃ
dhatte sa ṣaṭtriṃśatimātrako'nuḥ ॥ 85 ॥

Tr. The initial (*udghāta*) is a minor one of 12 *mātrās* (time units) wherein one experiences perspiration. The intermediate one is of double (that of the minor one) having 24 *mātrās* which causes tremors. The supreme *udghāta* is the third one comprising 36 *mātrās* wherein one experiences levitation in an *āsana*. 85.

नाडीविशुद्ध्यन्तर[1]मच्छगंधिरारम्भके प्राकृत एति घर्मः ।
नाडीविशुद्ध्यन्तर उग्रगन्धिः श्रमाद् भवेद् वैकृतघर्म एषः ॥८६॥
nāḍīviśuddhyantaramacchagandhir-
ārambhake prākṛta eti gharmaḥ ॥
nāḍīviśuddhyantara ugragandhiḥ
śramād bhaved vaikṛtagharma eṣaḥ ॥ 86 ॥

Tr. In the initial phase of *nāḍīviśuddhi*, the perspiration which has an agreeable smell is *prākṛta*. With the *vaikṛta* (unnatural) kind of perspiration during *nāḍīśuddhi* there is a strong smell due to exertion. 86.

अभ्यस्यते पूरककुम्भरेचत्रयं[2] तु कालेन च संख्यया धृतम् ।
देशेन तत् सम्भवति क्रमेण स दीर्घसूक्ष्माभिधमाशुगोत्थम्[3] ॥८७॥
abhyasyate pūrakakumbharecatra-
yaṃ tu kālena ca saṅkhyayā dhṛtam ॥
deśena tat sambhavati krameṇa
sa dīrghasūkṣmābhidhamāśugottham ॥ 87 ॥

Tr. One who practises *pūraka, kumbhaka* and *recaka* adhering to (prescribed) *kāla* (time), *saṃkhyā* (ratio) and *deśa* (place), would gradually experience prolonged and subtle *kumbhaka* and levitation. 87.

पिपीलिकास्पर्शसमानुमानात् स्पर्शेन चापादतलोत्तमांगम् ।
अभ्यन्तरं बाह्यवदीषिकाभः सूक्ष्मो निरुद्धोऽनिल आवृणोति ॥८८॥

1. विशुद्धान्तर –b. 2. कुम्भरेचकोयं –a. 3. सूक्ष्माभिधमाशु गोप्त्यं –b.

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pipīlikāsparśasamānumānāt
sparśena cāpādatalottamāṅgam ॥
abhyantaraṃ bāhyavadīṣikābhaḥ
sūkṣmo niruddho'nila āvṛṇoti ॥ 88 ॥

Tr. Moreover, one experiences a creeping of an ant from feet upto the head and like the pricking sensation internally and externally which signifies that the subtle *prāṇa* has been retained (*kuṃbhaka*). 88.

तप्तोपल[1]न्यस्तजलं विशुष्यद्विष्वग्पथा यात्यऽविकासमेवम् ।
रुद्धक्रियः संवहनक्रियोऽयं मरुत्तनौ तिष्ठति सूक्ष्मभूतः ॥ ८९ ॥
taptopalanyastajalaṃ viśuṣyad-
viṣvagpathā yātya'vikāsamevam ॥
ruddhakriyaḥ saṃvahanakriyo'yaṃ
maruttanau tiṣṭhati sūkṣmabhūtaḥ ॥ 89 ॥

Tr. Just as water when poured on hot stone though disappears, remains in the space, similarly, *prāṇa* which replenishes the body, when retained remains in the body in a subtle form. 89.

पूर[2]रेचकविधावखिलांगे तूलकैषिकलवाणुवाहभाक्[3] ।
स्पर्शनिश्चयविकल्पविद्यदाज्ञेयमेत्यणु तदा मरुन्मनः ॥ ९० ॥
pūrarecakavidhāvakhilāṅge
tūlakaiṣikalavāṇuvāhabhāk ॥
sparśaniścayavikalpavidyad-
ājñeyametyaṇū tadā marunmanaḥ ॥ 90 ॥

Tr. Practice of *pūraka, recaka* renders the body as light as a bud of cotton. When *prāṇa* and mind become subtle a wise can only feel them through sensation alone. 90.

यथा यथा सौक्ष्म्यमुपैति[4] वायुस्पन्दस्तु संरोधनतोऽस्तवेगः ।
प्रापञ्चिकेभ्यो विषयेभ्य एति मनोऽणुतामस्तमलं तथाऽस्तम् ॥९१॥
yathā yathā saukṣmyamupaiti vāyu-
spandastu saṃrodhanato'stavegaḥ ॥
prāpañcikebhyo viṣayebhya eti
mano'ṇutāmastamalaṃ tathā'stam ॥ 91 ॥

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1. तमोपल –b. 2. पूरे –a. 3. लवाहभाक् —a. 4. सौक्ष्म्यामुपैति –b.

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Tr. As the movement of *prāṇa* becomes gradually subtle through retention (*kumbhaka*) it becomes less active, the mind withdraws from the mundane objects and having been pacified it becomes subtle and inactive. 91.

प्राणस्पन्दश्चित्तरूपं वदन्ति तस्मात्सर्वो विभ्रमोऽयं भवस्य ।
तस्मिन् याते शान्तिभावं नराणां संक्षीयन्ते घोरसंसारतापाः ॥९२॥

prāṇaspandaścittarūpaṃ vadanti
tasmāt sarvo vibhramo'yaṃ bhavasya ॥
tasmin yāte śāntibhāvaṃ narāṇāṃ
saṃkṣīyante ghorasaṃsāratāpāḥ ॥ 92 ॥

Tr. Movement of *prāṇa* is considered as the very expression of *citta*. That is the cause of all this illusion of the world. When this is removed, the men attain peace. That annihilates the extremely awful worldly sufferings. 92.

प्राणादिभिः संविजितैर् मनीषी पृथ्व्यादितत्वं[1] च जयेदजेयम् ।
जितैरमीभिर्भवति प्रकामं सर्वज्ञ ईड्यो भुवि योगिवर्यः ॥९३॥

prāṇādibhiḥ saṁvijitair manīṣī
pṛthvyāditatvaṃ ca jayedajeyam ॥
jitairamībhir bhavati prakāmaṃ
sarvajña īḍyo bhuvi yogivaryaḥ ॥ 93 ॥

Tr. By gaining control over *prāṇa* etc. a wise even gains control over the *tatvas* like *pṛthvī* etc. which are otherwise difficult to control. Gaining such control, one becomes fulfilled, omniscient and is respected as a great *yogī* on this earth. 93.

प्राणापानसमायोगस्त्वधोर्ध्वाकृष्टयोर्मिथः ।
हृद्ग्रन्थिः कुम्भमूलाभ्यां प्राणायामः स ईरितः ॥ ९४ ॥

prāṇāpānasamāyogastvadhordhvākṛṣṭayormithaḥ ।
hṛdgranthiḥ kumbhamūlābhyāṃ prāṇāyāmaḥ sa īritaḥ ।94।

Tr. Unification of *prāṇa* and *apāna* is done at *hṛdgranthi* by pulling them together upwards and downwards through *kumbhaka* and *mūlabandha*. This is called *prāṇāyāma*. 94.

1. पृष्टव्यादितच्चं –b.

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उदयास्तमेनं मिथो जयाजयतो[1] वै घटनामवाप्य स्वस्मिन् ।
ग्रसतस्तु मिथोऽम्बुभूकलानटवत् प्राण इनो ऋजुता[2]मुपैति ॥९५॥

udayāstamenaṃ mitho jayājayato
vai ghaṭanāmavāpya svasmin ॥
grasatastu mitho'mbubhūkalānaṭavat
prāṇa ino ṛjutāmupaiti ॥ 95 ॥

Tr. The alternate rise (inhalation) and fall (exhalation) of *prāṇa* which takes place in the body is overcome. Just as an actor removes his assumed role, similarly, powerful *prāṇa* overcoming water and earth elements becomes straight. 95.

मुनेः परस्परापानप्राणास्तोदयकुम्भकः ।
रेचपूरकवान् ग्रन्थिरूपो हृदि जडात्मकः ॥ ९६ ॥

muneḥ parasparāpānaprāṇāstodayakumbhakaḥ ।
recapūrakavān granthirūpo hṛdi jaḍātmakaḥ ॥ 96 ॥

Tr. A *muni* practising *recaka* and *pūraka* experiences cecession of *apāna* and *prāṇa* resulting in (the state of) *kuṃbhaka* in the heart giving an experience of serenity. 96.

प्राणो बाह्याभ्रोन्मुखोऽग्निर् हृद[3]भ्रोन्मुखगः शशी ।
अपानेनाप्यसौ ग्रन्थिकुम्भोऽग्निरिव वर्धते ॥ ९७ ॥

prāṇo bāhyābhronmukho'gnir hṛdabhronmukhagaḥ śaśī
apānenāpyasau granthikumbho'gniriva vardhate ॥ 97 ॥

Tr. *prāṇa* going outside is in the form of *agni* (fire) while going inside it is in the form of moon. With *apāna*, the *kumbhaka* enhances like fire. 97.

आप्यायत्येष[4] शशी शरीरं बाह्याद्रविः[5] प्राण इहान्नमान्तरम् ।
हृद्व्योम सन्ताप्य[6] पचत्यभीक्ष्णमुष्णो[7] मुखाद्यात्यनुशीतगुस्तु ॥
इति ॥ ९८ ॥

āpyāyatyeṣa śaśī śarīraṃ
bāhyādraviḥ prāṇa ihānnamāntaram ॥
hṛdvyoma santāpya pacatyabhīkṣṇam-
uṣṇo mukhādyātyanuśītagustu ॥ iti ॥ 98 ॥

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1. न याजयतो -a. 2. इनोऽञ्जता –b. 3. हृदः —b. 4. आपायत्येष –b. 5. बाह्याद्रदिः -b. 6. हृद्व्योसन्ताप्य –a. 7. पवत्यऽभीक्ष्णमुष्मो –b.

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Tr. The moon replenishes the body, the sun does this from outside, while *prāṇa* which is hot assimilates the food inside by heating up the internal cavity continuously. The moon (*śītagu*— which has cool rays) always moves out of the body all the time. 98.

अपानसारांशमलव्यपाये स्वयं चिदर्को हृदि जीव आत्मा ।
पृथिव्यादितत्वौघजयाय तत्ताभूताशुगादेर्विजये[1] प्रयत्नः ॥९९॥

apānasārāṃśamalavyapāye
svayaṃ cidarko hṛdi jīva ātmā ॥
pṛthivyāditatvaughajayāya
tattābhūtāśugāder vijaye prayatnaḥ ॥ 99 ॥

Tr. When all the impurities of *apāna* (are removed) the sun that is pure consciousness residing in the heart in the form of *jiva* which is *ātmā* itself, puts effort to gain quick control over the host of *tatvas* like *pṛthvī* etc. 99.

देहे प्राणापानयोर् ग्रन्थिवाहो नित्यं शीतोष्णात्मकश्चाविरास्ते ।
जाड्याधिक्यात्[2] तामसोऽज्ञानरूपेन्द्वात्माऽर्कस्याहर्निशं[3] भ्रामणेन ॥१००॥

dehe prāṇāpānayor granthivāho
nityaṃ śītoṣṇātmakaścāvirāste ॥
jāḍyādhikyāt tāmaso'jñāna-rūpe-
ndvātmā'rkasyāharniśaṃ bhrāmaṇena ॥100॥

Tr. In the body *prāṇa* and *apāna* work together evidently in the form of heat and cold, due to enhanced inertia darkness (*tāmasa*) of ignorance is produced in the form of *indu*. *ātmā* in the form of sun *(prāṇa)* moves in the body day and night. 100.

चित्तत्वांशैः पञ्चभूतैः सदैति नासायाः[4] स्वं स्वस्वतत्वांशयोगे ।
हृत्पद्मान्तश्चित्तजीवाभियोगं प्राणो विज्जाड्याऽनुरूपक्रियावान् ।१०१।

cittatvāṃśaiḥ pañcabhūtaiḥ sadaiti
nāsāyāḥ svaṃ svasvatatvāṃśayoge ॥
hṛtpadmāntaścittajīvābhiyogaṃ
prāṇo vijjāḍyā'nurūpakriyāvān ॥ 101 ॥

Tr. The five elements are in fact the part of *cit*

1. ततामूताशुगादेविं जपे –b. 2. जाप्राधिक्या –b. 3. कृस्याऽहर्निशं –b. 4. नात्यायाः —a.

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(consciousness) which always moves through the nose with the dominance of their respective elements. The unification of *citta* and *jīva* takes place in the lotus of the heart while *prāṇa* functions according to the nature of conscious and inert state. 101.

घटान्तं तमोग्रन्थिमान्[1] चित्तवाय्वोरहंकार[2]जीवत्ववर्मात्मनोऽतः ।
क्रियादौ मनो भूर्यऽविद्यानिशान्तं ततो रोधनं प्राङ् भूरीष्टमस्य १०२

ghaṭāntaṃ tamogranthimān citta-vāyvor-
ahaṅkārajīvatvavarmātmano'taḥ ॥
kriyādau mano bhūrya'vidyāniśāntaṃ
tato rodhanaṃ prāṅ bhūrīṣṭamasya ॥ 102 ॥

Tr. The entire form of *ghaṭa* (body) is dominated by *tamasa* which envelops even the functioning of *citta*, *prāṇa*, *ahaṅkāra* (ego) and *jīva*, the embodied soul, which conceal its (true) form. Mind is entirely covered by *avidyā*. Therefore, one must control these well in the beginning of the practice itself. 102.

प्राणे[3] तमोगुणमयेऽभ्यसनं पुराणैः
पथ्यं तमोपहरसत्वगुणं प्रदिष्टम् ॥
शिक्षागुरोः कलुषकर्मविवर्जनं च
चित्तप्रसादकमजाड्यकरं पवित्रम् ॥ १०३ ॥

prāṇe tamoguṇamaye'bhyasanaṃ purāṇaiḥ
pathyaṃ tamopaharasatvaguṇaṃ pradiṣṭam ॥
śikṣāguroḥ kaluṣakarmavivarjanaṃ ca
cittaprasādakamajāḍyakaraṃ pavitram ॥ 103 ॥

Tr. According to the ancients, when the *prāṇa* is enveloped in *tamoguṇa* (inertia), one should indulge in consumption of recommended food which removes inertia (*tamas*) and enhances *satva*. The guidance of a *guru* is helpful in removal of sinful activities, pacification of the *citta*, removal of inertia and (bringing in) purity. 103.

निमित्तकारणं पीठमुद्रानाडीमलक्षये ।
शक्तिबोधाद[4]चिन्तोक्त उपादानं हि कुम्भकः ॥ १०४ ॥

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1. मान –b. 2. गृहंकार –b. 3. प्त्ताणे –a. 4. बोधद –a.

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nimittakāraṇaṃ pīṭhamudrānāḍīmalakṣaye ।
śaktibodhādacintokta upādānaṃ hi kumbhakaḥ ॥ 104 ॥

Tr. Removal of impurities in the *nāḍīs* through *pīṭha* (*āsana*) and *mudrā* forms the efficient cause. *kumbhaka* becomes instrumental in arousal of *śakti* leading to thoughtless state. 104.

वा –

vā –

Or else–

प्राणायाम उपादानं मलजिद्वायुहृज्जये ॥ १०५ ॥

prāṇāyāma upādānaṃ malajidvāyuhṛjjaye ॥ 105 ॥

Tr. *prāṇāyāma* acts as an efficient cause in removal of impurities and gaining control over *vāyu* and *hṛt* (heart). 105.

नाभेर्न्यक् प्राणवायोः पदमवनिरसौ तामसक्ष्मांशको ऽस्मात्[1]
स्तोकः स्रष्टुः पदत्वा[2]दधिकलवरजः स्वीयगौणांश आभ्याम् ॥
रागो ऽस्मिनेधते ऽलं भवविषयपदे द्वेषमिश्रौ जनो ऽतः
प्राधान्येन प्रपञ्चे मन इति सततं[3] रेचपूरौ दधाति ॥ १०६ ॥

nābhernyak prāṇavāyoḥ padamavanirasau tāmasakṣmāṃśako'smāt
stokaḥ sraṣṭuḥ padatvādadhikalavarajaḥ svīyagauṇāṃśa ābhyām ॥
rāgo'sminedhate'laṃ bhavaviṣayapade dveṣamiśrau jano'taḥ
prādhānyena prapañce mana iti satataṃ recapūrau dadhāti ॥ 106 ॥

Tr. *prāṇavāyu* located below the navel is also the location of the earth element which has *tāmasika* quality in parts. This is the abode of *brahmā* which due to these two *prāṇa* and *avani* (earth element) has some influence of *rajas* which is its secondary quality. In this abode of mundane world people are effected by attachment and aversion, therefore, the mind mainly remains involved in worldly affairs and continuously inhales and exhales. 106.

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1. तामसक्ष्म्यांऽशकोऽस्मात् –b. 2. सुष्टुपदत्वात् –b. 3. पतत –a.

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लये ऽनयोर्दुर्मलवाहयोर्मुनेः स्यात्कुम्भकः केवल इष्टसिद्धिदः ।
यस्योद्गमे सिद्धिभिरादृतः स्वं योगी स भोगैरमृतं प्रयाति ।१०७।

laye'nayordurmalavāhayormuneḥ
syātkumbhakaḥ kevala iṣṭasiddhidaḥ ॥
yasyodgame siddhibhirādṛtaḥ svaṃ
yogī sa bhogairamṛtaṃ prayāti ॥ 107 ॥

Tr. By merging these two, which carry morbidities, *kevala-kuṃbhaka* takes place which brings desired success. Arousal of this (*kevala kumbhaka*) brings about host of success and the *yogī* attains immortality through worldly enjoyments. 107.

ऊर्ध्वं स्वनाभे हृदयान्तमेवं विष्णोः पदं सत्वपतेर्निशान्तम्[1] ।
दधाति तत्केवलकुम्भकं चित्सिद्धिप्रदं[2] प्राणलयेन नाड्याम् १०८

ūrdhvaṃ svanābhe hṛdayāntamevaṃ
viṣṇoḥ padaṃ satvapaterniśāntam ॥
dadhāti tatkevalakumbhakaṃ cit-
siddhipradaṃ prāṇalayena nāḍyām ॥ 108 ॥

Tr. The region of *viṣṇu* extends from navel to the heart, who rules over the abode of *satva* (Self). *kevala-kuṃbhaka* results into attainment of the conscious state on merging of *prāṇa* in the *nāḍī (suṣumnā)*. 108.

नाभिः पूरकधाम सावधि विधेः स्थानं तथा केवला-
ख्यस्योक्तं किल कुम्भकस्य हृदयं सत्वेशविष्णोः पदम् ॥
भ्रन्तो मृत्युहरस्य रेचकपदं संहारकर्त्तुः परं
स्थानं भूतपतेरहंकृतितमो विक्षिप्तचित्तान्तकृत्[3] ॥१०९॥

nābhiḥ pūrakadhāma sāvadhi vidheḥ sthānaṃ tathā kevalā-
khyasyoktaṃ kila kumbhakasya hṛdayaṃ satveśaviṣṇoḥ padam
bhrvanto mṛtyuharasya recakapadaṃ saṃhārakartuḥ paraṃ
sthānaṃ bhūtapaterahaṃkṛtitamo vikṣiptacittāntakṛt ॥ 109 ॥

Tr. It is said that upto navel is the abode of *vidhi* (*brahmā*) where *pūraka* takes place. The heart is the abode of *viṣṇu* who is the lord of *satva*, and is also the place of *kevala kumbhaka*. In the middle of the eyebrows which is the abode of

1. निंशातं –a. 2. वित्सिद्धिप्रदं –b. 3. चित्तातकृत् —a.

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śiva is the place of *recaka*. The abode beyond is the place of the lord of the *bhūtas* who eliminates all the thoughts from the mind. 109.

प्राणवह्न्योः[1] स्थितिग्रन्थिभेदे भवेन्
नाद[2] आदौ ततो ब्रह्मनाड्यन्तरे ॥
स्याद् घनोऽनाहतः संयुजोः[3] केवले
चोत्तमः संयमे वासनो[4]त्थानतः ॥ ११० ॥

prāṇavahnyoḥ sthitigranthibhede bhaven-
nāda ādau tato brahmanāḍyantare ॥
syād ghano'nāhataḥ saṃyujoḥ kevale
cottamaḥ saṃyame vāsanotthānataḥ ॥ 110 ॥

Tr. After piercing of the *granthi* in *mūlādhāra* by the *prāṇa* and fire, in the beginning, *anāhata nāda* may be produced in the *brahmanāḍī*. A subtle *kevala* brings about *saṃyama* on elimination of desires. 110.

प्राणायामहुताशनेन सकलाः शुष्यन्ति दोषा मलाः
पित्तश्लेष्ममुखा अपानमरुता प्राणो जितः स्याच्चलः ॥
रागा यान्ति लयं भवोदधिमहासेतोर् महापातके
ध्यानाग्नेः प्राणनिरोधतो विधिमुखाः सिद्धिं गताश्चामराः ॥१११॥

prāṇāyāmahutāśanena sakalāḥ śuṣyanti doṣā malāḥ
pittaśleṣmamukhā apānamarutā prāṇo jitaḥ syāccalaḥ ॥
rāgā yānti layaṃ bhavodadhimahāsetor mahāpātake
dhyānāgneḥ prāṇanirodhato viddhimukhāḥ siddhiṃ
gatāścāmarāḥ ॥ 111 ॥

Tr. The entire set of the *doṣas* (vitiations in humours) and impurities which are of the form of *pitta* (bile) and *śleṣmā* (phlegm) would be removed by the fire of *prāṇāyāma*. *prāṇa* moves combined with *apāna* and removes the attachments. Control of *prāṇa* enhances the fire of *dhyāna* which burns the great sin and helps as a bridge to cross over the ocean of the mundane world. Thus even the gods have attained success. 111.

1. प्राणवाह्न्योः —a. 2. मषेन्नाद –b. 3. संयुजाः —b. 4. ऽन्वासनो –b.

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युक्तियुक्तं त्यजेन्मारुतं युक्तितः
पूरयेद् युक्तितो युक्तियुक्तं शनैः ॥
युक्तियुक्तं धिया रोधयेच्छुद्धया
सिद्धिमेवं कृते साधकोऽवाप्नुयात् ॥ ११२ ॥

yuktiyuktaṃ tyajenmārutaṃ yuktitaḥ
pūrayed yuktito yuktiyuktaṃ śanaiḥ ॥
yuktiyuktaṃ dhiyā rodhayecchuddhayā
siddhimevaṃ kṛte sādhako'vāpnuyāt ॥ 112 ॥

Tr. One should exhale, inhale and retain air in a judicious manner, with a pure conscience. Thus a practitioner would gain success. 112.

अन्यथा साधकस्योद्भवति ज्वर-
श्वासहिक्काक्षिकर्णा[1]र्त्तिकासादयः ॥
सम्भवन्त्युल्बणाहतं दोषा गदाः
प्राणवायोः प्रकोपस्य चातिक्रमात् ॥ ११३ ॥

anyathā sādhakasyodbhavati jvara-
śvāsahikkākṣikarṇārttikāsādayaḥ ॥
sambhavantyulbaṇāhataṃ doṣā gadāḥ
prāṇavāyoḥ prakopasya cātikramāt ॥ 113 ॥

Tr. Otherwise, a practitioner might be attacked by the *doṣas* and diseases like fever, asthma, pain in the eyes and ears and cough having been vitiated by copious (substances), due to vitiated *prāṇa* going astray. 113.

प्रस्वेद आदौ भवतीह नाडीशुद्धौ श्रमात्तम्भसिमेनं मर्दयेत् ।
स्वांगम् दृढं योगविदन्यथाऽस्य क्षुब्धो मरुद्गात्रमसूंश्च[2] हन्ति वा११४

prasveda ādau bhavatīha nāḍī-
śuddhau śramāttambhasimenaṃ mardayet ॥
svāṅgaṃ dṛḍhaṃ yogavidanyathā'sya
kṣubdho marudgātramasūṃśca hanti vā ॥ 114 ॥

Tr. In the beginning of *nāḍīśuddhi* due to exhaustion perspiration would take place, which a wise *yogī* should massage vehemently on the body. Otherwise the *prāṇa* going astray would harm the organs and (other) *prāṇas*. 114.

1. ज्वरस्वंसहिधाऽक्षिकर्णा —b. 2. चुब्धोमरुद्गात्रमसूंश्च –b.

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नाडीशुद्धौ प्रश्रमजः[1] सपूतिरारम्भकाले भृशघर्मयोगः ।
आयामके प्रावृतविग्रहस्यानर्त्तेत्य[2] उद्घात उपैति पूर्वः ॥११५॥

nāḍīśuddhau praśramajaḥ sapūtir-
ārambhakāle bhṛśagharmayogaḥ ॥
āyāmake prāvṛtavigrahasyā-
narttetya udghāta upaiti pūrvaḥ ॥ 115 ॥

Tr. In the beginning of *nāḍīśuddhi*, due to exertion a lot of fetid perspiration might happen. Due to enhanced practice of *prāṇāyāma udghāta* takes place in the body. 115.

योगचन्द्रिकायाम् —

According to *yogacandrikā*—

प्रस्वेदं जनयति यः प्राणायामेषु सोऽधमः प्रोक्तः ।
कम्पं मध्यः पुंसां भूमित्यागं[3] तनोति परः ॥ ११६ ॥

prasvedaṃ janayati yaḥ
prāṇāyāmeṣu so'dhamaḥ proktaḥ ॥
kampaṃ madhyaḥ puṃsāṃ
bhūmityāgaṃ tanoti paraḥ ॥ 116 ॥

Tr. *prāṇāyāma* which produces perspiration is inferior variety, that which produces tremors is the medium one and that in which a person levitates is the superior *prāṇāyāma*. 116.

विदधीत बुधः प्राणायामं समाहितो विधिवत् ।
यावत् सम्भवति[4] प्राणायामस्य चोत्तमो हि गुणः ॥ ११७ ॥

vidadhīta budhaḥ prāṇāyāmaṃ samāhito vidhivat ।
yāvat sambhavati prāṇāyāmasya cottamo hi guṇaḥ ॥117॥

Tr. A wise must practise *prāṇāyāma* in the prescribed manner with an attentive mind so that *prāṇāyāma* would yield finer results. 117.

जनयति उत्पादयति । समाहितः सावधानः ।

janayati utpādayati । samāhitaḥ sāvadhānaḥ ॥

janayati means produces. *samāhita* means attentive.

तल्लक्षणं पातञ्जलमते तु —

tallakṣaṇaṃ pātañjalamate tu —

---

1. श्रमजः —b. 2. विग्रहत्याऽनर्त्तो स —b. 3. भूमिसागं —b. 4. भुवि —a.

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According to *patañjali* its characteristic is –

यत्प्रेरितस्य श्वसनस्य नाभिमूलाच्छिरस्यूर्ध्वमिहाभिघातः[1] ।
उद्घात उक्तः सकृदेष मात्रात्रयात्मकोऽणुः किल मध्य आर्यः ॥११८॥

yatpreritasya śvasanasya nābhi-
mūlācchirasyūrdhvamihābhighātaḥ ॥
udghāta uktaḥ sakṛdeṣa mātrā-
trayātmako'ṇuḥ kila madhya āryaḥ ॥ 118 ॥

Tr. The breath, that originates from the root of the navel when moved and hits at the roof above is called *udghāta*. According to the measure of time in three *mātrās*, it is *aṇu* (subtle), *madhya* (medium) or *ārya* (superior). 118.

स्मृत्वाकारतनुतुषोऽशमिता१६मात्राभिरापूरयेद्
बाह्यं मारुतमन्तरे हृदि चतुःषष्ट्या६४ स्मरेन्मात्रया ॥
उकारेण जपेन् मनुं प्रणवकं तं पूरितं रेचयेद्
व्यग्रा त्रिंशतिसंख्ययाऽमुमिडया[2] मात्राख्यकुम्भः स्मृतः ॥११९॥

smṛtvākāratanutuṣo'śamitā16mātrābhirāpūrayed
bāhyaṃ mārutamantare hṛdi catuḥṣaṣṭyā64 smarenmātrayā ॥
ukāreṇa japen manuṃ praṇavakaṃ taṃ pūritaṃ recayed
vyagryā triṃśatisaṅkhyayā'mumiḍayā mātrākhyakumbhaḥ
smṛtaḥ ॥ 119 ॥

Tr. Remembering `*a*' for 16 *mātrās* which nourishes the body, one should inhale the external air, retain it inside by remembering and chanting `*u*'-*kāra* for 64 *mātrās* and while leaving air through the *iḍānāḍī* in a controlled manner for 30 *mātrās* while chanting `*m*'. This is known as *mātrā-kumbhaka*. 119.

मात्राकुम्भायाम एष शोषकः सम्प्रकीर्त्तितः ।
दाहनो नाभिसंस्थानो मात्राकुम्भः प्रकीर्त्तितः ॥ १२० ॥

mātrākumbhāyāma eṣa śoṣakaḥ samprakīrtitaḥ ।
dāhano nābhisaṃsthāno mātrākumbhaḥ prakīrtitaḥ ॥120॥

Tr. Practice of *mātrā-kumbhaka* is said to be causing dryness and burning at the navel region. 120.

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1. मिहाविघातः -a,b. 2. मुमिड्या –b.

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तथा चोक्तं कुम्भकपद्धतौ —

tathā coktaṃ kumbhakapaddhatau —

It has been said in ***kuṃbhaka-paddhati***—

स्वाधिष्ठानानुगः सोऽयं प्लावनोऽमृतसेचनः ।
मूलाधारे कृतश्चायं कठिनाकरणे मतः ॥ १२१ ॥

svādhiṣṭhānānugaḥ so'yaṃ plāvanomṛtasecanaḥ ।
mūlādhāre kṛtaścāyaṃ kaṭhināakaraṇe mataḥ ॥ 121 ॥

Tr. When it *(kumbhaka)* is practised in *svādhiṣṭhāna*, it increases the flow of nectar, while practised in *mūlādhāra*, one overcomes hardness. 121.

पुनः कण्ठानुगो पञ्चव्यूहनः[1] स्यात्स कुम्भकः ।
ब्रह्मस्थाने नियोगेन मुक्तिदः परिकीर्त्तितः ॥ १२२ ॥

punaḥ kaṇṭhānugo pañcavyūhanaḥ syātsa kumbhakaḥ ।
brahmasthāne niyogena muktidaḥ parikīrtitaḥ ॥ 122 ॥

Tr. When practised in the region of throat, this *kuṃbhaka* balances the bodily constituents and when practised in the *brahmasthāna* (*brahmarandhra*), it leads to emancipation. 122.

शेषाः प्रागुक्ताः ।

śeṣāḥ prāguktāḥ ।

The other things are as told before.

अथ प्राणायाममात्राः —

atha prāṇāyāmamātrāḥ —

mātrā (time ratio) for ***prāṇāyāma*** is as follows—

तत्रैव –

tatraiva—

It is stated there—

मात्रा नवविधा प्रोक्ता योगिभिस्तत्वदर्शिभिः ।
निमेषोन्मेषनं मात्राकालो लघ्वक्षरोन्मितः ॥ १२३ ॥

mātrā navavidhā proktā yogibhistatvadarśibhiḥ ।
nimeṣonmeṣanaṃ mātrākālo laghvakṣaronmitaḥ ॥ 123 ॥

1. चऽद्वहनः —b.

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मिता[1] द्वादशहस्वानां शीघ्रमुच्चारकालतः ।
प्रदक्षिणीकृत्य जानुं न द्रुतं न विलम्बितम् ॥ १२४ ॥
mitā dvādaśahrasvānāṃ śīghramuccārakālataḥ ।
pradakṣiṇīkṛtya jānuṃ na drutaṃ na vilambitaṃ ॥ 124 ॥
अंगुलीत्रिकतो मात्रा छोटिकाकरणाद् भवेत् ।
गोदोहवत्सपानेषु क्षेपघण्टारवोन्मिता ॥ १२५ ॥
aṅgulītrikato mātrā choṭikākaraṇād bhavet ।
godohavatsapāneṣu kṣepaghaṇṭāravonmitā ॥ 125 ॥

Tr. The learned *yogīs* state the measure of time, called *mātrā* as nine fold which are—time taken for twinkling of eyes, pronouncing the short vowel, time taken for quick pronunciation of 12 short vowels, going round the knee-joint with hand neither slowly nor too fast, snapping together the three fingers, ringing of the bell when feeding the calf at the time of milking the cow. 123-125.

चतुरो ह्यतिमात्राः स्युस्ताश्च[2] सेव्याः शनैः शनैः ।
देशकालानुसारेण प्राहुर्योगीश्वराः पुरा ॥ १२६ ॥
caturo hyatimātrāḥ syustāśca sevyāḥ śanaiḥ śanaiḥ ।
deśakālānusāreṇa prāhuryogīśvarāḥ purā ॥ 126 ॥

Tr. There are four other *mātrās* narrated by the ancient *yogīs*, called *atimātrā* (large-*mātrās*), which are to be used gradually according to the region and season. 126.

कुम्भपूरकरेचेषु निसर्गजनितेषु यः ।
कालः स मात्रासंज्ञः स्यात् स्वस्वमानक्रमादिमाः ॥ १२७ ॥
kumbhapūrakarecеṣu nisargajaniteṣu yaḥ ।
kālaḥ sa mātrāsañjaḥ syāt svasvamānakramādimāḥ ॥127॥

Tr. The duration of time taken for *pūraka*, *kumbhaka* and *recaka* by the individual according to his natural capacity is also known as *mātrā*. 127.

अउमा इति त्रिवारं महामात्राः पुरोदिताः[3] ॥१२८ ॥
aumā iti trivāraṃ mahāmātrāḥ puroditāḥ ॥ 128 ॥

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1. मिता ता –b. 2. ताश्चैव –b. 3. एरोदिताः —b.

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Tr. *a, u* and *ma* are regarded as *mahāmātrā* from ancient times. 128.

जानुं प्रदक्षिणीकृत्य[1] त्रिवारं छोटिकामनु ।
करणात्[2] स्वमात्रैषा मध्यैषा[3] षड्भिरीरितो[4] ॥
जान्वोः प्रदक्षिणकृतिर्नववारमसौ वरा ॥ इति ॥ १२९ ॥

jānuṃ pradakṣiṇīkṛtya trivāraṃ choṭikāmanu ।
karaṇāt svamātraiṣā madhyaiṣā ṣaḍbhirīrito ॥
jānvoḥ pradakṣiṇakṛtirnavavāramasau varā ॥ iti ॥ 129 ॥

Tr. Going round the knee-joint for three times and snapping the fingers for three times is known as *svamātrā*. By six rounds it is *madhyā*. Going round the knee-joint for nine times is a superior *mātrā*. 129.

कुम्भेषु अउमानां क्रमवृद्ध्युतमात्रा दृढतरमाहतमहतरामूल्यघण्टातार-मन्द्रमन्द-रणरणायणान्तर्नाद इव दीर्घा पलात्मिका वा[5] पलद्वया प्राणायाममात्रैका भवति ॥ १३० ॥

kumbheṣu aumānāṃ kramavṛddhyutamātrā dṛḍhataramāhatamahatarāmūlyaghaṇṭātāra-mandramanda—raṇaraṇāyaṇāntarnāda iva dīrghā palātmikā vā paladvayā prāṇāyāmamātraikā bhavati ॥ 130 ॥

Tr. In the practice of *kuṃbhakas*, there is increment of *a, u, ma* with the time (*mātrā*) with the forceful strike on the bell producing prolonged resonance for one *pala* or two, which makes one *mātrā* of *prāṇāyāma*. 130.

यथा एकश्वासमयी दीर्घकाला भवति । तथा कुम्भेऽसौ तारो ब्रह्मरन्ध्रं भिनत्ति तथा । तथा योगी समाधिपरानन्दे लीनो भवति ॥१३१॥

yathā ekaśvāsamayī dīrghakālā bhavati । tathā kumbhe'sau tāro brahmarandhraṃ bhinatti tathā । tathā yogī samādhiparānande līno bhavati ॥ 131 ॥

Tr. Therefore, the prolonged *mātrā* extends to one breath. The *tāra* (recitation of *om*) in the practice of *kumbhaka* pierces *brahmarandhra* which merges the *yogī* in the Bliss of *samādhi*. 131.

1. प्राक्षिणीकृत्य –b. 2. मनुकणाद् —b. 3. ह्रस्वमात्रैषा –b. 4. रीरिता –b. 5. चा –b.

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ततो दीर्घा मात्रा एकश्वासमयी साधकस्याऽभ्यासे शक्त्यनुरूपं मनोवायुजये प्रधाना योगसिद्धिबीजम् ॥ १३२ ॥

tato dīrghā mātrā ekaśvāsamayī sādhakasyā'bhyāse śaktyanurūpaṃ manovāyujaye pradhānā yogasiddhibījam ॥132॥

Tr. In the practice, prolonged *mātrā* extends to one breath depending on practioner's capacity which plays a prominent role in controlling mind and *prāṇa* and is the seed of success in *yoga*. 132.

तथा चोक्तं स्कान्दे –

tathā coktaṃ skānde —

It has been stated in *skanda- (purāṇa)*—

एकश्वासमयी मात्रा प्राणायामे निरुद्धते ॥ इति ॥ १३३ ॥

ekaśvāsamayī mātrā prāṇāyāme niruddhate ॥ iti ॥ 133 ॥

Tr. In the practice of *prāṇāyāma*, breath is sustained for one breath, it is called *Mātrā*. 133.

असावेकपला१ गुर्वक्षरैः[1]६४ । द्वादशपलैः१२ लघुप्राणायामः । चतुर्विंशपलैर्मध्यः२४ (अक्षरैः६)[2] । एवं षट्त्रिंशन्मात्रक उत्तमः ॥१३४॥

asāvekapalā1 gurvakṣaraiḥ64 । dvādaśapalaiḥ12 laghuprāṇāyāmaḥ । caturviṃśapalairmadhyaḥ24 (akṣaraiḥ6) । evaṃ ṣaṭtriṃśanmātraka uttamaḥ ॥ 134 ॥

Tr. *ekapalā* means 64 long vowels. *laghuprāṇāyāma* consists 12 *palas*. With 24 *palas* it is *madhya*. Superior *prāṇāyāma* extends to 36 *mātrās*. 134.

एते त्रयोऽप्यारम्भे क्रमेण स्वेदकम्पासनोत्थानहेतवः[3] । उत्तरोत्तरमेकश्वासं[4] दीर्घीकृताः कालस्य दैर्घ्यानुरूपं वायुमनोऽग्निजयकरा इति दिक् ॥ १३५ ॥

ete trayo'pyārambhe krameṇa svedakampāsanotthānahetavaḥ । uttarottaramekaśvāsaṃ dīrghīkṛtāḥ kālasya dairghyānurūpaṃ vāyumano'gnijayakarā iti dik ॥ 135 ॥

Tr. In the *ārambha* state these three would respectively cause perspiration, tremors and levitation. In a progressive manner, the breath is to be prolonged. Depending on the length

1. गुर्वप्सरैः —b. 2. अप्सरे –b. 3. त्यानहेतवः —b. 4. मेकश्वास –b.

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of time, they control *vāyu*, mind and fire. This is told as an indication. 135.

ह्रस्वः[1] पापान्यतिदीर्घो[2]ऽपवर्गदत्ते तृप्तिं द्राक् प्लुतस्तार[3] एकः ।
प्राणायामे प्रोदितोऽत्र प्लुतोऽयं[4] योगाचार्यैर् योगसिद्ध्यै[5] भवघ्नः ।१३६।

hrasvaḥ pāpānyatidīrgho'pavarga-
datte tṛptiṃ drāk plutastāra ekaḥ ॥
prāṇāyāme prodito'tra plutoyaṃ
yogācāryair yogasiddhyai bhavaghnaḥ ॥ 136 ॥

Tr. Short (*mātrā*) is for (removal of) sins. Prolonged (*mātrā*) is for emancipation. A loud (more extended) and (*pluta* of three *mātrās*) would often offer contentment. According to the adepts of *yoga*, in the course of *prāṇāyāma*, *pluta (mātrā)* is (suitable) for success in *yoga* and to control the (attachment of the) world. 136.

॥ इति गोविन्ददेवसुतसुन्दरदेवविरचितायां
हठतत्त्वकौमुद्यां प्राणायामविवेचनोद्योतः ॥

॥ iti govindadevasutasundaradevaviracitāyāṃ
haṭhatatvakaumudyāṃ prāṇāyāmavivecanodyotaḥ ॥

Thus ends the chapter narrating *prāṇāyāma*
in *haṭhatatvakaumudī*
composed by *sundaradeva*,
son of *govindadeva*.

1. ह्रस्वः —b. 2. पापारन्यऽतिदीर्घो —b. 3. स्नुतस्तार –b. 4. स्नुतोऽयं –b. 5. योगसिद्धौ –b.

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Chapter –39

अथ आरम्भावस्था–

atha ārambhāvasthā —

āraṃbhāvasthā **follows—**

ओंकारप्रजपमिता[1]शनासनाद्यैर्
विध्युक्ताचरणयमादिनेश[2]भक्त्या ॥
मुद्राभिर्विहतमलस्य पुंस आर्य[3]
आरम्भः कृतधमनीविशोधने स्यात् ॥ १ ॥

oṃkāraprajapamitāśanāsanādyair-
vidhyuktācaraṇayamādineśabhaktyā ॥
mudrābhirvihatamalasya puṃsa ārya
ārambhaḥ kṛtadhamanīviśodhane syāt ॥ 1 ॥

Tr. Recitation of *oṃkāra*, moderate diet, postures, practice of *yama* etc. in the prescribed manner, devotion to God, removal of impurities through the practice of *mudrās* etc., bringing about purification of *dhamanī* (channels) form the ideal state of *ārambha*. 1.

प्रागुक्तकुम्भानिह तुर्यवारं४ कुर्वन् हिताशी हृतसर्ववाञ्छः ।
एकान्तसेवी श्रमखेदहीनो ध्येयैकचित्तो भवरोगमुक्तः ॥ २ ॥

prāguktakumbhāniha turyavāraṃ4
kurvan hitāśī hṛtasarvavāñchaḥ ॥
ekāntasevī śramakhedahīno
dhyeyaikacitto bhavarogamuktaḥ ॥ 2 ॥

Tr. The above said *kuṃbhakas* should be practised four times. One should consume wholesome food, overcoming all the desires, remain in a secluded place bereft of exertion and worries, having a centred mind, thus getting rid of the mundane afflictions. 2.

आरम्भके कुम्भकभूरिवृद्ध्या मुनेर्यथेष्टाशनशक्तिरुद्भवेत्[4] ।
जितस्य वायोर्लघुभूमिकाक्रमैः स्युर्धर्मकम्पौ च ख आसनं स्यात् ३

ārambhake kumbhakabhūrivṛddhyā
muneryatheṣṭāśanaśaktirudbhavet ॥
jitasya vāyorlaghubhūmikākramaiḥ
syurgharmakampau ca kha āsanaṃ syāt ॥ 3 ॥

1. ओंकारं प्रजपमिता –b. 2. मरणयमादिनेश –a. 3. अनुपलब्धपाठः —b. 4. शक्तिरुद् भवेत् —b.

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Tr. In the state of *ārambha*, with much prolonging of *kumbhaka* a *muni* develops increased appetite. When *vāyu (prāṇa)* is controlled in a slow and progressive manner, perspiration, tremor and levitation in a posture would happen. 3.

सवितर्कसमापत्ति[1]सम्प्रज्ञातमुनेस्तनौ ।
घर्मः स्थूलालम्बने स्यात् कम्पो दार्दरिकं[2] क्रमात् ॥ ४ ॥

savitarkasamāpattisamprajñātamunestanau ।
gharmaḥ sthūlālambane syāt kampo dārdarikaṃ kramāt ॥4॥

Tr. In the states of *savitarka samāpatti*, and *saṃprajñāta samādhi* on a gross level, a *muni* experiences perspiration, tremor and hopping of the body. 4.

लघिष्टे श्रमात् स्वेद आयाममध्ये
शुचिः कुम्भको ऽपास्त[3]नाडीमलत्वात् ॥
प्रहर्षप्रदो अनुष्म[4] उद्वेगहीनो
मुनिः स्यान्महानन्दाब्धौ निमग्नः ॥ ५ ॥

laghiṣṭe śramāt sveda āyāmamadhye
śuciḥ kumbhako'pāstanāḍīmalatvāt ॥
praharṣaprado anuṣma udvegahīno
muniḥ syānmahānandābdhau nimagnaḥ ॥ 5 ॥

Tr. In the inferior (*prāṇāyāma*), due to exhaustion, there will be perspiration. Due to purification of the morbid agents in the *nāḍīs*, *kumbhaka* takes place which generates thrill and is cooling in effect and a *muni* would experience joy without feeling of anxiety, as he is drawn in the ocean of Bliss. 5.

विकृतधमनिमध्यसंस्थदोषाऽलघुजलपार्थिवसारसंलयेन ।
तरुमिव[5] वपुरस्तसारमीषच्चलति यदा प्रणवेऽनिलात् सकम्पः ६

vikṛtadhamanimadhyasaṃsthadoṣā'-
laghujalapārthivasārasaṃlayena ॥
tarumiva vapurastasāramīṣac-
calati yadā praṇave'nilāt sakampaḥ ॥ 6 ॥

Tr. The morbid impurities lying in the *dhamanīs* (channels) in the form of liquids and solids get dissolved and

1. समायति –b. 2. दार्दुरिकं –b. 3. कुम्भकेऽपास्त –b. 4. ऽनुष्णु –b. 5. तरुणि च –a.

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when the body gets rid of these (solids and liquids), it causes the body to quiver like a tree being fanned by *praṇava*. 6.

ततोऽधिकताराभ्यासाच्छिथिला सुशिरास्वलम्[1] ।
असारदेहे व्याघाते दार्दर्युच्छलतीरणात् ॥ ७ ॥

tato'dhikatarābhyāsācchithilā suśirāsvalam ।
asāradehe vyāghāte dārdaryucchalatīraṇāt ॥ 7 ॥

Tr. Thereafter, in an advanced state of practice (of *prāṇāyāma), śirās* are slackened and as the morbidities are removed and hopping of the body takes place due to hitting of the *vāyu*. 7.

बाह्यान्तराखिलमलापगमेऽथ चित्तेऽ-
स्तापानजाड्यान्त उदेष्णुः[2] सुसम्प्रसादे ॥
विक्षेपहीनपरिकर्मयुजीह शुद्धे
तत्वोन्मुखे मुनिवरस्य विषादनाशः ॥ ८ ॥

bāhyāntarākhilamalāpagame'tha citte'-
stāpānajāḍyānta udeṣṇuḥ susamprasāde ॥
vikṣepahīnaparikarmayujīha śuddhe
tatvonmukhe munivarasya viṣādanāśaḥ ॥ 8 ॥

Tr. Elimination of the internal and external impurities bring about heightened serenity and shreding all inertia of *apāna*. Being prone towards pure *tatva* (Reality) the great *muni* who is free from *vikṣepa* and is engaged in noble activities, experiences freedom from dejection. 8.

तथा चोक्तं <u>कुम्भकपद्धतौ</u> –

tathā coktaṃ kumbhakapaddhatau —

It has been stated in *kuṃbhaka-paddhati*—

मेरुकुम्भप्राणायामाभ्यासवतस्तु ॥

merukumbhaprāṇāyāmābhyāsavatastu ॥

Tr. The following is recommended for the one undertaking the practice of *merukuṃbhaka prāṇāyāma*.

एकोद्घातो द्विरुद्घातः त्रिरुद्घातस्ततो मृदुः ।
मध्यमेरुस्तीव्रमेरुः प्रत्याहारश्च धारणा[3] ॥
ध्यानं समाधिरित्युक्ता मेरोः स्थूलभुवो[4] दश ॥९ ॥

1. सुशिरस्वऽलं –a. 2. उदेह्यु –a. 3. धारणां –b. 4. भुक्ये –b.

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ekodghāto dvirudghātaḥ trirudghātastato mṛduḥ ।
madhyamerustīvrameruḥ pratyāhāraśca dhāraṇā ॥
dhyānaṃ samādhirityuktā meroḥ sthūlabhuvo daśa ॥ 9 ॥

Tr. One *udghāta*, two *udghātas*, three *udghātas*, *mṛdu(meru)*, *madhyameru*, *tīvrameru*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi* are stated to be the ten gross stages of *meru*. 9.

उद्घात[1]त्रितये नाडीशोधनं वह्निदीपनम् ।
मृदौ स्वेदसमुद्भूतिर्मध्यमेरौ तु कम्पनम् ॥१० ॥

udghātatritaye nāḍīśodhanaṃ vahnidīpanam ।
mṛdau svedasamudbhūtirmadhyamerau tu kampanam ॥ 10 ॥

तीव्रे खे राजतेऽन्येषु स्वनामसदृशं फलम् ।
समाध्यन्तमिहोद्दिष्टं तत्त[2]त्संज्ञास्ततस्ततः ॥ इति ॥११ ॥

tīvre khe rājate'nyeṣu svanāmasadṛśaṃ phalam ।
samādhyantamihoddiṣṭaṃ tattatsaṃñāstatastataḥ ॥iti॥11॥

Tr. In the three stages of *udhghāta*, purification of *nāḍīs* and increase of gastric fire would arise. In *mṛdumeru*, perspiration is generated. In *madhyameru* one experiences tremors and in *tivrameru*, one levitates. In other stages upto *samādhi*, one gets the results as the definitions indicate. 10-11.

तत्रैव चतुरष्टद्वादशभिः क्रमादाद्याः पलैस्त्रयः ॥ इति ॥ १२ ॥

tatraiva caturaṣṭadvādaśabhiḥ
kramādādyāḥ palaistrayaḥ ॥ iti ॥ 12 ॥

Tr. These (three *udghātas*) are determined by four, eight and twelve *palas* (respectively). 12.

उद्घातका नाडिविशुद्धिमध्ये क्रमेण तुर्या४ष्ट८रवि१२प्रमाणैः[3] ।
पलैस्त्रयोऽमी प्रभवन्ति कुम्भे मुनेर्दृढाभ्यासयुजो निसर्गात् ॥१३॥

udghātakā nāḍiviśuddhimadhye
krameṇa turyā4ṣṭa8ravi12pramāṇaiḥ ॥
palaistrayo'mī prabhavanti kumbhe
munerdṛḍhābhyāsayujo nisargāt ॥ 13 ॥

Tr. In the course of purification of the *nāḍīs*, the three *udghātas* are determined by four, eight and twelve *palas* in this

1. उद्घात –b. 2. तत्र —b. 3. रवि१२ —a.

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order. These three (*udghātas*) arise naturally to a *muni* who is an ardent practitioner of *kuṃbhaka*. 13.

रविसंख्यक१२मात्रकः सकृल्लघुरुद्घातक ईरितो बुधैः ।
निगम४प्रमितैः पलैर्भवेदिति मध्योत्तमकौ द्विकत्रिभिर्हतौ ॥१४॥

ravisaṅkhyaka12mātrakaḥ sakṛl-
laghurudghātaka īrito budhaiḥ ॥
nigama4pramitaiḥ palairbhavediti
madhyottamakau dvikatribhirhatau ॥ 14 ॥

Tr. According to the wise, the *laghu udghāta* is said to be of twelve *mātrās* (equal to 4 *palas*), the *madhya (udghāta)* is twice that of *laghu*, while the *uttama (udghāta)* is thrice that of *laghu*. 14.

यमादिगुणसम्पत्त्या वर्णाश्रमविधिं गतैः ।
कामसंकल्पहीनैर्ज्ञैर्लभ्यते योगसिद्धिभूः ॥ १५ ॥

yamādiguṇasampattyā varṇāśramavidhiṃ gataiḥ ।
kāmasaṅkalpahīnairjñair labhyate yogasiddhibhūḥ ॥15॥

Tr. Success in *yoga* is attained by the wise who is equipped with the virtues of *yama* etc., and who performs rituals of *varṇāśrama* and who is without desire. 15.

निसर्गसंसिद्धसुकुम्भकेन[1]
भूमिः स्वमानप्रमिताभिवर्धते ॥
इत्युक्तकालक्रमतो मुनेः सा
सिद्धिः स्वकाले तनुते सुसंयमैः[2] **॥ इति ॥ १६ ॥**

nisargasaṃsiddhasukumbhakena
bhūmiḥ svamānapramitābhivardhate ॥
ityuktakālakramato muneḥ sā
siddhiḥ svakāle tanute susaṃyamaiḥ ॥ iti ॥ 16 ॥

Tr. With the practice of auspicious *nisargasiddha kuṃbhakas*, the foundation (*bhūmi*) gets enriched according to its own (fixed) time units. With such progression of time, a *muni* achieves success in due course with the control of senses. 16.

इति यमादिगुणभूयिष्टे ॥
iti yamādiguṇabhūyiṣṭe ॥

1. संसिद्धिस्तुकुम्भकेन –b. 2. ससंयमैः -b.

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'*iti*' stands for enhanced virtues of *yama* etc.

निर्वासनस्य तु निसर्गसुसिद्धकुम्भ-
सिद्धौ स्वमानमितभूमिषु[1] चोक्तकाले ॥
सिद्धिं सुसंयमविपाकसमा हठेन
वायोर्जयाभिसदृशा मरुतं जयिष्णोः ॥ १७ ॥

nirvāsanasya tu nisargasusiddhakumbha-
siddhau svamānamitabhūmiṣu coktakāle ॥
siddhiṃ susaṃyamavipākasamā haṭhena
vāyorjayābhisadṛśā marutaṃ jayiṣṇoḥ ॥ 17 ॥

Tr. Auspicious *nisargasiddha kuṃbhaka* leads to desirelessness in an appropriate time according to levels of achievements. One attains success as a result of judicious control of *prāṇa (prāṇāyāma)* in *haṭha*. 17.

अपास्तबाह्यान्तरपापदोषे कुम्भाऽग्निनेद्धोदरवह्निना मुनेः ।
सपादघट्युत्तर[2]१।ऽमत्र घर्मो मृदौ स्वतत्त्वोन्मुख उद्भवेद्यदि[3]।१८।

apāstabāhyāntarapāpadoṣe
kumbhā'gnineddhodaravahninā muneḥ ॥
sapādaghaṭyuttara1।ऽmatra gharmo
mṛdau svatattvonmukha udbhavedyadi ॥ 18 ॥

Tr. When internal and external impurities are removed, the *kuṃbhaka* enhances the abdominal fire, the *muni* gets perspiration after the practice of *mṛdu prāṇāyāma* for one and a quarter *ghaṭikā* (30 minutes). He advances towards *tatva* (Reality). 18.

अत्र आरम्भे –

atra ārambhe—

In the **ārambha** phase—

स्यान्मध्यमेरौ किल सार्द्धनाडीद्वयोत्तरं२॥ऽ कम्प उदेति पुद्गले
आरम्भ एषः प्रणवे निमेषत्रयं[4] स्वतत्त्वोन्मुख[5] उद्गमे हृदः[6] १९

syānmadhyamerau kila sārddhanāḍī-
dvayottaraṃ2॥ऽ kampa udeti pudgale ॥

1. भूमिष –b. 2. सपादद्वपुत्तरः —b. 3. उद्भवेदद्धदि –a. 4. निमेयत्रयं –a. 5. तत्वेन्मुख –b. 6. हृतः —b.

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ārambha eṣaḥ praṇave nimeṣa-
trayaṃ svatattvonmukha udgame hṛdaḥ ॥ 19 ॥

Tr. When *madhyameru* is practised for two and a half *nāḍīs* (1 *nāḍī* = 24 minutes), it generates tremors in the body and remaining in *praṇava* for three *nimeṣas* (blinkings), one experineces *tatva* (Reality) in the heart. 19.

स्यात्तीव्रमेरौ तु निसर्गकुम्भे खे राजते पंकजविष्टरेऽत्र ।
घटीत्रयाद् व्युत्थितिरत्र[1] शश्वद्धि[2] मूढधर्मोद्भव उद्भवेन्नुः ।२०।
syāttīvramerau tu nisargakumbhe
khe rājate paṅkajaviṣṭare'tra ॥
ghaṭītrayād vyutthitiratra śaśvaddhi
mūḍhadharmodbhava udbhavennuḥ ॥ 20 ॥

Tr. In the state of *tīvrameru*, when *nisarga-kumbhaka* arises, one levitates in *padmāsana*. If one sustains this state for three *ghaṭīs* (one *ghaṭī* = 24 minutes) one certainly experiences loss of bodily consciousness. 20.

आनन्दः स्वप्नपूर्वो[3] भ्रमररवजननी ज्ञानमंगावमोट-
कम्पौ[4] जाड्यादिमूर्च्छानयनजलमहो रोमहर्षस्तथैव ॥
आनन्दापूर्तिरुच्चैर्भवति हृदि तथा[5] योगिनः संविशुद्धे
प्राणायामे वरिष्ठे प्रभवति मनुजस्याथ षट्त्रिंश[6]३६मात्रे ॥ २१ ॥
ānandaḥ svapnapūrvo bhramararavajananī jñānamaṅgāvamoṭa-
kampau jāḍyādimūrcchānayanajalamaho romaharṣastathaiva ॥
ānandāpūrtiruccairbhavati hṛdi tathā yoginaḥ saṃviśuddhe
prāṇāyāme variṣṭhe prabhavati manujasyātha ṣaṭtriṃśa36mātre। 21।

Tr. In the superior practice of *prāṇāyāma* for 36 *mātrās* which makes the body pure, one experiences joy, humming of a bee, wisdom, crushing and tremors of the limbs, inertia, swooning, tears, thrill and happiness in the heart. 21.

भूमीजयानुक्रमतोऽत्र सिद्धयो भवन्ति पुंसां तु निसर्गकुम्भके ।
कालं च तं ताः किल[7] सिद्धयो मरुज्जयानुरूपा विमला यथोत्तरम्२२
bhūmījayānukramato'tra siddhayo
bhavanti puṃsāṃ tu nisargakumbhake ॥

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1. द्युस्थितिरत्र —b. 2. शश्वद्वि –b. 3. स्वप्नापूर्वो —b. 4. मोटकंपौ –b. 5. तद्गा –a. 6. मद्विंशं –b. 7. किल यो —a.

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kālaṃ ca taṃ tāḥ kila siddhayo maruj-
jayānurūpā vimalā yathottaram ॥ 22 ॥

Tr. In *nisarga-kumbhaka*, as one conquers the *bhūmis* (stages) the *siddhis* (supernatural powers) are attained related to *tatvas* progressively. In due course of time, those *siddhis* become refined more and more as one gains control on *prāṇa*. 22.

निसर्गकुम्भः प्रहरप्रमाण आरम्भकालः सकलोऽत्र कायिकाः[1] ।
प्राणाग्न्यपानादिजयोद्भवास्ताः शीघ्रंगमविट्कफमूत्रताल्पताः[2] ।२३।
nisargakumbhaḥ praharapramāṇa
ārambhakālaḥ sakalo'tra kāyikāḥ ॥
prāṇāgnyapānādijayodbhavāstāḥ
śīghraṅgamaviṭkaphamūtratālpatāḥ ॥ 23 ॥

Tr. Initially *nisarga-kumbhaka* lasts for one *prahara* (three hours) which itself is *ārambhakāla*. Control on *prāṇa*, *agni*, *apāna* which are in the body bring about fast movement and reduction of faeces, phlegm, urine. 23.

तथा चोक्तं मार्कण्डेयपुराणे –
tathā coktaṃ mārkaṇḍeyapurāṇe —
It has been stated in *mārkaṇḍeyapurāṇa*—
अलौल्यमारोग्यमनिष्ठुरत्वं गन्धः शुभो मूत्रपुरीषमल्पम् ।
कान्तिः प्रसादः स्वरसौम्यता च योगप्रवृत्तेः प्रथमं हि चिह्नम् २४
alaulyamārogyamaniṣṭhuratvaṃ
gandhaḥ śubho mūtrapurīṣamalpam ॥
kāntiḥ prasādaḥ svarasaumyatā ca
yogapravṛtteḥ prathamaṃ hi cihnam ॥ 24 ॥

Tr. The initial signs of success in *yoga* are – non-attachment, well-being, kindness, pleasant smell, scanty faeces and urine, lustre, pacification and sweet voice. 24.

प्राणापानयोः परस्पराभिभवरूप आरम्भोक्तो जयान्मनसः ।
तत्वोन्मुखता न हि मनः पूर्णजयः एतानि तूत्पन्नयोगिनो भवन्ति ।२५।
prāṇāpānayoḥ parasparābhibhavarūpa
ārambhokto jayānmanasaḥ ॥
tatvonmukhatā na hi manaḥ pūrṇajayaḥ
etāni tūtpannayogino bhavanti ॥ 25 ॥

1. कापिकाः —a. 2. कफमूत्रनाऽल्पता –b.

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Tr. *prāṇa* and *apāna* are mutually merged in the *ārambha* state which control the mind. Leaning towards the *tatva* (Self) does not signify full control on the mind. These are experienced by an *utpannayogī*. 25.

तल्लक्षणं तु तत्रैव –

tallakṣaṇaṃ tu tatraiva —

The characteristics are mentioned there itself as-

शीतोष्णादिभिरत्युग्रैर्यस्य[1] बाधा न जायते ।

न भीतिमेति[2] चाऽन्येभ्यस्तस्य सिद्धिरुपस्थिता ॥ इति ॥ २६ ॥

śītoṣṇādibhiratyugrair-yasya bādhā na jāyate ।

na bhītimeti cā'nyebhyastasya siddhirupasthitā ॥ iti ॥26॥

Tr. Extreme cold and heat don't pose an obstacle, one does not fear from others and success is attained. 26.

योगारूढे तु –

yogārūḍhe tu —

In the state of *yogārūḍha*—

अरागं न जनो याति परोक्षगुणकीर्त्तनम् ।

न बिभ्यति च सत्वानि सिद्धेर्लक्षणमुत्तमम् ॥ इति ॥ २७ ॥

arāgaṃ na jano yāti parokṣaguṇakīrttanam ।

na bibhyati ca satvāni siddherlakṣaṇamuttamam ॥ iti ॥27॥

Tr. One does not indulge in public contact, nor one talks in other's absence and does not fear from beings. These form the superior characteristics of success. 27.

विशुद्धनाडी[3]संहतिर्यदा मरुन्निरोधतः ।

तदैव तत्व[4]संमुखोऽमनस्कतोदये मुनेः ॥ २८ ॥

viśuddhanāḍīsaṃhatiryadā marunnirodhataḥ ।

tadaiva tatvasaṃmukho'manaskatodaye muneḥ ॥ 28 ॥

Tr. Through control over *prāṇa* when the entire set of the *nāḍīs* is purified, then alone the *muni* experiences *tatva* (Self) and the state of *amanaska* supervenes. 28.

यदापानः स्थितेर्मध्यं भित्वोर्ध्वमुपसर्पति ।

तदा वपुःकृशत्वादिसिद्धिलक्ष्मस्फुटं मुनौ ॥ २९ ॥

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1. रत्यग्नैयस्य –b. 2. भीति –a. 3. नाडि —b. 4. तत्वं –b.

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yadāpānaḥ sthitermadhyaṃ bhitvordhvamupasarpati ।
tadā vapuḥkṛśatvādisiddhilakṣmasphuṭaṃ munau ॥ 29 ॥

Tr. When *apāna* leaves its own place and pierces the middle *(nāḍī)*, a *muni* attains slimness of the body and other apparent signs of *siddhi*. 29.

सुखं न दुःखं न च शीतमुष्णं[1]
योगी[2] यदा वेत्ति हृदीन्द्रियार्थान् ॥
लये स्थितस्तिष्ठति काष्ठवत् स्वे
तत्वे विलीनोऽभ्यसनक्रमेद्धे[3] ॥ ३० ॥

sukhaṃ na duḥkhaṃ na ca śītamuṣṇaṃ
yogī yadā vetti hṛdīndriyārthān ॥
laye sthitastiṣṭhati kāṣṭhavat sve
tatve vilīno'bhyasanakrameddhe ॥ 30 ॥

Tr. When the *yogī* neither experiences happiness nor sorrow, neither cold nor heat, nor the objects of the senses in the heart, he stays in the state of *laya* (absorption) like a log of wood, having been merged in his own *tatva* (Self) through gradual practice. 30.

अभ्यासतो ब्रह्मणि लीयते यथामनस्तथा श्वासपला[4]दिकक्रमैः ।
तत्वस्य संस्पर्शनतो लयेन चारम्भोत्थवातादिजयः प्रजायते ।३१।

abhyāsato brahmaṇi līyate yathā-
manastathā śvāsapalādikakramaiḥ ॥
tatvasya saṃsparśanato layena
cārambhotthavātādijayaḥ prajāyate ॥ 31 ॥

Tr. Through practice, one merges in *brahma* along with mind and breath according to time units. As a consequence of *laya* one gets the glimpse of *tatva* and this brings about the control over *vāyu* heralding the state of *ārambha*. 31.

अमूर्त्तमूर्त्तं[5] प्रभिदा द्विधैतत्तत्वं[6] पुरारम्भदशात्रिकेषु ।
मूर्तं हृदा ध्येयमिदं खभूतजयोत्थसिद्धिव्रजसिद्धिरेति ॥ ३२ ॥

amūrttamūrttaṃ prabhidā dvidhaitat-
tatvaṃ purārambhadaśātrikeṣu ॥

1. मुष्णं –b. 2. योगि –b. 3. क्रमेद्धे –b. 4. मनस्तथाध्वासपला –a. 5. अमूर्त्त – b. 6. द्विधैतत्व –b.

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mūrttaṃ hṛdā dhyeyamidaṃ khabhūta-
jayotthasiddhivrajasiddhireti ॥ 32 ॥

Tr. *tatva* is of two types—*amūrta* (unmanifest) and *mūrta* (manifest). In the first three stages of *āraṃbha* etc. *mūrta (tatva)* should be meditated upon which brings control on *khabhūta* (ether element) giving rise to *vrajasiddhi* (moving in the space). 32.

श्रीयोगनिष्पत्तिदशान्तराले सद्धारणाध्यानसमाधिपाके ।
चित्तत्वलीने पुरतोऽणिमाद्या आविर्भवन्ति स्वमिमा मुनीन्द्रे ॥३३॥
śrīyoganiṣpattidaśāntarāle
saddhāraṇādhyānasamādhipāke ॥
cittatvalīne purato'ṇimādyā
āvirbhavanti svamimā munīndre ॥ 33 ॥

Tr. On the final stage of the state of *śrīyoganiṣpatti* when *dhāraṇā, dhyāna* and *samādhi* are matured, the *citta* gets merged in *tatva* (Self) and the great *muni* experiences the *siddhis* like *aṇimā* etc. 33.

श्वासोन्मितं स्थानवाहामवाप्य स्वस्थाने[1] कूर्मनागादिवाताः ।
प्राणायामैः[2] सञ्जिता वै निसर्गसिद्धे कुम्भे चित्त आधारलीने ३४
śvāsonmitaṃ sthānavāhāmavāpya
svasthāne kūrmanāgādivātāḥ ॥
prāṇāyāmaiḥ sañjitā vai nisarga-
siddhe kumbhe citta ādhāralīne ॥ 34 ॥

Tr. In *nisargasiddha kumbhaka* when the *citta* gets merged in the *ādhāra (mūla)* and the stage of *sthānavāhā* measured by one breath arises through *prāṇāyāma* one controls the *vāyus* like *kūrma, nāga* etc. in their respective places. 34.

द्विश्वासायां प्राणगाः सर्ववाता
धातुव्रातं बन्धयित्वांगपुष्टिम् ॥
श्वासद्वन्द्वं चित्त आधारतत्वे
नाडीषट्कं सिद्धकुम्भे[3] स्वभावात् ॥ ३५ ॥
dviśvāsāyāṃ prāṇagāḥ sarvavātā
dhātuvrātaṃ bandhayitvāṅgapuṣṭim ॥

1. मवास्वस्वस्थाने –a. 2. प्राणायामे —a. 3. नाडीषट्कंकुम्भे –b.

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śvāsadvandvaṃ citta ādhāratatve
nāḍīṣaṭkaṃ siddhakumbhe svabhāvāt ॥ 35 ॥

Tr. In the state of *prāṇagā* measured by two breaths, all (bodily) airs and the bodily constituents are made stable and limbs replenished. Two breaths merge in the *ādhāratatva* (*pṛthvī* element). In *siddhakumbhaka* one remains in *ādhāratatva (pṛthvī* element) for six *nāḍīs* (approximately 2 and a half hours) in a natural way. 35.

वाताः सर्वे पुष्टिदा यान्तु तुर्य[1]४श्वासं चित्ते पुंस आधारलीने ।
देहे पुष्टिं संवित्तन्वन्ति सिद्धे कुम्भे नूनं नाडीषट्कं स्वभावात्[2]३६
vātāḥ sarve puṣṭidā yāntu turya4-
śvāsaṃ citte puṁsa ādhāralīne ॥
dehe puṣṭiṃ saṃvittanvanti siddhe
kumbhe nūnaṃ nāḍīṣaṭkaṃ svabhāvāt ॥ 36 ॥

Tr. In the stage of *puṣṭidā*, when *citta* merges in *mūlādhāra*, all the *vāyus* enter into fourth *kumbhaka.* When *kumbhaka* is naturally held for six *nāḍīs* (2 and half hours) it nourishes the body. 36.

जितासना भूमिगतः पलैकमाधारतादात्म्यगते हृदीह ।
न[3] खिद्यते ज्ञः सहजे सुसिद्धे कुम्भे मनाक् षड्घटिके[4] सुपीठे ३७
jitāsanā bhūmigataḥ palaikam-
ādhāratādātmyagate hṛdīha ॥
na khidyate jñaḥ sahaje susiddhe
kumbhe manāk ṣaḍghaṭike supīṭhe ॥ 37 ॥

Tr. In the *jitāsanā* state, which is dominated by earth (element), one merges his *citta* in the *ādhāra* for a *pala.* In an auspicious *āsana* while perfecting natural *kuṃbhaka* for six *ghaṭikās* (one *ghaṭikā* =24 minutes) one does not suffer at heart. 37.

अनाहतायां द्विपलं विलीने[5] स्थितौ यदीहाग्निगशक्तिगे हृदि ।
निसर्गकुम्भे रस६नाडिमानमनाहतं[6] शब्दमभिशृणोत्यलम् ।३८।
anāhatāyāṃ dvipalaṃ vilīne
sthitau yadīhāgnigaśaktige hṛdi ॥

1. दायान्तुतुर्यः —b. 2. स्वभावात्तु —b. 3. हृदोदन —b. 4. षड्षटिके —b. 5. विलीन —a. 6. रसम्याडिमानमऽनादनं —b.

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nisargakumbhe rasa6nāḍimānam-
anāhataṃ śabdamabhiśṛṇotyalam ॥ 38 ॥

Tr. In the state of *anāhatā, śakti* along with fire merges in the heart for two *palas.* If *nisargasiddha-kuṃbhaka* is maintained for six *nāḍīs* (1 *nāḍī* =24 minutes) the *anāhata* sound is heard. 38.

आरम्भकालेऽथ जितासनायां जितानिलेन स्वजितो ह्यपानः ।
आधारभेदाय गुरूक्तमार्गैर्योज्या[1] भुजंगी परिबोधनाय ॥ ३९ ॥
ārambhakāle'tha jitāsanāyāṃ
jitānilena svajito hyapānaḥ ॥
ādhārabhedāya gurūktamārgair-
yojyā bhujaṅgī paribodhanāya ॥ 39 ॥

Tr. In the *ārambha* state of *jitāsanā,* through the practice of *prāṇāyāma, apāna* is controlled, for piercing *ādhāra* and for awakening of *bhujaṅgī (kuṇḍalinī*), one should follow the instructions of a *guru.* 39.

यथा –
yathā—
Like –

अथ पूरकपूरयोजितान्तः[2] पृषदश्वो निजमूलचक्रदेशे[3] ।
विदधीत बुधः समाहितोऽजो पयदग्रन्थिविभेदने प्रयत्नम् ॥४०॥
atha pūrakapūrayojitāntaḥ
pṛṣadaśvo nijamūlacakradeśe ॥
vidadhīta budhaḥ samāhito'jo
payadagranthibhedane prayatnam ॥ 40 ॥

Tr. A wise should practise *pūraka* and hold *prāṇa* at the *mūlādhāra cakra* with a concentrated mind and put an effort to pierce the *payada granthi.* 40.

शकृत्समुत्सृज्य यथा शनैः स्वं संकोचयेत्[4] कम्बुनिमार्गे[5] मर्वा ।
बुधस्तथाधारनियोजितात्मा संकोचयेत्कम्बुनि[6]मार्गमुच्चैः ॥४१॥
śakṛtsamutsṛjya yathā śanaiḥ svaṃ
saṅkocayet kambunimārge marvā ॥

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1. मार्गेर्योज्यो –a. 2. पूरकफरयोनितान्तः —b. 3. वक्रदेशे –b. 4. स्वंसंकोचयेत –b. 5. कम्बुनिमर्मा —b. 6. संकोचयेस्कम्बुनि –a.

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budhastathādhāraniyojitātmā
saṅkocayetkambunimārgamuccaiḥ ॥ 41 ॥

Tr. Just as one gently contracts the anal sphincters after passing out of stool, similarly, a wise should forcefully pull up the anal muscles with intense concentration at the *mūlādhāra*. 41.

विदधीत मुहुर्मुहुर्गुरूक्तक्रमतो हूंकृतमंकलग्न[1]पाणिः ।
दृढरुद्धगुदध्वजान्तरालस्थिततेजोमयपुष्कराग्रयोनिः ॥ ४२ ॥

vidadhīta muhurmuhurgurūktakramato
hūṃkṛtamaṅkalagnapāṇiḥ ॥
dṛḍharuddhagudadhvajāntarālasthita-
tejomayapuṣkarāgrayoniḥ ॥ 42 ॥

Tr. One should frequently make *huṃ* sound keeping the hands specially arranged on the lap and holding the air firmly at the passage of the anus as directed by the *guru*, wherein the resplendent *puṣkarāgra-yoni (nārāyaṇa)* is located. 42.

स्वरूपः पुष्कराग्रयोनिः नारायणो यस्य सः अयमर्थः ।
मूलबन्धनासाग्रगतं[2] ब्रह्मस्थितं दर्शनगम्यः स्यात् ॥ ४३ ॥

svarūpaḥ puṣkarāgrayoniḥ nārāyaṇo yasya saḥ ayamarthaḥ । mūlabandhanāsāgragataṃ brahmasthitaṃ darśanagamyaḥ syāt ॥ 43 ॥

Tr. *puṣkarāgrayoni* is an epithet for *nārāyaṇa*, who may be visualized at the *mūla(-bandha)*, tip of the nose and *brahma (-randhra)*. 43.

अथ –
atha—
It means--

कम्बुनि मारुतं जितात्मा प्रतिलोमेन शनैः प्रवेशयेत्तम् ।
कमलासनपंकजस्य मूलं स्वगुरुप्रोक्तविधानतो दुरापम् ॥ ४४ ॥

kambuni mārutaṃ jitātmā
pratilomena śanaiḥ praveśayettam ॥
kamalāsanapaṅkajasya mūlaṃ
svaguruproktavidhānato durāpam ॥ 44 ॥

1. मंकलग्न —b. 2. नासद्मगतं —b.

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Tr. One who has gained control over the self should slowly direct the *māruta* through the rectum in a reverse manner (raising it) from the *mūla* (anus) while adopting *kamalāsana* following the guidelines of one's own *guru* which overcomes suffering. 44.

अथ अनन्तरम् । योगी कन्दमार्गाभ्यन्तरे मारुतं वायुं शनैः क्रमतः प्रवेशयेत् । केन? प्रतिलोमेन विपर्ययेन । तं वायुम् । ब्रह्मणः मूलं कारणम् ॥ ४५ ॥

atha anantaram । yogī kandamārgābhyantare mārutaṃ vāyuṃ śanaiḥ kramataḥ praveśayet । kena ? pratilomena viparyayena । taṃ vāyum । brahmaṇaḥ mūlaṃ kāraṇam ॥ 45 ॥

Tr. Thereafter, the *yogī* should slowly and in an orderly manner direct the *māruta (vāyu)* through the center of *kanda* in a reverse manner. Because that *vāyu* is the root (cause) of *brahma*. 45.

अयमर्थः[1] । ब्रह्मस्थानकमलोर्ध्वंकरणेन कारणभूतम्[2] । अनेन क्रमेण अमुना विधिना । मुहुः कृतेन क्रमतः कम्बुनि मारुतः कृतोऽसौ[3] अजं पंकजमूलदेशमार्गप्रणयि ग्रन्थिविभेदनं करोति ॥ ४६ ॥

ayamarthaḥ । brahmasthānakamalordhvakaraṇena kāraṇabhūtam । anena krameṇa amunā vidhinā । muhuḥ kṛtena kramataḥ kambuni mārutaḥ kṛto'sau ajaṃ paṅkajamūladeśamārgapraṇayi granthivibhedanam karoti ॥46॥

Tr. It means- the lotus at *brahmasthāna* is the root cause. In this manner when one moves the *prāṇa* in an orderly manner through the rectum one pierces the knot at the *mūlādhāra*. 46.

परिहृत्य खगाधिपस्ततोऽसौ सरणिं[4] चन्द्रमसो नभोमणेश्च ।
कमलं कमलासनस्य पश्चाद् विदधीतोर्ध्वमुखं प्रविश्य सम्यक् ४७

parihṛtya khagādhipastato'sau
saraṇiṃ candramaso nabhomaṇeśca ॥
kamalaṃ kamalāsanasya paścād
vidadhītordhvamukhaṃ praviśya samyak ॥ 47 ॥

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1. अयमर्थेः —a. 2. कारणाभूतं –b. 3. तौऽसौ –a. 4. सहिरिणिं –a.

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Tr. The *prāṇa*, thereafter, leaves the passage of moon and sun and entering the lotus (at the *mūlādhāra*) faces upwards. 47.

प्रतिभानमथाद्भुतं प्रविष्टे भवनान्तः परमेष्ठिनः खगेशे ।
लघुता वपुषः भवत्युदग्रा[1] जठरान्तर्दहनस्य चातिदीप्तिः ॥इति॥४८॥

pratibhānamathādbhutaṃ praviṣṭe
bhavanāntaḥ parameṣṭhinaḥ khageśe ॥
laghutā vapuṣaḥ bhavatyudagrā
jaṭharāntardahanasya cātidīptiḥ ॥ iti ॥ 48 ॥

Tr. When *prāṇa* enters the abode of *parameṣṭhī (brahmā)* one encounters amazing experience which follows slimness of the body, excessive increment of gastric fire and lustre. 48.

इत्याधारचक्रभेदनविधिः —

ityādhāracakrabhedanavidhiḥ —

Thus ends the technique of piercing of the *ādhāra-cakra*.

स्मरहरा भुवि[2] षड्घटिकुम्भके[3] परिणतेष्टपलप्रमितं[4] मनः ।
विधिसरोज उपैति तदा मुनिर्जयति काममसौ रतिहेतुकम् ॥४९॥

smaraharā bhuvi ṣaḍghaṭikumbhake pariṇateṣṭapalapramitaṃ manaḥ ।
vidhisaroja upaiti tadā munirjayati kāmamasau ratihetukam ॥49॥

Tr. In the state of *smaraharā* when *kuṃbhaka* is retained for six *ghaṭis* and the mind is retained at the *mūlādhāra* even for one *pala*, then the *muni* controls *kāma* the root cause of desire. 49.

तिथि१५पलमिति कालं मानसं मार्गदायां
यमिनः इह सुषुम्णाद्वारमुद्घाट्य वाताः ॥
प्रहरमिति निसर्गे कुम्भकेऽन्तर्विशन्ति
परिचयसमयोऽयं शक्तिचालोऽत्र सिध्येत्[5] ॥ ५० ॥

tithi15palamiti kālaṃ mānasaṃ mārgadāyāṃ
yaminaḥ iha suṣumṇādvāramudghāṭya vāṭāḥ ॥

1. भवत्युदग्र —b. 2. स्मरहरण्भुवि —b. 3. षट्षटिकुम्भके —b. 4. तेष्टयमलप्रमितं —b. 5. सिस्त्वेत् —b.

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praharamiti nisarge kumbhake'ntarviśanti
paricayasamayo'yaṃ śakticālo'tra siddhyet ॥50॥

Tr. In the state of *mārgadā*, a *yogī* retains the mind for 15 *palas* by opening the gate of *suṣumnā* through the *vāyus* and retains for one *prahara*, which is the state of *nisarga-kuṃbhaka*. This is known as the state of *paricaya* when *śakticāla* is perfected. 50.

आरम्भमाहुः शुभनाडिशुद्धौ कालं हि तं यत्र विशुद्धवर्ष्मणः।
विशुद्धनाडीषु सुखप्रवेशस्थितिसमीरस्य यदाऽचला स्यात् ॥५१॥
ārambhamāhuḥ śubhanāḍiśuddhau
kālaṃ hi taṃ yatra viśuddhavarṣmiṇaḥ ॥
viśuddhanāḍīṣu sukhapraveśa-
sthitisamīrasya yadā'calā syāt ॥ 51 ॥

Tr. Those who have purified body would enjoy the auspicious practice of *nāḍīśuddhi* when the *prāṇa* moves freely in the purified *nāḍīs* and also get stabilized. This time is known as *ārambha*. 51.

तदाऽग्निना प्राणसमीरणोऽयं हृत्स्थो तिमिरं ह्यधरा[1]तिकुम्भितः
घर्मविसारं तनुतेऽग्नियुग्घृतामत्रादिवाज्योष्म[2]वदंगवार्बहिः ॥५२॥
tadā'gninā prāṇasamīraṇo'yaṃ
hṛtstho timiraṃ hyadharātikumbhitaḥ ॥
gharmavisāraṃ tanute'gniyugghṛtām-
atrādivājyoṣmavadaṅgavārbahiḥ ॥ 52 ॥

Tr. Then *prāṇa* residing in the heart along with fire dispels the darkness and impurities in the form of perspiration in the body and illuminates it. 52.

ध्वस्तांहसः प्राग्दुत[3]नाडीदोषेऽन्नाम्भोमये जाड्यरुजां पदे गुरौ।
आरम्भ एत्यग्निविशुष्कधातुसारोऽच्छघर्मो ऽ[4]गुरुसत्ववद् बहिः ५३
dhvastāṅhasaḥ prāgdrutanāḍīdoṣe'-
nnāmbhomaye jāḍyarujāṃ pade gurau ॥
ārambha etyagniviśuṣkadhātu-
sāro'cchagharmo'gurusatvavad bahiḥ ॥ 53 ॥

Tr. Remaining at the feet of a *guru* one destroys the sins preceded by the purification of the inertia and ailments

1. तिमन्दंत्यऽधरा–b. 2. पुघृतामात्रादिवाज्योष्ण–b. 3. प्राग्दुत–b. 4. सारोऽद्वगर्मोः —b.

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of the *nāḍīs* of the body made up of food (earth element) and water. The *dhātus* (bodily constituents) are purified by the fire, which secretes light and clear perspiration revealing *satva* in the *ārambha* state. 53.

अन्नं पृथ्वी । अम्भो रसः ॥

annaṃ pṛthvī । ambho rasaḥ ॥

anna means *pṛthvī* (earth) element while *ambhas* means water.

श्रमजातजलेन विभूतियुजा तनुमर्दनमादरतोऽनुचरेत् ।
लघुता दृढता ननु तेन भवेद् वपुषो न रुषा पवनस्य[1] गतिः ५४

śramajātajalena vibhūtiyujā
tanumardanamādarato'nucaret ॥
laghutā dṛḍhatā nanu tena bhaved
vapuṣo na ruṣā pavanasya gatiḥ ॥ 54 ॥

Tr. Perspiration caused due to (physical) exertion should be rubbed on the body with *vibhūti* (holy ash). Thus the body will become light and sturdy and the *prāṇa* will not go astray. 54.

प्राणायामश्रमस्वेद[2]घर्षणेन भवन्ति यः ।
भूत्या सह तनोर्वायोर्न[3] कोपः स्यात् सुधांशतः ॥ ५५ ॥

prāṇāyāmaśramasvedagharṣaṇena bhavanti yaḥ ।
bhūtyā saha tanorvāyorna kopaḥ syāt sudhāṃśataḥ ॥55॥

Tr. The perspiration generated due to exertion of *prāṇāyāma*, should be rubbed on the body containing nectar along with ash would not allow the *vāyu* to go astray. 55.

कुम्भक्रमस्थैर्यजितो[4]ऽनलेनाधारं तनूर्व्या मलवार्विशोष्य[5] ।
वायुः शिरास्थो[6]ऽविसारमंगं चलत्यपानस्य जये द्रुतत्वात् ॥५६॥

kumbhakramasthairyajito'nalenā-
dhāraṃ tanūrvyā malavārviśoṣya ॥
vāyuḥ śirāstho'visāramaṅgaṃ
calatyapānasya jaye drutatvāt ॥ 56 ॥

Tr. Through gradual practice of *kuṃbhaka* and gaining ground in it, one gains control over (*mūla-*)*ādhāra* with *anala*

1. पवन –b. 2. खेद –b. 3. तनोर्वायो –b. 4. कुम्भकमस्थैर्यजितो –b. 5. वार्विशोष्य –b. 6. शिरस्थो –b.

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(fire). Thus the body gets completely free from impurities. Control of *apāna* soon moves the *vāyus* into the *śirās* (channels) all over the body. 56.

पातालगा[1] शेषतनुर्भुजंगी
मुनेस्तनूर्व्यस्तमला[2]ऽद्रिभारा ॥
प्रसर्पतोऽमुं तु मिथोऽतिवाय्वोर्
याते चलाऽसौ हि तदांगलौल्यम् ॥ ५७ ॥

pātālagā śeṣatanurbhujaṅgī
munestanūrvyastamalā'dribhārā ॥
prasarpato'muṃ tu mitho'tivāyvor-
yāte calā'sau hi tadāṅgalaulyam ॥ 57 ॥

Tr. *bhujaṅgī* residing at the *pātāla (mūlādhāra)* like the *śeṣanāga* (the mythological snake on whom the earth rests) holds the body of the *muni* replete with impurities. Since this snake moves the body with the help of *vāyu*, the limbs of the body appear shaky. 57.

आपीन[3]जाड्यांशलयो यदा[4] तदा-
रम्भे क्व दोषाः कुरसोद्भवास्तनौ ॥
पीठोत्थितौ[5] भूमिजये तदुत्थिता
यान्त्यस्तमुग्राः सकलाः स्वमामयाः[6] ॥ ५८ ॥

āpīnajāḍyāṃśalayo yadā tadā-
rambhe kva doṣāḥ kurasodbhavāstanau ॥
pīṭhotthitau bhūmijaye tadutthitā
yāntyastamugrāḥ sakalāḥ svamāmayāḥ ॥ 58 ॥

Tr. On the commencement of *ārambha* state impurities are removed entirely from the body. How then the toxins can arise out of defiled plasma (*rasa*)? Levitation in *āsana* and control on *bhūmi* (earth element) cause removal of all the terrible diseases on their own. 58.

अपानवायोर्जय एष भूमितत्वस्य भेदः कथितस्तमोंऽशः ।
नाडीविशुद्धेरनु[7]घर्मकम्पादिसिद्धिचिह्नानि तत[8]स्तनौ स्युः ।५९।

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1. पीतालगा –b. 2. व्यस्तमला –b. 3. आपान –b. 4. यम –a. 5. पीठोत्थितौ –b. 6. स्वमाययाः —a. 7. विशुद्धेऽनु –b. 8. तत्र -b.

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apānavāyorjaya eṣa bhūmi-
tatvasya bhedaḥ kathitastamo'ṃśaḥ ॥
nāḍīviśuddheranugharmakampādi-
siddhicihnāni tatastanau syuḥ ॥ 59 ॥

Tr. Control of *apāna-vāyu* leads to the control of the earth element, which is said to be a part of *tamas*. Purification of the *nāḍīs* yields to perspiration and tremors in the body signifying symptoms of attaining success. 59.

प्राणेनाब्जासने स्वं समगतिकलितेनात्र नाभेरधोभू-
चारीशापानवायोर्जयतद्गतजडत्वेध[1]रांगं लृणाभम् ॥
अन्योऽन्यं कांक्षतोऽनु[2] पुरत इह यदोर्ध्वं तदा सानलोऽयं
प्राणः कुम्भे शरीरं स्वयमनृजुगतौ नान्यपीठे ख[3] आस्या ॥६०॥

prāṇenābjāsane svaṃ samagatikalitenātra nābheradhobhū-
cāriśāpānavāyor-jayatadgatajaḍatvedharāṅgaṃ lṛṇābham ॥
anyo'nyaṃ kāṅkṣato'nu purata iha yadordhvaṃ tadā sānalo'yaṃ
prāṇaḥ kumbhe śarīraṃ svayamanṛjugatau nānyapīṭhe kha āsyā 60

Tr. One should adopt *padmāsana* and make the movement of *prāṇa* even. Thus one controls the *apāna-vāyu* lying latent in the earth (element) which is inert and is located below the navel. *prāṇa* and *apāna* would mutually pull each other and *prāṇa* along with fire in the state of *kumbhaka* becomes unobstructed and rests above. 60.

अभ्यासे प्रथमे सुकुम्भित इहायामे हृदन्ते पुरा
वासे वाभिविसर्पति प्रतरलो व्यालोलचित्ताच्चलः ॥
आस्तेऽनुक्रमयोजितः[4] क्रमकृशोऽधोगो[5]ऽग्निना चेषिका
सूक्ष्मो याति स मार्गदाभुवि पदं शक्तेः स्थितौ योजितः ॥ ६१ ॥

abhyāse prathame sukumbhita ihāyāme hṛdante purā
vāse vābhivisarpati prataralo vyālolacittāccalaḥ ॥
āste'nukramayojitaḥ kramakṛśo'dhogo'gninā ceṣikā
sūkṣmo yāti sa mārgadābhuvi padaṃ śakteḥ sthitau yojitaḥ ॥61॥

Tr. In the beginning of the practice of *prāṇāyāma*, *prāṇa* moves in its abode in the heart and due to fickleness of *citta*, *prāṇa* becomes active. Due to fire applied like an arrow through

1. जयतद्गतजडत्वेध –b. 2. कांक्ष्यतोऽत्तुं –b. 3. पीठेरच –b. 4. ऽनुक्रमयेजितः –b. 5. क्रमकृषाद्योगो –a.

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proper technique makes *prāṇa* subtle which has a tendency to move downwards and moves it at the seat of *śakti (kuṇḍalinī)* in the state of *mārgadā*. 61.

अभ्याससुस्थैर्यहठत्व[1]भाजामन्ते शिराणां समवाहि मरुतः ।
यदा तदा चुम्बकवत्तु लोहोपमं[2] वपुः कर्षति सम्यगुच्चकैः ॥६२॥

abhyāsasusthairyahaṭhatvabhājām-
ante śirāṇāṃ samavāhi marutaḥ ॥
yadā tadā cumbakavattu loho-
pamaṃ vapuḥ karṣati samyaguccakaiḥ ॥ 62 ॥

Tr. When at the end of the consolidated practice of *haṭha* one is established and the *marut* moves properly through the *śirās* (channels), the body pulls up *marut* properly and intensely like iron attracted by a magnet. 62.

स्थित्यारशक्तिक्षितिभेदनेनापानेन नूनं विजितेन चोर्ध्वम् ।
तूलोपमं कट्यध एव[3] योगे प्राणः समाकर्षति शुष्कसारम् ॥७०॥

sthityāraśaktikṣitibhedanenā-
pānena nūnaṃ vijitena cordhvam ।
tūlopamaṃ kaṭyadha eva yoge
prāṇaḥ samākarṣati śuṣkasāram ॥ 70 ॥

Tr. When *pṛthvī-tatva* (earth element) is pierced in *(mūla-)ādhāra* and *apāna* is controlled and moved upwards, lower pelvic region feels as light as cotton and *prāṇa* pulls *apāna* which has turned pure. 70.

स्थित्याररन्ध्रं प्रविभिद्य पृष्ठवंशान्तिके ह्यूर्ध्वगतिं[4] भजन्तम् ।
अपानमग्नेः पदगं न्यगन्तः[5] प्राणः समाकर्षति पश्चिमात्मा ।७१।

sthityārarandhraṃ pravibhidya pṛṣṭha-
vaṅśāntike hyūrdhvagatiṃ bhajantam ॥
apānamagneḥ padagaṃ nyagantaḥ
prāṇaḥ samākarṣati paścimātmā ॥ 71 ॥

Tr. *apāna* moves upwards through the spine by piercing (the openings) in the *mūlādhāra*. *prāṇa* pulls *apāna* posteriorly and reaches to the seat of *agni* below. 71.

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1. दृढत्व –b. 2. लोहोयमं –b. 3. कट्वधराव –b. 4. वंशान्तिकेस्कर्ध्वगतिं –b. 5. पदगंन्यगंऽतः —b.

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अमुं महीभेदमुपैति विद्वानारम्भकालेऽभ्यसनैर्जितानलः ।
घर्मं प्रकम्पं किल दार्दुरी च क्रमादतीताघः समाहितात्मनि ॥७२॥

amuṃ mahībhedamupaiti vidvān-
ārambhakāle'bhyasanairjitānilaḥ ॥
gharmaṃ prakampaṃ kila dārdurī ca
kramādatītāghaḥ samāhitātmani ॥ 72 ॥

Tr. In the *ārambha* stage, a wise, through the practice, with an onepointed mind can control *pṛthvī-tatva* (earth element) and overcomes sins and by gaining control over *anala* (fire) experiences perspiration, tremors, hopping—in sequence. 72.

आरम्भे या पद्मपीठोत्थितिः[1] खे
योगेच्छोः सा शक्ति[2]बोधाग्ररूपम् ॥
शाम्भव्यन्तर्लीनवायावमुष्या[3]
बोधेनोक्तः केवलः कुम्भको यः[4] ॥ ७३ ॥

ārambhe yā padmapīṭhotthitiḥ khe
yogecchoḥ sā śaktibodhāgrarūpam ॥
śāmbhavyantarlīnavāyāvamuṣyā
bodhenoktaḥ kevalaḥ kumbhako yaḥ ॥ 73 ॥

Tr. In the *āraṃbha* stage an aspirant of *yoga* levitates in the space while adopting *padmāsana* which heralds onset of arousal of *śakti. vāyu* having been absorbed in *śāṃbhavī* and arousal of *kuṇḍalī* brings about the state of *kevala kumbhaka*. 73.

निसर्गसिद्धो[5] कुम्भोऽयं घट्यष्टक[6]मितं ध्रुवम् ।
आरम्भसिद्धिभूश्चानुप्रत्याहारोऽक्षहृज्जयी ॥ ७४ ॥

nisargasiddho kumbho'yaṃ ghaṭyaṣṭakamitaṃ dhruvam
ārambhasiddhibhūścānupratyāhāro'kṣahṛjjayī ॥ 74 ॥

Tr. When *nisargasiddha kumbhaka* persists for eight *ghaṭikās*, success is attained in the state of *āraṃbha* followed by (perfection in) *pratyāhāra* and control of *akṣa* (sense organs) and *hṛt* (heart). 74.

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1. पीठोस्थितिः —b. 2. त्याशक्ति —a. 3. वायावऽवमुष्या –b. 4. पः —b. 5. निसर्गसिद्ध –b. 6. पदमाष्टक –b.

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विकृतगदकरा[1]मदोषलैन्याद्विमलशिरावलये रुजो न देहे ।
तदनुचरजडद्रवात्म[2]धात्वोः[3] कफशिखि[4]नोर्जितयोगवाहिवायौ ॥७५॥

vikṛtagadakarāmadoṣalainyād-
vimalaśirāvalaye rujo na dehe ॥
tadanucarajaḍadravātmadhātvoḥ
kaphaśikhinorjitayogavāhivāyau ॥ 75 ॥

Tr. On removal of the impurities in the form of *āma* (toxins) and *doṣas* which cause diseases, when the *śirās* (channels) are rendered pure, the body does not get affected by ailments. The bodily constituents which are in fluid and solid forms would also be removed as one gains control over phlegm and fire as consequence of *vāyu* turning *yogavāhi* (a good medium). 75.

पृथ्वीजयेन कफमूत्रमलाऽल्पतांगे
रोगक्षयो रसमलापगमोऽपःजये[5] स्यात् ॥
वह्नेर्जये वपुषि लाघवमामयान्तर्[6]
वायोर्जये द्रुतगतिः खजयात् स्वरोऽग्र्यः[7] ॥ ७६ ॥

pṛthvījayena kaphamūtramalā'lpatāṅge
rogakṣayo rasamalāpagamo'paḥjaye syāt ॥
vahnerjaye vapuṣi lāghavamāmayāntar-
vāyorjaye drutagatiḥ khajayāt svaro'gryaḥ ॥76॥

Tr. Control on earth element results in reduction in *kapha* (phlegm), urine and faeces and absence of ailments in the body and free flow of *rasa* (plasma) and impurities due to control gained over water element. Control on fire in the body, results in lightness and an end to diseases. Control on *vāyu (prāṇa)* offers high mobility. Control on *kha* (space) offers sweet voice. 76.

उर्व्या जये सौरभमार्यवर्ण[8]स्
तनौ भवेद्वै सुरसाधरोऽपःजयात्[9] ॥
गौणः स्मृतो भूतजयो[10]ऽयमाद्यो
यः यः पक्वसत्संयमजः स उत्तमः ॥ ७७ ॥

1. विकृतादृकरा –a. 2. चरजद्रवात्म –b. 3.धात्वाः —b. 4. कपूशिरिव –b. 5. प्रजये –b. 6. लाघवमामपान्त –b. 7. स्वरोऽग्न्यः —a. 8. सोरभमार्यवर्ण —b. 9. धरोऽपजयात् —b. 10. भूतजये –b.

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urvyā jaye saurabhamāryavarṇas-
tanau bhavedvai surasādharo'paḥjayāt ॥
gauṇaḥ smṛto bhūtajayo'yamādyo
yaḥ yaḥ pakvasatsaṃyamajaḥ sa uttamaḥ ॥ 77 ॥

Tr. Control of earth element offers good smell and makes the body glowing. Control on water element offers lustre in the body. All these initial control on *bhūtas* are insignificant. Maturity attained through *saṃyama* is ideal. 77.

सामान्यमध्यार्यभेदैः पञ्चभूत[1]जये मुनेः ।
सिद्धयः स्युः पाकरूपा[2] वा व्यग्र्यत् प्रजयैः समाः[3] ॥ ७८ ॥
sāmānyamadhyāryabhedaiḥ pañcabhūtajaye muneḥ ।
siddhayaḥ syuḥ pākarūpā vā vyagryat prajayaiḥ samāḥ ।78।

Tr. There are three types of *siddhis* attained through control on the five *bhūtas* for a *muni*, which are *sāmānya* (ordinary), *madhya* (intermediate) and *ārya* ((superior). Like the multiplication of the progeny, the *siddhis* also keep growing as they are matured. 78.

चित्तप्रसादे मलमूत्रमल्पं सौगन्ध्यमंगे सुरुचिः प्रसादः ।
वाक्सिद्धिसन्मानयशोऽर्हणाद्यमायामवीर्यास्तदु रंहसि स्यात् ॥७९॥
cittaprasāde malamūtramalpaṃ
saugandhyamaṅge surucih prasādaḥ ॥
vāksiddhisanmānayaśo'rhaṇād-yam
āyāmavīryāstadu raṅhasi syāt ॥ 79 ॥

Tr. Pacification of *citta* attained through the power achieved through *prāṇāyāma* quickly results in scanty faeces and urine, sweet fragrance in the body, pleasure, power of speech, honour, reputation and worthiness. 79.

यथा यथा वायुजयः शरीरे तथा तथा चेतसि सम्प्रसादः ।
स्युः सिद्धयश्चित्तविशुद्धिरूपास्तथा तथा बिन्दुजयोऽथ नादः।८०।
yathā yathā vāyujayaḥ śarīre
tathā tathā cetasi samprasādaḥ ॥

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1. ऽयमाद्यो यः यः पक्वसत्संयमजः स उत्तमः ॥ सामान्यमध्यार्यभेदैः पञ्चभूत— अनुपलब्धपाठः —b. 2. पाकरूपावाच्यःग्र्यात्मजयैः —repetetion —b. 3. वाच्यऽग्र्यात्मजयैः समाः —a.

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syuḥ siddhayaścittaviśuddhi-rūpās-
tathā tathā bindujayo'tha nādaḥ ॥ 80 ॥

Tr. As one (progressively) controls the *vāyu* in the body, one achieves pacification of the mind more and more. Pacification of the *citta* brings about the supernatural powers, so also control on *bindu* and (hearing of) *nāda*. 80.

स्यात्प्रातिभश्रावणकादि षट्कं घटे मुनौ सत्वविजृम्भणेन ।
चित्तेन्द्रियाणां विजयानुरूपाः स्युः सिद्धयो भूतजयैश्च मध्याः।८१।
syātprātibhaśrāvaṇakādi ṣaṭkaṃ
ghaṭe munau satvavijṛmbhaṇena ॥
cittendriyāṇāṃ vijayānurūpāḥ
syuḥ siddhayo bhūtajayaiśca madhyāḥ ॥ 81 ॥

Tr. Predominance of *satva* (Self) results in revelation of the set of six *siddhis* like *prātibha, śrāvaṇa* etc. in the body of a *muni*. The corresponding *siddhi* would befall on control of the senses and the *citta* and intermediate *(siddhis)* occur on control on *bhūtas*. 81.

असंगताग्रेष्वऽथ कंटकानाममज्जनं[1] पंकजलान्तरे सुखम् ।
क्षुधातृषादौ प्रसहिष्णुता[2] स्यात् सुसाधकस्याशनशक्तिरुद्गतिः।८२।
asaṅgatāgreṣva'tha kaṇṭakānām-
amajjanaṃ paṅkajalāntare sukham ॥
kṣudhātṛṣādau prasahiṣṇutā syāt
susādhakasyāśanaśaktirudgatiḥ ॥ 82 ॥

Tr. A sincere practitioner would not be affected by thorns, nor be sunk in mud or water, rather improves tolerance towards hunger and thirst and enjoys increment in appetite. 82.

आयामेनाऽस्तपापे यममुखविधिभिश्चित्तशान्तिप्रसाद-
विप्लावानि[3] बिभ्यत्यभिगतपरिकर्मैकनिष्ठस्य योगे ॥
चित्ते सत्वांकुरोत्थानं[4] भवति शयनेऽत्यल्पशीतोष्णबाधा-
सिद्धेन्द्वर्कप्रदग्धे वपुषि[5] मलमये भौतिके दिव्यदेहे ।८३।
āyāmenā'stapāpe yamamukhavidhibhiścittaśāntiprasāda-
viplāvāni bibhyatyabhigataparikarmaikaniṣṭhasya yoge ॥

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1. नामऽमज्जनं –b. 2. प्रसहिष्णुता –b. 3. वाल्यस्वानि –b. 4. मत्वांकुत्थान –b. 5. वपु –b.

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citte satvāṅkurotthānaṃ bhavati śayane'tyalpaśītoṣṇabādhā-
siddhendvarkapradagdhe vapuṣi malamaye bhautike divyadehe। 83।

Tr. Practice of *prāṇāyāma* along with *yamas* brings about enhanced pacification of the mind and thus when one becomes devoted to the practice of *yoga* suffering is overcome. *satva* increases in *citta*. On merging of *indu* (moon) and *arka* (sun) one does not get affected by sleep, cold or heat. The body is rendered free from impurities and it turns divine. 83.

आसनोत्थानमारम्भे ततः परिचये मुनेः ।
मरुल्लये सुषुम्णायां भवेत् केवलकुम्भकः ॥ ८४ ॥

āsanotthānamārambhe tataḥ paricaye muneḥ ।
marullaye suṣumṇāyāṃ bhavet kevalakumbhakaḥ ॥84॥

Tr. In the *āraṃbha* state, one levitates in an *āsana*. In the *paricaya* state, *marut* (*prāṇa*) merges in *suṣumnā* and *kevala kuṃbhaka* takes place. 84.

न्यगूर्ध्वं धमनेद्धेऽनु[1] वायुभ्यां कामवह्निना ।
तप्ता परिचयेऽदोषा शक्तिर्जागर्ति चालिता ॥ ८५ ॥

nyagūrdhvaṃ dhamaneddhe'nu vāyubhyāṃ kāmavahninā ।
taptā paricaye'doṣā śaktirjāgarti cālitā ॥ 85 ॥

Tr. One pulls and heats the two *vāyus* (*prāṇa* and *apāna*) downwards and upwards alongwith the fire of *kāma* (desire). In the *paricaya* state, when heated up, the pure *śakti* having been awakened, moves. 85.

मरुज्जयादन्विह विष्टरोत्थितौ पथ्याद्यभावो[2] वशतृट्क्षुधा[3] मुनेः ।
जिताशनत्वान्यपुरीप्रवेशलट[4]मुखादि चाभ्यासत उद्भवेद् हठात्८६

marujjayādanviha viṣṭarotthitau
pathyādyabhāvo vaśatṛṭkṣudhā muneḥ ॥
jitāśanatvānyapurīpraveśalaṭa-
mukhādi cābhyāsata udbhaved haṭhāt ॥ 86 ॥

Tr. Control of *marut* results in levitation in an *āsana*. One gains ability to enter another body. One gains control over thirst and hunger even in absence of recommended food. 86.

प्राणायामे पूरकस्यावसाने कर्त्तव्यो ज्ञैः साधुजालन्धराख्यः ।
कुम्भस्यान्ते रेचकस्यादिभागे उड्डीयानं मूलबन्धः सपूर्वम् ॥८७॥

1. धमनेद्वेनु –b. 2. पथ्याघभावो –b. 3. क्षुधो –b. 4. लट् –a.

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prāṇāyāme pūrakasyāvasāne
kartavyo jñaiḥ sādhujālandharākhyaḥ ॥
kumbhasyānte recakasyādibhāge
uḍḍīyānaṃ mūlabandhaḥ sapūrvam ॥ 87 ॥

Tr. In the practice of *prāṇāyāma*, a wise should apply *jālandhara (bandha)* at the end of *pūraka* and *uḍḍīyāna* and *mūlabandha* at the end of *kuṃbhaka* and before *recaka* begins. 87.

आकुञ्चने अधोविहितेऽनुकण्ठसंकोचनात् पश्चिमताननोऽस्य ।
प्राणः सुषुम्णान्तरगः[1] सुकुम्भाभ्यासात्मनेः[2] स्यादजरामरत्वे ।८८।
ākuñcane ādhovihite'nukaṇṭha-
saṅkocanāt paścimatānato'sya ॥
prāṇaḥ suṣumṇāntaragaḥ sukumbhā-
bhyāsātmaneḥ syādajarāmaratve ॥ 88 ॥

Tr. By contracting the throat (application of *jālandhara*) and pulling the *prāṇa* which lies below, by practice of *paścimatāna (uḍḍiyāna)*, it (*prāṇa*) can be moved inside the *suṣumnā* during *kuṃbhaka* resulting in freedom from old age and gaining immortality. 88.

आपूर्य पूराभ्यसनेन योगिना समं यदा स्थीयत एव दीर्घम् ।
स्थैर्यं तदा कुण्डलिनी प्रयात्यलं[3] तथा शरीरस्य सुपीनभावः ८९
āpūrya pūrābhyasanena yoginā
samaṃ yadā sthīyat eva dīrgham ॥
sthairyaṃ tadā kuṇḍalinī prayātyalaṃ
tathā śarīrasya supīnabhāvaḥ ॥ 89 ॥

Tr. In the beginning, a *yogī* draws (the air) in and through practice remains stable for a long time. Then *kuṇḍalinī* indeed arises and stays there making the body thick. 89.

पूरा पूर्णान्तरा विस्तृत[4] इह हि यदा विस्तृतं[5] प्राणमुच्चैः
सोढुं संनीयते वै सममति[6]विदुषा हन्त कर्मक्रमस्तु ॥
आदायोर्ध्वं भुजंगी तनुकलितलतातुल्यनाडीः समस्ताः
शारीरं प्लावयेद्वै प्रभवति खचरत्वं तदा रेचदैर्घ्यात् ॥ ९० ॥

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1. सुषुम्णान्तरगे —a. 2. भ्यासान्मनेः —b. 3. मयात्यऽलं –b. 4. विस्मृत –b. 5. विस्मृतं –b. 6. सममति –b.

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pūrā pūrṇāntarā vistṛta iha hi yadā vistṛtaṃ prāṇamuccaiḥ
soḍhuṃ sannīyate vai samamatividuṣā hanta karmakramastu ॥
ādāyordhvaṃ bhujaṅgī tanukalitalatātulyanāḍīḥ samastāḥ
śārīraṃ plāvayedvai prabhavati khacaratvaṃ tadā recadairghyāt ।90।

Tr. When the *prāṇa* is extended in the course of inhalation, then alone it can be heightened and retained and a wise can take it to a balanced state. Following the proper techniques, *bhujaṅgī* can be raised up saturating all the *nāḍīs* like the creepers in the body. A balanced person breaks the cycle of *karma*. Then prolongation of *recaka* causes levitation. 90.

अथ पूरकरेचकयोर्ह्रासप्रकारकालः —

atha pūrakarecakayorhrāsaprakārakālaḥ —

Here follows the reduction in time of *pūraka* and *recaka*:—

तथा चोक्तं सिद्धान्तशेखरे —

tathā coktaṃ siddhāntaśekhare —

It has been stated in *siddhāntaśekhara*—

पूर्वं पूर्वं प्रकुर्वीत यावन्नोत्तरसम्भवः ।
उत्तमप्राणसंरोधाद्देहोत्थानं यदा भवेत् ॥
ह्रासयेत् पूररेचौ तु कुम्भकं वर्धयेत् सदा ॥ इति ॥ ९१ ॥

pūrvaṃ pūrvaṃ prakurvīta yāvannottarasambhavaḥ ।
uttamaprāṇasaṃrodhāddehotthānaṃ yadā bhavet ॥
hrāsayet pūrarecau tu kumbhakaṃ vardhayet sadā ॥iti॥91॥

Tr. Take up the initial practices if the advanced one's are not possible to practise. Perfect retention of *kumbhaka* causes levitation of the body. One should lessen both *pūraka* and *recaka* while *kumbhaka* should be prolonged. 91.

॥ इति श्रीसुन्दरदेवविरचितायां हठतत्त्वकौमुद्यां पीठोत्थानादिप्राप्त्यग्निजय[1]सिद्धिविवेचनोद्योतः ॥

1. जयज –b.

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॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ
pīṭhotthānādivāyvagnijayasiddhivivecanodyotaḥ ॥

Here ends the chapter describing levitation in an *āsana* and successful control of *vāyu* and *agni* in *haṭhatatvakaumudī* composed by *sundaradeva*.

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Chapter—40

अथ प्राणादिदशवायुजयप्रकारोपायः—

atha prāṇādidaśavāyujayaprakāropāyaḥ —

Here follows the technique of gaining control over the ten *vāyus* like *prāṇa* etc. —

नाड्याकृष्य समीरणेन्द्वभिधया[1] गाढं[2] प्रपूर्योदरं
धृत्वा घ्राणपुरस्तु वामचरणांगुष्ठे च नाभौ चिरम् ॥
एवं पिंगलया प्रपूर्य पवनं सम्यक् पुनर्दक्षिणांगुष्ठे[3]
प्राणपुरोऽनु[4]नाभिविषय[5]प्राग्वत् क्रियाध्यानवान्[6] ॥ १ ॥

nādyākṛṣya samīraṇendvabhidhayā gāḍhaṃ prapūryodaraṃ
dhṛtvā ghrāṇapurastu vāmacaraṇāṅguṣṭhe ca nābhau ciram ॥
evaṃ piṅgalayā prapūrya pavanaṃ samyak punardakṣiṇāṅguṣṭhe
prāṇapuro'nunābhiviṣayaprāgvat kriyādhyānavān ॥ 1 ॥

Tr. Draw the air through the left (*indu*) nostril, fill up the cavity fully, hold the *prāṇa* at the left big toe and the navel for a long time. In the same manner a devoted practitioner should fill up the air through *piṅgalā* (right nostril) properly and again hold the *prāṇa* at the right big toe and navel as before. 1.

वायुं पुटाभ्यामथ धारयेच्चिरं प्रपूरितं योगिवरोऽनुरेचयेत् ।
प्राणानिलः स्यादिति शश्वदभ्यासतो जितः पूरककुम्भरेचकैः ॥२॥

vāyuṃ puṭābhyāmatha dhārayecciraṃ
prapūritaṃ yogivaro'nurecayet ॥
prāṇānilaḥ syāditi śaśvadabhyā-
sato jitaḥ pūrakakumbharecakaiḥ ॥ 2 ॥

Tr. Inhale through both the nostrils, retain the inhaled air for a long time and exhale. A continued practice brings control over *prāṇa* through *pūraka*, *kumbhaka* and *recaka*. 2.

आरम्भकोक्तं सकलं भवेन्मनोमलाघधातुमलाः[7] प्रयान्ति ।
पुमर्थता लाघवमंगके भवेत् सत्वस्थितिः प्राणजयेऽग्निदीपनम् ॥३॥

ārambhakoktaṃ sakalaṃ bhaven mano-
malāghādhātumalāḥ prayānti ।
pumarthatā lāghavamaṅgake bhavet
satvasthitiḥ prāṇajaye'gnidīpanam ॥ 3 ॥

---

1. समीरणेंद्वऽभिधया –b. 2. गाढ –b. 3. पुनर्दीक्षिणाःगुष्ठे –b. 4. घ्राणयुपुरोऽनु –b. 5. नाभिविषये –b. 6. क्रियाड्वानवान् —b. 7. मलोधातुमलाः —b.

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Tr. All the benefits mentioned in *āraṃbha* state would occur. Impurities of the mind and *dhātus* would disappear. Strength and lightness of the body is experienced. One attains achievements of life. One will be established in *satva* (Self) gaining control over *prāṇa* and enhancing bodily fire. 3.

इति प्राणवायुजयविधिः ॥

iti prāṇavāyujayavidhiḥ ॥

Here ends the technique of controlling *prāṇavāyu*.

कटिप्रदेशे खलु पृष्ठभागेऽपानं हठात्तत्र विधारयेज्ज्ञः ।
समानदेशाभिनिरोधनात्तं तत्रैव सन्धार्य जयेत् क्रमेण ॥ ४ ॥

kaṭipradeśe khalu pṛṣṭhabhāge'-
pānaṃ haṭhāttatra vidhārayejjñaḥ ॥
samānadeśābhinirodhanāttaṃ
tatraiva sandhārya jayet krameṇa ॥ 4 ॥

विधाय पूर्वं दृढमूलजालोड्यानं पुरोक्तं मुनिरस्ततन्द्रः ।
सद्रेचकोर्ध्वोर्ध्वचिरप्ररोधात् स्थानप्ररोधा[1]दिति तं जयेज् ज्ञः ॥५॥

vidhāya pūrvaṃ dṛḍhamūlajālo-
ḍyānaṃ puroktaṃ munirastatandraḥ ॥
sadrecakordhvordhvaciraprarodhāt
sthānaprarodhāditi taṃ jayej jñaḥ ॥ 5 ॥

Tr. A wise should forcefully hold the *apāna* indeed at the pelvic region at the back. Holding the *apāna* at the location of *samāna*, a *muni* should firmly apply *mūlabandha*, *jālandharabandha* and *uḍḍīyānabandha* he should diligently exhale very slowly and hold *apāna* at the higher and higher point for a long time to gain control over it. 4-5.

अपान एषो विजितो विधत्ते घटिद्वयं धारणतोऽपरकाये ।
प्रवेशसामर्थ्यमलं करोति पातालयानं क्षतरोहणाद्यम् ॥ ६ ॥

apāna eṣo vijito vidhatte
ghaṭidvayaṃ dhāraṇato'parakāye ॥
praveśasāmarthyamalaṃ karoti
pātālayānaṃ kṣatarohaṇādyam ॥ 6 ॥

1. स्थानप्ररोधा – अनुपलब्धपाठः —b.

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Tr. When *apāna* is controlled and retained for two *ghaṭikās*, it enables one to enter another body, one can move into *pātāla* (world underneath) and have wounds quickly healed.6.

इत्यपानजयविधिः ॥

ityapānajayavidhiḥ ॥

Here ends the technique to have control over *apāna*.

नासाहृद्गलतालुचिल्लिशिरसीहास्थाप्य[1] योगी जयेद्
ऊर्ध्वाकर्षणयोगतो मुहुरमुं वायुं समानं धिया ॥
मूर्ध्नः पादतलं च यावदसकृद्यातानुयातक्रिया
यातो रेचकपूरकुम्भविषयैः शीघ्रं वशी योगवित् ॥ ७ ॥

nāsāhṛdgalatālucillisirasīhāsthāpya yogī jayed
ūrdhvākarṣaṇayogato muhuramuṃ vāyuṃ samānaṃ dhiyā ॥
mūrdhnaḥ pādatalaṃ ca yāvadasakṛdyātānuyātakriyā
yāto recakapūrakumbhaviṣayaiḥ śīghraṃ vaśī yogavit ॥ 7 ॥

Tr. Raising up (*samāna*) and holding it at nose, heart, throat, palate, eyebrows and head, a *yogī* controls it with onepointedness. This technique should be repeated from head to toes through *recaka*, *kumbhaka* and *pūraka*. Thus one soon gains control on it. 7.

तथा चोक्तं <u>कुम्भकपद्धतौ</u> –

tathā coktaṃ kumbhakapaddhatau —

It has been stated in *kumbhaka-paddhati*—

समं रसानां नयनं कर्मास्य[2] परिकीर्त्तितम् ।
नाभौ पूर्यं समीरं चेद्देहे[3] व्याप्य विधारितः ॥ ८ ॥

samaṃ rasānāṃ nayanaṃ karmāsya parikīrtitam ।
nābhau pūrya samīraṃ ceddehe vyāpya vidhāritaḥ ॥ 8 ॥

Tr. Its function is said to be proper distribution of *rasa* (plasma). The *vāyu* should be filled up at the navel and held in the entire body. 8.

कुम्भिते ज्वलनं ध्यायेत् समानस्य तु कुम्भकः ।
राधते[4] प्रज्वलन् स्विद्येत् रोमकूपेषु योजयेत् ॥ ९ ॥

1. शिरसीहःस्थाप्य –b. 2. नयकर्मास्य –a. 3. च देहे –b. 4. एधते –b.

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kumbhite jvalanaṃ dhyāyet samānasya tu kumbhakaḥ।
rādhate prajvalan svidyet romakūpeṣu yojayet ॥ 9 ॥

Tr. When the *vāyu* is held with concentration on fire, it is *samāna-kuṃbhaka.* When it catches heat, it becomes intensified and causes perspiration through the pores. 9.

इति समानप्राणायुजयविधिः ॥

iti samānavāyujayavidhiḥ ॥

Here ends the technique of controlling *samāna-vāyu.*

व्यानो व्यापी व्यानयन[1]स्त्वगिन्द्रियनिकेतनः।
पूरयित्वान्तरा सम्यक् हृज्जगद्व्याप्ति[2]योगतः ॥
सर्वांगमाकुञ्चनेन कुम्भिते सूक्ष्मचिन्तनात् ॥ १० ॥

vyāno vyāpī vyānayanastvagindriyaniketanaḥ।
pūrayitvāntarā samyak hṛjjagadvyāptiyogataḥ ॥
sarvāṅgamākuñcanena kumbhite sūkṣmacintanāt ॥ 10 ॥

Tr. The *vyāna* pervades all over the body in the skin. One should withdraw *vyāna* from all over the body followed by drawing it in fully and hold it in the region of the heart with full attention. 10.

न शस्त्रैः छिद्यते नापः[3] क्लेदयन्त्यपि विषक्रमः ॥
शीतोष्णयोस्त्वथासंगो रोगनाशश्च जायते[4] ॥ ११ ॥

na śastraiḥ chidyate nāpaḥ kledayantyapi viṣakramaḥ।
śītoṣṇayostvathāsaṅgo roganāśaśca jāyate ॥ 11 ॥

Tr. The benefits of *vyāna-kuṃbhaka* have been described in terms of protection from weapons, water and poisons, immunity from cold and heat and removal of diseases. 11.

इति व्यानप्राणायुजयविधिः ॥

iti vyānavāyujayavidhiḥ ॥

Here ends the technique to control *vyānavāyu.*

नासाभ्यां कर्षयेद्वायुं बलात् हृत्स्थानमानयेत्।
उत्कृष्योत्कृष्य[5] हृत्स्थानात् कण्ठे तालौ भ्रुवोऽन्तरे[6] ॥
मूर्ध्नान्तं चेद् गतायातः कृत्ति[7]श्रेष्ठाख्यकुम्भकः ॥१२ ॥

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1. घन –b. 2. जगद्व्यापि –b. 3. स्त्रैः छिद्यते नापेः–a. 4. शीतोष्णयोस्त्वथासंगो रोगनाशस्त्रैः छिद्यते नापेः श्च जायते -a. 5. हृत्स्थानमानयेत्। उत्कृष्योत्कृष्य– अनुपलब्धपाठः —b. 6. भ्रुवोत्तरे –b. 7. चन्द्रतायातकृति –b.

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nāsābhyāṃ karṣayedvāyuṃ balāt hṛtsthānamānayet ।
utkṛṣyotkṛṣya hṛtsthānāt kaṇṭhe tālau bhruvo'ntare ॥
mūrdhnāntaṃ ced gatāyātaḥ kṛttiśreṣṭhākhyakumbhakaḥ ॥ 12 ॥

Tr. One should forcefully draw the air in through the nostrils and take it to the heart. Further, he should hold it at the throat, palate, at the center of the eyebrows and top of the head by raising it up repeatedly from chest region. This movement to and fro is *kṛtti-śreṣṭha-kumbhaka.* 12.

कान्वितेनाशुगं कर्षन् कुर्वन्तूच्चतरं[1] स्वनम् ।
धारयेच्चेदुदानस्य प्राहूतिः कुम्भकः स्मृतः[2] ॥ १३ ॥

kānvitenāśugaṃ karṣan kurvantūccataraṃ svanam ।
dhārayeccedudānasya prāhūtiḥ kumbhakaḥ smṛtaḥ ॥13॥

Tr. Sucking the air with onepointedness with a loud sound and holding it, is known as *prāhūti-kumbhaka* of *udāna.* 13.

Note: *kumbhaka-paddhati* (70) calls it *pradgati-kumbhaka* while *haṭhasaṅketacandrikā* calls it *prakṛti-kumbhaka.* 13.

इत्युदानवायुजयविधिः ॥

ityudānavāyujayavidhiḥ ॥

Here ends the technique to control *udāna-vāyu.*

ओदन[3]ग्रासवत् वायुं कण्ठेनापूरयेच्छनैः ।
तं रोधयेद्यथाकालं बद्ध्वा जालन्धरं दृढम् ॥ १४ ॥

odanagrāsavadvāyuṃ kaṇṭhenāpūrayecchanaiḥ ।
taṃ rodhayedyathākālaṃ baddhvā jālandharaṃ dṛḍham14

Tr. One should swallow the air slowly into the throat like a morsel of rice, retaining it to capacity, with firm application of *jālandhara-bandha.* 14.

इति नागवायुजयविधिः ॥

iti nāgavāyujayavidhiḥ ॥

Here ends the technique of controlling *nāgavāyu.*

निमीलनोन्मीलनके विहाय स्थितिर्दृढा काष्ठमिवाप्रचाल्या ।
दृशोस्तनोर्भूरि स कूर्मकुम्भः स्थैर्यं करोत्याशुगचित्ततयोर्हि[4] ॥१५॥

1. कुर्वन्नुचतरं –b. 2. स्मृतिः —b. 3. उदान –b. 4. चित्ततयोहि –b.

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nimīlanonmīlanake vihāya
sthitirdṛḍhā kāṣṭhamivāpracālyā ॥
dṛśostanorbhūri sa kūrmakumbhaḥ
sthayairyaṃ karotyāśugacittayorhi ॥ 15 ॥

Tr. When the blinking of the eyes is controlled and one becomes perfectly steady like a log of wood and devoid of movements of the eyes and the body, it is called *kūrmakuṃbhaka*. With this practice of *kuṃbhaka* one attains the steadiness of *vāyu* (*prāṇa*) and mind. 15.

इति कूर्मकुम्भः कूर्मवायुजयविधिः ॥

iti kūrmakumbhaḥ kūrmavāyujayavidhiḥ ॥

Here ends *kūrmakuṃbhaka* and the technique of controlling *kūrmavāyu*.

जृम्भोद्भवे संवृतास्यः कण्ठाधः[1] प्रापयेत् खगम् ।
देवदत्तजयस्तेन जायते[2] शंकरोदितम् ॥ १६ ॥

jṛmbhodbhave samvṛtāsyaḥ kaṇṭhādhaḥ prāpayet khagam ।
devadattajayastena jāyate saṅkaroditam ॥ 16 ॥

Tr. When yawning occurs, one should close the mouth and push the air down the throat. According to *śaṅkara*, this leads to control of *devadatta vāyu*. 16.

इति देवदत्तवायुजयविधिः ॥

iti devadattavāyujayavidhiḥ ॥

Here ends the technique of controlling *devadatta vāyu*.

देहस्थमखिलं वायुं ग्रसते कुण्डली यदा ।
धनञ्जयजयः काले तस्मिन् गौणस्ततो ह्ययम्[3] ॥ १७ ॥

dehasthamakhilaṃ vāyuṃ grasate kuṇḍalī yadā ।
dhanañjayajayaḥ kāle tasmin gauṇastato hyayam ॥ 17 ॥

Tr. When *kuṇḍalinī* absorbs all the *vāyu* in the body, it is the control of *dhanañjaya-vāyu*. In this state everything else becomes insignificant. 17.

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1. कटाऽधः —b. 2. जाउेप –a. 3. तस्मिनृगौणस्ततोह्यस्वऽयं –b.

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इत्युक्तो दशवायूनां जयोऽयं क्रमतो मया।
पूर्वोक्ताभ्यासयोगेन युगपद्वा जयो भवेद् ॥ इति ॥ १८ ॥

ityukto daśavāyūnāṃ jayo'yaṃ kramato mayā।
pūrvoktābhyāsayogena yugapadvā jayo bhaved ॥iti ॥18॥

Tr. I have narrated control of ten *vāyus* progressively. With the practice as stated earlier, one simulteneously attains mastery over them. 18.

इति धनञ्जयवायुजयविधिः ॥

iti dhanañjayavāyujayavidhiḥ ॥

Here ends the technique to control ***dhanañjaya-vāyu.***

धृत्वा यद्धारणानुक्रमत इह पदं धारयेद्यत्नतोऽलं
शश्वदब्जांघ्रिचांगुष्ठकशिर उरुधो[1]स्तत्पदं पार्ष्णिगुल्फौ ॥
ऊरू जानुश्च पायुर्भगमथ मुनिशद्धरितना[2]भिसमं
हृत्कण्ठोष्ठे जिह्वनासेक्षणशिर इति सञ्चिन्तयेद्धाम धार्यम् ॥१९॥

dhṛtvā yaddhāraṇānukramata iha padaṃ dhārayedyatnato'lam
śaśvadabjāṅghricāṅguṣṭhakaśira urudhostatpadaṃ pārṣṇigulphau
ūrū jānusca pāyurbhagamatha muniśaddharitanābhisamam
hṛtkaṇṭhoṣṭhe jihvanāsekṣaṇaśira iti sañcintayeddhāma dhāryam ।19।

Tr. Following the order of *dhāraṇā*, a wise *muni* holds (*prāṇa*) at the feet, toes, heels, ankles, thighs, knees, anus, genital, navel, heart, throat, lips, tongue, nose, eyes, head with full concentration at these vital points. 19.

य एवम[3]भ्याससुयोगतो मुनिः
स्यात्तन्मयः सर्वसमीरणानाम् ॥
जयं विधत्ते परिपश्यति ध्रुवं
ज्योतिः स सूक्ष्मं विजितासनः प्राक् ॥ २० ॥

ya evamabhyāsasuyogato muniḥ
syāttanmayaḥ sarvasamīraṇānām ॥
jayaṃ vidhatte paripaśyati dhruvaṃ
jyotiḥ sa sūkṣmaṃ vijitāsanaḥ prāk ॥ 20 ॥

Tr. Mastering the *āsanas* first, a *muni*, through devoted

1. उरुधी –b. 2. मुनिरार्द्धस्तिनाभी –b. 3. परावम –b.

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practice, becomes absorbed, gains control over all the *prāṇas* and perceives the eternal light which is very subtle. 20.

युग्ममथवा –

yugmamathavā —

A *śloka* follows—

एकीकृत्य विचित्रवर्णशिखिसंयुक्तं समीरव्रजं
स्वान्ते साधु हृदा विचिन्त्य तमनु श्रीब्रह्मरन्ध्रावधि ॥
नीत्वा वान्तलसत्स्थलानि च ततः श्रीब्रह्मरन्ध्रात्
पदांगुष्ठाद्यावदवान्तरस्थलपरावृत्याभ्यसेद् व्युत्क्रमैः ॥२१॥

ekīkṛtya vicitravarṇaśikhisaṃyuktaṃ samīravrajam
svānte sādhu hṛdā vicintya tamanu srībrahmarandhrāvadhi ॥
nītvā vāntalasat sthalāniṃca tataḥ srībrahmarandhrāt
padāṅguṣṭhādyāvadavāntarasthalaparāvṛtyābhyased
vyutkramaiḥ ॥ 21 ॥

Tr. With a concentrated mind one should unify the movement of *prāṇa* along with *varṇa* (letters) and *anusvāra* (*om* i.e. *praṇava*) and meditating on it inside the heart and going upto *brahmarandhra* and then bringing upto *svādhiṣṭhāna* and further down to big toes and such other minor points repeating it in reverse order. 21.

तथा चोक्तं कालिकापुराणे –

tathā coktaṃ kālikāpurāṇe —

It has been stated in *kālikāpurāṇa*—

वायुं नीत्वा च नाभौ तु आग्नेयात् किञ्चिदुत्सृजेत्[1] ।
जयेत्सर्वाननेनैव वायूनभ्यासतो मुनिः ॥ इति ॥ २२ ॥

vāyuṃ nītvā ca nābhau tu āgneyāt kiñcidutsṛjet ।
jayetsarvānanenaiva vāyūnabhyāsato muniḥ ॥ iti ॥ 22 ॥

Tr. After taking the *vāyu* from the location of fire to the navel, one should draw it out. Thus a *muni* through practice, gains control over all the *vāyus*. 22.

अपान आपादतलैकवृत्तिरुदान आमस्तकवृत्तिरुच्चैः ।
आनाभिवृत्तिः समगः समानो व्यानस्तनौ व्याप्याभितोऽस्ति पुंसः[2] २३

1. किंचिदुत्सृजे—b. 2. पुंसां –b.

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apāna āpādatalaikavṛttir-
udāna āmastakavṛttiruccaiḥ ।
ānābhivṛttiḥ samagaḥ samāno
vyānastanau vyāpyābhito'sti puṃsaḥ ॥ 23 ॥

Tr. Function of *apāna* is located upto the soles of the feet, that of *udāna* is located upto the head, while that of *samāna* is up the navel, and function of *vyāna* pervades the whole body of a person. 23.

प्राणस्तु नासामुखवाह आमनोवृत्तिः[1] प्रधानो मरुतां नृजीवनम् ।
इयं समस्तेन्द्रियवृत्तिरुत्तमा[2] प्राणादिलिंगात्मनि तत्[3]क्रियात्मिनाम् ।२४।
prāṇastu nāsāmukhavāha āmano-
vṛttiḥ pradhāno marutāṃ nṛjīvanaṃ ॥
iyaṃ samastendriyavṛttiruttamā
prāṇādiliṅgātmani tatkriyātminām ॥ 24 ॥

Tr. *prāṇa* moves through the nose and mouth. It closely functions with the mind. It is the chief of all the *vāyus*, signifying life. All the sensory functions are actually the signs of *prāṇa* etc. which manifests in the form of respective sensory activities. 24.

स्थानप्रभेदेन पदं पदं यन्नियन्त्रणं तत्पदचिन्तनेक्षणैः ।
मरुद्वतः[4] प्राणनिरोधनेन सच्चिरं ततोऽल्पत्वमसौ जयः स्मृतः२५
sthānaprabhedena padaṃ padaṃ yan-
niyantraṇaṃ tatpadacintanekṣṇaiḥ ॥
marudvataḥ prāṇanirodhanena sac-
ciraṃ tato'lpatvamasau jayaḥ smṛtaḥ ॥ 25 ॥

Tr. Fixing (*dhāraṇā*) of *prāṇa* for a long time at various points by contemplating on those respective points makes it (*prāṇa*) subtle, thus resulting in control of *prāṇa*. 25.

आरम्भघटयोः सिद्धिबीजौ वाय्वनलौ[5] जितौ ।
हृत्सत्वं[6] तारकज्ञानाऽवध्याभ्यां जितमिष्टसु ॥ २६ ॥
ārambhaghaṭayoḥ siddhibījau vāyvanalau jitau ।
hṛtsatvaṃ tārakajñānā'vadhyābhyāṃ jitamiṣṭasu ॥ 26 ॥

Tr. For success in the states of *āraṃbha* and *ghaṭa* (respectively), *vāyu* and *anala* (fire) are the two root causes.

1. आयनोवृत्तिः —b. 2. वृत्तिरेत्तां –b. 3. त –b. 4. मरुद्वदो –b. 5. वाच्यऽनलौ –b. 6. हृत्सखं –b.

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Through these two along with the wisdom of *tāraka* (*om*) bring desired control on the *satva* in the heart. 26.

युक्तियुक्तमृदुसान्त्वनयोगैर्मन्दमन्दमभिशीलित उग्रः ।
हिंस्र एति भुजगो वशतां नुः किञ्जितेन कुरुतोऽनिलचित्ते ॥२७॥

yuktiyuktamṛdusāntvanayogair-
mandamandamabhiśīlita ugraḥ ॥
hiṃsra eti bhujago vaśatāṃ nuḥ
kiñjitena kuruto'nilacitte ॥ 27 ॥

Tr. Even a powerful and fierce serpent is brought under control through judicious, steady, slow and peaceful means in a gradual manner. Then why not *anila (prāṇa)* and *citta* (mind) can be brought under control ? 27.

सर्वा ब्रह्माण्डसृष्टिः सकलमिदमहो भौतिकं यस्य निघ्नं
सर्वो देहे क्रियौघः स्थितिमृतिजननाद्यं ध्रुवं प्राणिनां यत् ॥
लोलं चित्तं यदात्तं विचलति न नृणां यद्विनाकारणात्तं
चैतन्यं यस्य निघ्नं जित इति स मरुद्योगिनः किं न दद्यात्[1]॥२८॥

sarvā brahmāṇḍasṛṣṭiḥ sakalamidamaho bhautikaṃ yasya nighnam
sarvo dehe kriyaughaḥ sthitimṛtijananādyaṃ dhruvaṃ prāṇināṃ yat ॥
lolaṃ cittaṃ yadāttaṃ vicalati na nṛṇāṃ yadvinākāraṇāttaṃ
caitanyaṃ yasya nighnaṃ jita iti sa marudyoginaḥ kiṃ na dadyāt ॥ 28 ॥

Tr. The entire Universe and all this mundane, all the functions in the body, sustenance, dissolution and generation of the creatures, wandering and distraction of the mind towards the trashes without reason, is all because of *prāṇa* which takes *caitanya* (Consciousness) for support. If controlled, what is not bestowed by *māruta* to a *yogī* ? 28.

ज्ञानानलप्राणहुताशनौ[2] द्वावायामदार्ढ्यात्[3] प्रजितौ सुयोगिना ।
हृदाखयोः[4] कार्श्यमुपास्य तस्मै दत्तः सुखं सत्सुजनव्रताविव ॥२९॥

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1. लोलं चित्तं यदात्तं विचलति न नृणां यद्विनाकारणात्तं चैतन्यं यस्य निघ्नं जित इति स मरुद्योगिनः किं न दद्यात् —अनुपलब्धपाठः — b. 2. प्राणहुत्ताशनौ–b. 3. दार्ढ्यात्— b. 4. हृदास्वयोः — b.

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jñānānalaprāṇahutāśanau dvā-
vāyāmadārḍhyāt prajitau suyoginā ॥
hṛdākhayoḥ kārśyamupāsya tasmai
dattaḥ sukhaṃ satsujanavratāviva ॥ 29 ॥

Tr. Through firm practice of *prāṇāyāma*, both the fire of wisdom and *prāṇa* are controlled. For a wise to make the *prāṇa* subtle in the heart is like a vow which gives pleasure. 29.

श्रीयोगिनः सञ्जितकामलोभक्रोधेन्द्रियस्वान्तधियः खमूर्त्तेः ।
नाडीविशुद्धेरनुवायुसिद्धौ संवित्तिभोगो हृदि जायते तदा ॥ ३० ॥

śrīyoginaḥ sañjitakāmalobha-
krodhendriyasvāntadhiyaḥ khamūrteḥ ॥
nāḍīviśuddheranuvāyusiddhau
saṃvittibhogo hṛdi jāyate tadā ॥ 30 ॥

Tr. A great *yogī* who is the embodiment of void, who has overcome desire, greed, anger and the senses and has pacified the Self within, enjoys the state of consciousness in the heart followed by *nāḍīśuddhi* which follows control of *vāyu*. 30.

संवित्तियोगेन समृद्धयोऽलं श्रीयोगिनां यान्ति यदा[1] तदाऽमुम् ।
सुसिद्धयो भूरि भजन्ति सिद्धरूपोऽनिलो मध्यपथं तदैति ॥३१॥

saṃvittiyogena samṛddhayo'laṃ
śrīyogināṃ yānti yadā tadā'mum ॥
susiddhayo bhūri bhajanti siddha-
rūpo'nilo madhyapatham tadaiti ॥ 31 ॥

Tr. For a great *yogī*, attainment of consciousness is enough for prosperity which brings the great supernatural powers in abundance, when the controlled *anila (prāṇa)* moves to the central path *(suṣumnā)*. 31.

चित्तं तदानन्दमयं मुनेः स्यात् सदैकरूपं विशदं नभोपमम्[2] ।
मनो यदा[3]नन्दमयं च बाह्यक्लेशोज्झितं[4] याति तदा समाधिः३२

cittaṃ tadānandamayaṃ muneḥ syāt
sadaikarūpaṃ viśadaṃ nabhopamam ॥
mano yadānandamayaṃ ca bāhya-
kleśojjhitaṃ yāti tadā samādhiḥ ॥ 32 ॥

1. पदा –b. 2. नभोमयं –a. 3. पदा –b. 4. क्लेशोस्फितं –b.

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Tr. Then the mind of a *muni* gets replete with happiness, it becomes like a clear sky remaining in one state. The state of *samādhi* occurs when it (mind) is filled with Bliss being devoid of external *kleśas* (suffering). 32.

यदा चिदानन्दमयं समाधिं भजेन्मनो मध्यपथं प्रविष्टम् ।
समस्तदुःखोज्झितमेष[1] योगी करोति यत्तद्[2] भवति क्षणेन ।३३।

yadā cidānandamayaṃ samādhim
bhajenmano madhyapathaṃ praviṣṭam ॥
samastaduḥkhojjhitameṣa yogī
karoti yattad bhavati kṣaṇena ॥ 33 ॥

Tr. When the *yogī* enjoys the blissful state of *samādhi*, by bringing the mind to central path (*suṣumṇā)* having been freed of the entire range of suffering, the *yogī* becomes successful in whatever he does. 33.

योगिनो जगति सिद्धिवर्ष्मणो लक्ष्यकायरचनादि[3] यदेतत्[4] ।
दूरतः श्रवणमन्यपुरान्तःसंप्रवेश इति साऽनिलसिद्धिः ॥ ३४ ॥

yogino jagati siddhivarṣmaṇo lakṣyakāyaracanādi yadetat ।
dūrataḥ śravaṇamanyapurāntaḥsaṃpraveśa iti sā'nilasiddhiḥ॥ 34।

Tr. The *yogī* who is accomplished, brings about (supernatural powers like) clairvoyance, knowledge of formation of the body and entering another body which is called *anilasiddhi*. 34.

हृद्वायुतत्वा[5]क्रमतस्तिस्रृणां सिद्धिर्यदा स्यात्तु[6] महाभिधासौ ।
भवेत्तदा योगिवरोऽत्र जीवन्मुक्तः समाधिः स हि धर्ममेघः ॥३५॥

hṛdvāyutatvākramatastisṛṇāṃ
siddhiryadā syāttu mahābhidhāsau ॥
bhavettadā yogivaro'tra jīvan-
muktaḥ samādhiḥ sa hi dharmameghaḥ ॥ 35 ॥

Tr. The *siddhi* which follows transcendence of these three – *hṛt* (heart), *vāyu (prāṇa*) and *tatva* (mind) is considered the finest one. Then the great *yogī* attains liberation while living and such a state of *samādhi* is called *dharmamegha*. 35.

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1. दुःखोकिकतमेष –b. 2. यः तद् —b. 3. रचनाद्रि –a. 4. यदेतस्तु –b. 5. हृदायुतन्त्वां –b. 6. स्यात्त –a.

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स्वेच्छागतिं संभजते तदानीं वायोर्जयात् सर्वविदस्तमोहः ।
पूज्यस्तथाऽव्याहतधी गताज्ञानन्दोऽखिलैश्वर्यगुणो मुनिः स्यात् ।३६।

svecchāgatiṃ saṃbhajate tadānīṃ
vāyorjayāt sarvavidastamohaḥ ॥
pūjyastathā'vyāhatadhī gatājñā-
nando'khilaiśvaryaguṇo muniḥ syāt ॥ 36 ॥

Tr. Then the *muni* can move at free will, since he has controlled *vāyu*. He becomes omniscient, free from delusion, is respected, enjoys unrestricted speed of intelligence, enjoys Bliss arising from dispelling of ignorance and the entire range of the (eight) *aiśvaryas* (Super-natural Powers). 36.

समस्तसिद्ध्याकलितो ह्यवध्यः समस्तभूतात्मक ईश्वरोऽपरः ।
सृष्टिस्थितिध्वंसविधौ समर्थो योगी भवेद्वायुमनोजये सति[1] ॥३७॥

samastasiddhyākalito hyavadhyaḥ
samastabhūtātmaka īśvaro'paraḥ ॥
sṛṣṭisthitidhvaṃsavidhau samartho
yogī bhavedvāyumanojaye sati ॥ 37 ॥

Tr. He becomes another *īśvara* by accumulating all the supernatural powers, who can not be destroyed and who pervades all the creatures. By gaining control over *prāṇa* and mind the *yogī* becomes able to manage the process of creation, sustenance and dissolution. 37.

अथ योगीश्वरस्वरूपम् —

atha yogīśvararūpam —

Here follows the nature of *yogīśvara*—

एतदुत्पन्नयोगारूढ[2]योगभेदाभ्यां द्विधा ॥

etadutpannayogārūḍhayogabhedābhyāṃ dvidhā ॥

There are two types of *yogīs*, namely, *utpanna* and *ārūḍha*.

तत्राद्यं यथा –

tatrādyaṃ yathā—

The former one is being explained—

1. सति –not in a. 2. योग्यारूढ –a.

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न लीयते यावदिदं मनोन्तर्यावत्[1] स्फुरेन्नाद[2] उदात्त एकः ।
उत्पन्नयोगी कथितस्तु तावदारूढयोगस्तु ततः स सिद्धः ॥ ३८ ॥

na līyate yāvadidaṃ manontar-
yāvat sphurennāda udātta ekaḥ ॥
utpannayogī kathitastu tāvad-
ārūḍhayogastu tataḥ sa siddhaḥ ॥ 38 ॥

Tr. One is known as an *utpanna-yogī* who does not hear clear *nāda* and whose mind is not internally absorbed. When this happens, one becomes an *ārūḍha-yogī*. 38.

नाडीविशुद्धयुत्तरमीरितौ ज्ञैरुत्पन्नयोगी हतसर्वदोषः ।
आरूढयोगो दशवत्सराद्वा[3] स्याद् द्वादशाब्दात् स सुयोगपूर्णः ३९

nāḍīviśuddhyuttaramīritau jñair-
utpannayogī hatasarvadoṣaḥ ॥
ārūḍhayogo daśavatsarādvā
syād dvādaśābdāt sa suyogapūrṇaḥ ॥ 39 ॥

Tr. According to the wise, an *utpanna-yogī* becomes free from all the blemishes followed by purification of the *nāḍīs*. An *ārūḍha-yogī* becomes full-fledged after ten or twelve years of practice. 39.

उत्पन्नयोगस्य तु योगिनोऽगं पुष्टं कृशत्वं समुपैति शुद्धम् ।
आरूढयोगस्य सुयोगिनोऽथ क्षीणं वपुः स्थौल्यमुपैति योगात्।४०।

utpannayogasya tu yogino'ṅgaṃ
puṣṭaṃ kṛśatvaṃ samupaiti śuddham ॥
ārūḍhayogasya suyogino'tha
kṣīṇaṃ vapuḥ sthaulyamupaiti yogāt ॥ 40 ॥

Tr. An *utpanna-yogī* has the limbs of the body well-nourished, slim and pure. The slim body of an *ārūḍha-yogī* becomes heavy. 40.

उत्पन्नयोगस्य मनस्तु योगिनो
बलात् स्थितिं नीयत आविलोलम् ॥
आरूढयोगस्य तु योगिनो मनश्
चलं कदाचित्र[4] भवेत् स्वलक्ष्यात्[5] ॥ ४१ ॥

1. मनोतर्यावत् —a. 2. स्फुरेत्रा –b. 3. वत्सराध्य –b. 4. कदापिन –b. 5. सुलक्ष्यात् —b.

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utpannayogasya manastu yogino
balāt sthitiṃ nīyata āvilolam ॥
ārūḍhayogasya tu yogino manaś-
calaṃ kadācinna bhavet svalakṣyāt ॥ 41 ॥

Tr. An *utpanna-yogī* forcefully brings the restive mind to stability. While the mind of an *ārūḍha-yogī* never deviates from the object of concentration. 41.

उत्पन्नयोगी तु सदैव खिन्न आरूढयोगः सुसुखी तथैव ।
उत्पन्नयोगी किल मन्दवह्निरारूढयोगस्तु महाशनः स्यात् ॥४२॥
utpannayogī tu sadaiva khinna
ārūḍhayogaḥ susukhī tathaiva ॥
utpannayogī kila mandavahnir-
ārūḍhayogastu mahāśanaḥ syāt ॥ 42 ॥

Tr. An *utpanna-yogī* is always distressed, while an *ārūḍha-yogī* is very happy. An *utpanna-yogī* indeed always suffers from poor appetite while an *ārūḍha-yogī* has a large appetite. 42.

जीर्यत[1] आरूढसुयोगिनोऽलं फलप्रसूनछदनादिसर्वम् ।
स्थानत्रयाद् भूर्यऽनिले प्रयाते तदोच्यते सिद्धि इति प्रवीणः ।४३।
jīryata ārūḍhasuyogino'laṃ
phalaprasūnachadanādisarvam ।
sthānatrayād bhūrya'nile prayāte
tadocyate siddhi iti pravīṇaḥ ॥ 43 ॥

Tr. When *prāṇa* moves away from the three points, an *ārūḍha-yogī* can easily digest all types of food. According to the experts this is attainment. 43.

Note: For *ārūrukṣu* and *yogārūḍha yogīs* refer to the *gītā*-vi.3, 43.

इति द्विविधयोगीलक्षणानि ॥
iti dvividhayogīlakṣaṇāni ॥

Here end the characteristics of the two types of *yogīs*.

1. जीर्यन्त –a.

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पलयुगमदनाहताधराख्याऽवधि
यमिनो मरुतो जयोऽस्य[1] सिद्धिः ॥
प्रथममिह हि नाडिकाविशुद्धेर्
अनुमितत्वपलैः२५ पुरो घटोत्थाः ॥ ४४ ॥

palayugamadanāhatādharākhyā'vadhi
yamino maruto jayo'sya siddhiḥ ॥
prathamamiha hi nāḍikāviśuddher-
anumitatvapalaiḥ25 puro ghaṭotthāḥ ॥ 44 ॥

Tr. Success in controlling *prāṇa* does happen when a *yogī* holds breath for a couple of *palas* at *anāhata* and *(mūla-) adhara*. In the state of *ghaṭotthā*, *prāṇa* is held for twenty-five *palas* followed by purification of the *nāḍīs*. 44.

शरनयन२५पलोपरीष्टि[2]काले
परिचयनामनि शक्तिबोधमुख्याः ॥
इषु५घटिसमयान्तसिद्धयो या
हृदनिलभूतखं[3] बिन्दुसज्जयैः स्युः ॥ ४५ ॥

śaranayana25paloparīṣṭikāle
paricayanāmani śaktibodhamukhyāḥ ॥
iṣu5ghaṭisamayāntasiddhayo yā
hṛdanilabhūtakhaṃ bindusajjayaiḥ syuḥ ॥ 45 ॥

Tr. Chief achievements are like arousal of *kuṇḍalinī śakti* in the state named *paricaya*, when *prāṇa* is held for twenty-five *palas*. Control of *hṛt* (heart), *anila (prāṇa)*, *bhūta* (elements), space, *bindu* and *sat* (mind) occur when *prāṇa* is retained for five *ghaṭikās*. 45.

भूतेन्द्रियजयी योगी धारणायामृतम्भरः ।
सन्धौ षष्ट्यन्त्ययोर्भूम्योः[4] स्थितः संयमसिद्धिभाक् ॥ ४६ ॥

bhūtendriyajayī yogī dhāraṇāyāmṛtambharaḥ ।
sandhau ṣaṣṭyantyayorbhūmyoḥ sthitaḥ saṃyamasiddhibhāk।46।

Tr. A *yogī* gains control over *bhūtas* (elements) and senses through the practice of *dhāraṇā* and thus he is known as *ṛtaṃbhara* and qualifies for success in *saṃyama* by remaining in

1. जयोत्थ –b. 2.परीष्ट –b. 3. भूतख –b. 4. षष्ठांऽत्ययोर्भूम्योः —b.

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this stage for sixty *ghaṭikās*. 46.

जितासनाख्यामधिकृत्य गन्धवत्यन्तमिष्टाः शुभसिद्धयो हि याः ।
ध्याने मुनौ षष्टिघटीमितेऽ० स्युः निष्पत्त्य[1]वस्थायुजि संयमेऽस्पृहे[2]४७

jitāsanākhyāmadhikṛtya gandhavaty-
antamiṣṭāḥ śubhasiddhyo hi yāḥ ॥
dhyāne munau ṣaṣṭighaṭīmite60 syuḥ
niṣpattyavasthāyuji saṃyame'spṛhe ॥ 47 ॥

Tr. From the state of *jitāsanā*, upto the state of *gandhavatī* in the practice of *dhyāna* (meditation) auspicious supernatural powers are attained. In the course of *saṃyama*, a *muni* remaining detached holds *prāṇa* for sixty *ghaṭikās*. This state is known as *niṣpatti*. 47.

इत ऊर्ध्वं द्वादशाहं संप्रज्ञातलयस्पृशि ।
स्युर्मनोजवदायिन्या आसनान्तं सिद्धयः ॥ ४८ ॥

ita ūrdhvaṃ dvādaśāhaṃ samprajñātalayaspṛśi ।
syurmanojavadāyinyā āsanāntaṃ siddhayaḥ ॥ 48 ॥

Tr. Hereafter for twelve days in the *āsana* one gains high mental speed and absorption in *samprajñāta* state. 48.

तत ऊर्ध्वं मासमात्रं योगस्थस्य परे पदे ।
अणिमाद्या यान्ति ता स्वं[3] व्युत्थाने योगसिद्धयः ॥ ४९ ॥

tata ūrdhvaṃ māsamātraṃ yogasthasya pare pade ।
aṇimādyā yānti tā svaṃ vyutthāne yogasiddhayaḥ ॥ 49 ॥

Tr. Thereafter, as one remains in the transcendental state of *yoga* for a month, one gains supernatural powers, namely, *aṇimā* etc. in the state of *vyutthāna*. 49.

निसर्गकुम्भसिद्धीनां कालः प्राक्केवलान् मुनेः ।
त्रिंशत्पलोत्तरं३० प्राणे लीने नाड्यां क्व कालभूः ॥ ५० ॥

nisargakumbhasiddhīnāṃ kālaḥ prākkevalān muneḥ ।
triṃśatpalottaraṃ30 prāṇe līne nāḍyāṃ kva kālabhūḥ ।50।

Tr. Prior to *kevala*, *nisarga-siddha-kuṃbhaka* is experienced. On exceeding thirty *palas* wherein a *muni* merges the *prāṇa* in the *nāḍī (suṣumnā)*, time does not exist. 50.

1. त्रिषप्तऽवस्था –b. 2. संयमेऽस्यहे –a. 3. अनिमाद्यायातितास्वं –b.

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तथा चोक्तं हठप्रदीपिकायाम् —

tathā coktaṃ haṭhapradīpikāyām —

It has been stated in *haṭhapradīpikā*—

सूर्याचन्द्रमसौ धत्तः कालं रात्रिदिनात्मकम् ।
भोक्त्री सुषुम्णा कालस्य गुह्यमेतदुदीरितम् ॥ ५१ ॥

sūryācandramasau dhattaḥ kālaṃ rātridinātmakam ।
bhoktrī suṣumṇā kālasya guhyametadudīritam ॥ 51 ॥

Tr. Sun *(piṅgalā)* and moon *(iḍā)* represent the time in the form of night and day. But when *suṣumnā* is active time does not exist. This is the secret. 51.

वायुः परिचितो यस्मादग्निना सह कुण्डलीम् ।
बोधयित्वा सुषुम्णायां प्रविशेदनिरोधतः ॥ इति ॥ ५२ ॥

vāyuḥ paricito yasmādagninā saha kuṇḍalīm ।
bodhayitvā suṣumṇāyāṃ praviśedanirodhataḥ ॥ iti ॥ 52 ॥

Tr. The *paricita-vāyu*, along with *agni*, awakens *kuṇḍalī* and enters into *suṣumnā* without any obstructions. 52.

Note: *prāṇa* which has been controlled by continuous practice of *āsanas, kumbhaka* and *mudrā* is called *paricita-vāyu* (HP-iv.19). 52.

अत एवोक्तम् —

ata evoktam—

Therefore it has been said—

प्रत्याहारः पञ्चविंशत्पलैः स्यान्
नाडीभिर्वै पञ्चभिर्५ धारणा च ॥
ध्यानं प्रोक्तं षष्टिघट्यात्मकं६० ज्ञैः
शून्योऽर्काहं१२ द्वे पले प्राणरोधः ॥ ५३ ॥

pratyāhāraḥ pañcaviṃśatpalaiḥ syān-
nāḍībhirvai pañcabhir5 dhāraṇā ca ॥
dhyānaṃ proktaṃ ṣaṣṭighaṭyātmakaṃ60 jñaiḥ
śūnyo'rkāhaṃ12 dve pale prāṇarodhaḥ ॥ 53 ॥

Tr. According to the experts, (holding of *prāṇa* for) twenty five *palas* makes *pratyāhāra*, for five *nāḍīs* (*ghaṭī*) it is *dhāraṇā*, for sixty *ghaṭis* it is *dhyāna*. Retention of *prāṇa* for

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twelve days brings about the state of *samādhi* along with retention of *prāṇa* for two *palas*. 53.

प्राणायाम याम[1] एकः१ पूर[2]कुम्भरेचात्मकः ।
चित्तवृत्तेर्द्विस्वभावो बहिरन्तः संसर्पणात्[3] ॥
अत एव द्विधा प्रोक्तः व्युत्थानविलयात्मकः ॥ ५४ ॥

prāṇāyāma yāma ekaḥ1 pūrakumbharecātmakaḥ ।
cittavṛtterdvisvabhāvo bahirantaḥ saṃsarpaṇāt ॥
ata eva dvidhā proktaḥ vyutthānavilayātmakaḥ ॥ 54 ॥

Tr. *prāṇāyāma* is defined as holding of *prāṇa* for one *yāma* (three hours) involving *pūraka*, *kumbhaka* and *recaka*. Modification of *citta* (mind) is said to be of two types since it moves outwardly and inwardly which are respectively of the nature of *vyutthāna* (active) and *vilaya* (absorption). 54.

लोलं मनः स्थितिपदं स्वल्पकालान्न लक्ष्यते ।
अतो न[4] कालनियमः कुम्भके योगसिद्धिभूः ॥ ५५ ॥

lolaṃ manaḥ sthitipadaṃ svalpakālānna lakṣyate ।
ato na kālaniyamaḥ kumbhake yogasiddhibhūḥ ॥ 55 ॥

Tr. A little practice does not bring about the stability of the restive mind. Therefore, time has no relevance in *kumbhaka* which forms the key to success in *yoga*. 55.

अवस्थासूचकः कालः स्थूलो यः स न सिद्धिभूः ।
निसर्गकुम्भजितहृल्लयजोऽल्पः स्वसिद्धिभूः ॥ ५६ ॥

avasthāsūcakaḥ kālaḥ sthūlo yaḥ sa na siddhibhūḥ ।
nisargakumbhajitahṛllayajo'lpaḥ svasiddhibhūḥ ॥ 56 ॥

Tr. The measure of time is superficial which has no importance in gaining success. *laya* (absorption) experienced even for a little while due to *nisarga-kumbhaka* in the heart leads to success. 56.

सः कालः अल्पः सूक्ष्मः ॥

saḥ kālaḥ alpaḥ sūkṣmaḥ ॥

That small duration of time means subtle time unit.

1. याम –अनुपलब्धपाठः —b. 2. पूरक –b. 3. प्रसर्पणात् —b. 4. अतो –a.

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तथा चोक्तं भगवता पतञ्जलिना –

tathā coktaṃ bhagavatā patañjalinā —

Therefore, it has been stated by *bhagavān patañjali* in the following *sūtra*—

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः -- इति सूत्रे ॥ ५७ ॥

kṣīṇavṛtterabhijātasyeva maṇergrahītṛgrahaṇagrāhyeṣu tatsthatadañjanatā samāpattiḥ— iti sūtre ॥ 57 ॥

Tr. On complete restriction of all the fluctuations of *citta* (mind) consciousness undergoes a profound transformation like a precious jewel, wherein the experienced object, experiencing and the experiencer become identical. This is called the process of *samāpatti* (PYS-I.41). 57.

यथा निसर्गसंसिद्धकुम्भवृद्धिस्तथा मुनेः ।
तत्व[1]लैन्यस्थितौ कालक्रमवृद्धिं व्रजेन्मनः ॥ ५८ ॥

yathā nisargasaṃsiddhakumbhavṛddhistathā muneḥ ।
tatvalainyasthitau kālakramavṛddhiṃ vrajenmanaḥ ॥58॥

Tr. As the *nisarga-siddha-kumbhaka* gets prolonged, the mind of a *muni* gets absorbed in the Self for longer duration of time. 58.

सिद्धामनस्कयोगस्य धारणासिद्धिकालसूः ।
सूक्ष्मः स्थूलोऽभ्यासविधौ द्विः स्वभावतया हृदः ॥ ५९ ॥

siddhāmanaskyogasya
dhāraṇāsiddhikālasūḥ ॥
sūkṣmaḥ sthūlo'bhyāsavidhau
dviḥ svabhāvatayā hṛdaḥ ॥ 59 ॥

Tr. Attainment of *amanaskayoga* (absorption of mind) *dhāraṇā* are gross and subtle stages due to two conditions of the mind. 59.

नित्यं प्रपञ्चाकुलमानसस्य हि क्रमान्मनः स्थूलसुलक्ष्य[2]चिन्तनैः ।
शान्तं स्थितं स्यादनुसूक्ष्मलक्ष्ये काले[3] तथा प्रान्त[4]धराऽवलंबि॥६०॥

nityaṃ prapañcākulamānasasya hi
kramānmanaḥ sthūlasulakṣyacintanaiḥ ॥

1. तच्च –a. 2. सुलक्ष –a. 3. कीले –a. 4. प्रेात –a.

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śāntaṃ sthitaṃ syādanusūkṣmalakṣye
kāle tathā prāntadharā'valambi ॥ 60 ॥

Tr. The mind which is generally distracted towards the mundane world is pacified and stabilized through gradual concentration on gross and subtle objects. Thus when it is indeed rendered subtle, it (mind) attains the state of *prāntabhūmi* (level of attainment). 60.

तथा च सूत्रम् —
tathā ca sūtram —
Here the *sūtra* follows—
तस्य सप्तधा प्रान्तभूमिः[1] प्रज्ञा ॥ इति ॥ ६१ ॥
tasya saptadhā prāntabhūmiḥ prajñā ॥ *iti* ॥ 61 ॥

Tr. For him (who possesses this unceasing vision of discernment) there arises, in the last stage, the discriminative knowledge which is sevenfold (PYS-II.27). 61.

Note. Refer to PYS-II.27 for *prāntabhūmi*. 61.

योगं वुधा विदुर्ज्ञानं[2] तदिदं सप्तभूमिकम् ।
मुक्तिस्तु ज्ञेयमित्यास्ते भूमिकाभूमिकान्तरे[3] ॥ ६२ ॥
yogaṃ budhā vidurjñānaṃ tadidaṃ saptabhūmikam ।
muktistu jñeyamityāste bhūmikābhūmikāntare ॥ 62 ॥

Tr. According to the wise, the knowledge of *yoga* is sevenfold. By passing from one stage to the other, one attains liberation. 62.

ज्ञानभूमिः शुभेच्छाख्या प्रथमा समुदाहृता ।
विचारणा द्वितीया तु तृतीया तनुमानसा ॥ ६३ ॥
jñānabhūmiḥ śubhecchākhyā prathamā samudāhṛtā ।
vicāraṇā dvitīyā tu tṛtīyā tanumānasā ॥ 63॥
सत्त्वापत्तिश्चतुर्थी स्यात्ततोऽसंसक्ति[4]नामिका ।
पदार्थाभाविनी षष्ठी सप्तमी तुर्यगा स्मृता ॥ ६४ ॥
sattvāpattiścaturthī syāttato'saṃsaktināmikā ।
padārthābhāvinī ṣaṣṭhī saptamī turyagā smṛtā ॥ 64 ॥

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1. भूमौ –b. 2. योगविदुर्त्तानन्तदिदं–a. 3. भूमिकाभूकान्तरे –a. 4. ऽत्यासक्ति — a.

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Tr. First *jñānabhūmi* is known as *śubheccā*, second is *vicāraṇā*, third is *tanumānasā*, fourth is *satvāpatti* followed by (the fifth) *asaṃsakti*, sixth is *padārthābhāvinī* and seventh is *turyagā*. 63-64.

आसामन्तःस्थिता मुक्तिर्यस्यां भूयो न शोचति ॥ इति ॥ ६५ ॥

āsāmantaḥsthitā muktiryasyāṃ bhūyo na śocati ॥ iti ॥ 65॥

Tr. One who has established in the state of liberation will not suffer again. 65.

विस्तरस्तु वासिष्ठे द्रष्टव्यः ॥

vistarastu vāsiṣṭhe draṣṭavyaḥ ॥

For details, one may consult (*yoga-*)*vāsiṣṭha*.

सम्प्राप्तसप्तविध[1]भूप्रज्ञस्यान्त्यां सुभूमिकाम्[2] ।
मधुमत्यभिधां[3] साक्षात्कुर्वन्तः[4] सिद्धयस्तदा ॥ ६६ ॥

samprāptasaptavidhabhūprajñasyāntyāṃ subhūmikām ।
madhumatyabhidhāṃ sākṣātkurvantaḥ siddhayastadā॥66॥

Tr. After attaining the seven states of *prajñā* (discriminative knowledge), one realizes the auspicious stage called *madhumatī*, wherein the *siddhas* experience Self-realization. 66.

आविर्भवन्त्यतिक्रान्तभावनी[5] यस्य योगिनः ।
आद्यं भागे तु तुर्यस्य व्युत्थानेऽस्योपसर्गकाः ॥ ६७ ॥

āvirbhavantyatikrāntabhāvanī yasya yoginaḥ ।
ādyaṃ bhāge tu turyasya vyutthāne'syopasargakāḥ ॥67॥

Tr. A *yogī* who attains the state called *atikrāntabhāvanī* in the initial part of *turya* (state) faces the *upasargas* (obstacles) in the state of *vyutthāna*. 67.

क्षणक्रमाभिसंयमाद्विसंविदुद्भवः --- ।
क्रमेण पक्वतां गतः स धर्ममेघभूर्मुनेः ॥ ६८ ॥

kṣaṇakramābhisaṃyamādvisaṃvidudbhavaḥ .....।
krameṇa pakvatāṃ gataḥ sa dharmameghabhūrmuneḥ68

Tr. Practice of *saṃyama* undertaken on *kṣaṇa* (moment) and *krama* (sequence) will give arousal to *saṃvid*

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1. समविध –b. 2. प्रज्ञस्थांऽत्यांसुभूमिकां –b. 3. मधुमत्यऽविधां –b. 4. कुर्वतः —b. 5. आविर्भवन्ति क्रान्तभावनी यस्य –b.

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(consciousness), which when matured is known as the state of *dharmamegha*. 68.

Note. Refer to PYS-II.52. 68.

प्रत्याहारस्तेन यामात्मकोऽयं
कुम्भस्योच्चैः स्थैर्यसिद्धिक्रमेण ॥
चित्तस्थैर्यं कर्त्तुमेषः क्रमेण
सिद्ध्यै कालः स्यात् पलैरत्र तत्वैः२५ ॥ ६९ ॥

pratyāhārstena yāmātmako'yaṃ
kumbhasyoccaiḥ sthairyasiddhikrameṇa ॥
cittasthairyaṃ karttumeṣaḥ krameṇa
siddhyai kālaḥ syāt palairatra tatvaiḥ25 ॥ 69 ॥

Tr. Practice of *pratyāhāra* for one *yāma* (three hours) with a heightened *kuṃbhaka* through perfection of gradual stability will cause stability of *citta*. Practice of *pratyāhāra* for 25 *palas* (one *pala* = 24 seconds) will subsequently bring about success. 69.

पञ्चविंशत्पलः२५ कालः प्रत्याहारे ससिद्धिभूः[1] ।
निसर्गसिद्धकुम्भस्य कालो यामात्मको मतः ॥ ७० ॥

pañcaviṃśatpalaḥ25 kālaḥ pratyāhāre sasiddhibhūḥ ।
nisargasiddhakumbhasya kālo yāṃātmako mataḥ ॥ 70 ॥

Tr. *pratyāhāra* is perfected when practised for twenty-five *palas*. It is considered that *nisargasiddha-kuṃbhaka* takes one *yāma* to be perfected. 70.

प्रत्याहारस्याद्यकालोऽ२५र्कनिघ्नः[2] स्थोऽणु[3]र्धारणोक्तेषु५ नाडी ।
शक्तेर्बोधाऽत्र[4] कालव्यवस्था कौम्भिका केवले कुम्भकेन[5] ॥७१॥

pratyāhārasyādyakālo25rkanighnaḥ
stho'ṇurdhāraṇoktesu5 nāḍī ॥
śakterbodhā'tra kālavyavasthā
kaumbhikā kevale kumbhakena ॥ 71 ॥

Tr. The time duration for *pratyāhāra* is twenty-five *arka* (*palas*). *dhāraṇā* takes five *nāḍīs* (one *nāḍī* = 24 minutes). This understanding of time is for arousal of *śakti* which gives rise to *kevala-kumbhaka*. 71.

1. प्रत्याहारेषु सिद्धिभूः —b. 2. कालोऽ२५कंनिघ्नः —b. 3. स्योऽणु –b. 4. शक्तेर्योधात्र —a. 5. कौमीकाविकेवलेभकेन –a.

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ध्याने समाधाविति योजनीयं स्वं केवले कुम्भक उन्मनीभवः।
यदा तदाऽपास्तमलं मनोऽदोऽभ्यासक्रमाद्याति समाधिसिद्धिः ॥७२॥

dhyāne samādhāviti yojanīyaṃ
svaṃ kevale kumbhaka unmanībhavaḥ ॥
yadā tadā'pāstamalaṃ mano'do'-
bhyāsakramādyāti samādhisiddhiḥ ॥ 72 ॥

Tr. One may apply this in the practice of *dhyāna* and *samādhi* as well. The state of *unmanī* occurs in the practice of *kevala-kuṃbhaka*, and then mind is cleansed of impurities. Gradual practice consequently brings about *samādhi*. 72.

तथा चोक्तं शिवसंहितायाम् —

tathā coktaṃ śivasaṃhitāyām—

It is stated in *śivasaṃhitā*—

याममात्रं यदा धर्तुं समर्थः स्यादतन्द्रितः।
प्रत्याहारस्तदैव स्यान्नान्तरा भवति ध्रुवम् ॥ इति ॥ ७३ ॥

yāmamātraṃ yadā dhartuṃ samarthaḥ syādatandritaḥ।
pratyāhārastadaiva syānnāntarā bhavati dhruvam ॥iti॥73॥

Tr. When one is able to diligently hold (the *prāṇa*) for one *yāma* (three hours), then alone *pratyāhāra* is perfected surely and not otherwise. 73.

तदेवं प्रत्याहारे निसर्गसिद्धकुम्भस्थूलकालो याममात्रम् ॥ ७४ ॥

tadevaṃ pratyāhāre nisargasiddhakumbhasthūlakālo yāmamātram ॥ 74 ॥

Tr. Gross measure of time for *nisargasiddha-kuṃbhaka* in (the course of) *pratyāhāra* practice is only one *yāma*. 74.

अत्र स्थितस्य साधकस्याभीष्टतत्वे पञ्चविंशतिपलानि२५ लीनं यत्स सूक्ष्मः प्रधानप्रत्याहारारम्भयोर्योगसिद्धिकालः ॥ ७५ ॥

atra sthitasya sādhakasyābhīṣṭatatve pañcaviṃ śatipalāni25 līnaṃ yatsa sūkṣmaḥ pradhānapratyāhārārambhayoryogasiddhikālaḥ ॥ 75 ॥

Tr. A practitioner can get merged in a desired *tatva* (object) maintaining the state for twenty-five *palas*. This forms the chief practice of *pratyāhāra* and also of *ārambha* state which is subtle, and is the time of success in *yoga*. 75.

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एवमुत्तरोत्तरं धारणादौ सिद्धिकालभूमिषु संयमपरिणामानुरूपं निकृष्ट[1]मध्यप्रवरसिद्धयो व्युत्थान आविर्भवन्तीति ज्ञेयं ॥ ७६ ॥

evamuttarottaraṃ dhāraṇādau siddhikālabhūmiṣu saṃyamapariṇāmānurūpaṃ nikṛṣṭamadhyapravarasiddhayo vyutthāna āvirbhavantīti jñeyam ॥ 76 ॥

Tr. Similarly, one should learn that subsequently in the practice of *dhāranā* etc. time for successful attainment of such a state would befall according to the results of *saṃyama* which may vary as inferior, intermediate and superior, in the state of *vyutthāna*. 77.

आयामे पलयुग्म२काल[2] उदितस्तत्वोन्मुखः[3] चेतसि
नाडीशुद्ध्य[4]वसानतो हि सहजे सिद्धे सुकुम्भे सति ॥
काल[5]सार्द्धघटीमितं१ रसपलं६ स्थूलोऽथ[6] यामं मुनेः
प्रत्याहार इहाणुरुक्त इषुदृक्संख्यैः२५ पलैः सिद्धिभूः ॥ ७८ ॥

āyāme palayugma2kāla uditastatvonmukhaḥ cetasi
nāḍiśuddhyavasānato hi sahaje siddhe sukumbhe sati ॥
kālasārddhaghaṭīmitaṃ1 rasapalaṃ6 sthūlo'tha yāmaṃ muneḥ
pratyāhāra ihāṇūrukta iṣudṛksaṃkhyaiḥ25 palaiḥ siddhibhūḥ॥78॥

Tr. If *prāṇāyāma* is practised for a couple of *palas*, preceding completion of purification of the *nāḍīs* followed by the *sahaja-kumbhaka*, it indeed directs the mind towards the *tatva* (Self). If *pratyāhāra* is maintained for one *ghaṭī* and for six *palas*, or even for one *yāma*, it is a gross practice. *pratyāhāra* practised for 25 *palas* by a *muni* is considered subtle which brings success. 78.

अथ सिद्धलक्षणानि –

atha siddhalakṣaṇāni—

Here follows the characteristics of a *siddha*—

देहान्तर्मरुतां[7] क्रियाश्च धमनीचक्रं च मर्माणि वै
योगस्याभ्यसनं तदंगनिवहैर[8]न्यांगसंयोजनम् ॥
स्वेच्छोत्क्रान्तिविधानकं त्विति पुनः सिद्धस्य सल्लक्षणं
प्रोक्तं सिद्धवरैर्बुधैर्वसुमितैः सद्योगशास्त्रे शुभम् ॥ ७९ ॥

1. विकृष्ट –b. 2. कील –a. 3. मुखे –b. 4. नाडीशुध्याः —b. 5. कीलं –a. 6. स्थूलो –b. 7. देहान्तमहितां –a. 8. तदंगनिघ्नैहैर –b.

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dehāntarmarutāṃ kriyāśca dhamanīcakraṃ ca marmāṇi vai
yogasyābhyasanaṃ tadaṅganivahairanyāṅgasaṃyojanam ॥
svecchotkrāntividhānakaṃ tviti punaḥ siddhasya sallakṣaṇaṃ
proktaṃ siddhavarairbudhairvasumitaiḥ sadyogaśāstre śubham
॥ 79 ॥

Tr. Practice of *yoga* involving bodily *vāyus* and their functions, the network of the *nāḍīs*, the vitals points and combination of different *yoga* practices and ability to leave the body at will (and also to return) are the ideal characteristics of a *siddha* according to the eminent *siddhas* as laid down in the authoritative scriptures. 79.

अन्यच्च –

anyacca--

Another opinion—

द्वन्द्वहानिः सुखा[1]वाप्तिरारोग्यं वश्य[2]चित्तता ।
जितेन्द्रियत्वमक्रोधः कृपा च जनगोपिता ॥ इति ॥ ८० ॥

dvandvahāniḥ sukhāvāptirārogyaṃ vaśyacittatā ।
jitendriyatvamakrodhaḥ kṛpā ca janagopitā ॥ iti ॥ 80 ॥

Tr. Freedom from conflicts, enjoyment of pleasure, good health, control of the mind, control of senses, freedom from anger, kindness and seclusion (are the characteristics of a *siddha*). 80.

गुरुप्रसाद[3]न्मरुदेव साधितस्
तेनैव चित्तं पवनेन साधितम् ॥
स एव योगी स जितेन्द्रियः सुखी
मूढा न जानन्ति कुतर्कवादिनः ॥ ८१ ॥

guruprasādānmarudeva sādhitas-
tenaiva cittaṃ pavanena sādhitam ॥
sa eva yogī sa jitendriyaḥ sukhī
mūḍhā na jānanti kutarkavādinaḥ ॥ 81 ॥

Tr. By the grace of a *guru*, *prāṇa* is controlled, by which the mind is brought under control. He is a *yogī* who has controlled the senses and is happy, who is not understood by the uninformed sceptics. 81.

1. सुख –b. 2. रारोग्यवश्य –b. 3. प्रसादन –b.

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चित्तप्रनष्टं यदि भासते वै तत्र प्रतीतो मरुतोऽपि[1] नाशः ।
न वा यदि स्यान्न तु तस्य शास्त्रं नात्मप्रतीतिर्न गुरुर्न मोक्षः॥८२॥

cittapranaṣṭaṃ yadi bhāsate vai
tatra pratīto maruto'pi nāśaḥ ॥
na vā yadi syānna tu tasya śāstraṃ
nātmapratītirna gururna mokṣaḥ ॥ 82 ॥

Tr. If it appears that *citta* (mind) becomes standstill, *prāṇa* too becomes stable. If it does not happen so, for him the scriptures, self-experience, a *guru* and even liberation have no meaning. 82.

यो ब्रह्मचारी मितपथ्यभोजी
जितासनो योगपरायणश्च ॥
त्यागी सदाभ्यासत[2] एति वर्षात्
सिद्धेः पदं चानु[3] स नाडीशुद्धेः[4] ॥ ८३ ॥

yo brahmacārī mitapathyabhojī
jitāsano yogaparāyaṇaśca ॥
tyāgī sadābhyāsata eti varṣāt
siddheḥ padaṃ cānu sa nāḍīśuddheḥ ॥ 83 ॥

Tr. One who is a celibate, consumes nutritious and recommended food, has mastered the *āsanas*, devoted to *yoga*, is detached attains success in one year through regular practice followed by purification of the *nāḍīs*. 83.

यदैव नाडीवलयं विशुद्धं विध्वस्तपापस्य समीररोधात् ।
तदैष आरम्भदशाप्रवेशो मुनेस्तनौ नाडिविशुद्धिलक्षणा[5] ॥ ८४ ॥

yadaiva nāḍīvalayaṃ viśuddhaṃ
vidhvastapāpasya samīrarodhāt ॥
tadaiṣa ārambhadaśāpraveśo
munestanau nāḍiviśuddhilakṣaṇā ॥ 84 ॥

Tr. When the entire set of the *nāḍīs* is purified of the morbidities through *prāṇāyāma*, then alone a *muni* enters the stage of *āraṃbha*, which is signified by the purification of the *nāḍīs* in the body. 84.

1. प्रतीतोऽपि –a. 2. सदाऽभ्यासत् –a. 3. वानु –a. 4. नाडिशुद्धेः —b. 5. लक्षणं –b.

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तदुक्तं हठप्रदीपिकायाम् —

taduktaṃ haṭhapradīpikāyām —

According to *haṭhapradīpikā*—

वपुःकृशत्वं वदने प्रसन्नता
नादस्फुटत्वं नयने सुनिर्मले[1] ॥
अरोगता बिन्दुजयोऽग्निदीपनं
नाडीविशुद्धिर्हठसिद्धिलक्षणम् ॥ इति ॥ ८५ ॥

vapuḥkṛśatvaṃ vadane prasannatā
nādasphuṭatvaṃ nayane sunirmale ॥
arogatā bindujayo'gnidīpanaṃ
nāḍīviśuddhirhaṭhasiddhilakṣaṇam ॥ *iti* ॥ 85 ॥

Tr. The signs of success in *haṭhayoga* are—slimness of the body, cheerful face, hearing of the mystical sound, brightness in the eyes, sense of well-being, control over the *bindu*, increase in gastric fire and purification of the *nāḍīs*. 85.

अवस्थात्रिभिर्वत्सरैः सिद्धिमेत्य[2]
मुनेर्याति[3] चेड्या शुभाभ्यासभाजः ॥
अवस्थाभिरेवं च तुर्याभिरुच्चैर्
व्रजेत्[4] पूर्णतां योग उत्साहधैर्यात् ॥ ८६ ॥

avasthātribhirvatsaraiḥ siddhimetya
muneryāti ceḍyā śubhābhyāsabhājaḥ ॥
avasthābhirevaṃ ca turyābhiruccair-
vrajet pūrṇatāṃ yoga utsāhadhairyāt ॥ 86 ॥

Tr. Through several years of auspicious and devoted practice, a *yogī* gains success in three *avasthās* (stages). Thereafter, by attaining the fourth stage, one attains the highest state of *yoga* through endeavour and patience. 86.

आरम्भश्च घटश्चैव तथा परिचयो मुनेः ।
निष्पत्तिर्योगसिद्धीनामवस्था[5]सूचकाः क्रमात् ॥ ८७ ॥

ārambhaśca ghaṭaścaiva tathā paricayo muneḥ ।
niṣpattiryogasiddhīnāmavasthāsūcakāḥ kramāt ॥ 87 ॥

Tr. *āraṃbha*, *ghaṭa*, *paricaya* and *niṣpatti* are the

1. सुनिर्मलं –b. 2. सिद्धिमका –b. 3. मुने यान्ति –b. 4. र्वजेत् —b. 5. नामःवस्था –b.

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stages in sequence signifying success to a *muni*. 87.

अथ भूरितरादरिताभ्यसनाच्छुभबिन्दुजयस्य विभूतितया ।
चरभूचरसिद्धिबलं लभते गजसिंहपराजयकृन् मुनिराट् ॥ ८८ ॥

atha bhūritarādaritābhyasanāc-
chubhabindujayasya vibhūtitayā ॥
carabhūcarasiddhibalaṃ labhate
gajasiṃhaparājayakṛn munirāṭ ॥ 88 ॥

Tr. Success in controlling auspicious *bindu* occurs through intense and devoted practice. This subsequently follows gaining control over all the creatures on the earth and also (gaining power) to defeat elephant and lion by a *muni*. 88.

कन्दर्परूपादति[1]रम्यरूपं काम्यो वधूनां भवतीद्धकान्त्या[2] ।
मुनिः सदाऽभ्यासजिताग्निवीर्याद् भृशाशनैर्नार्तिमुपैत्यऽतृप्त्या[3]।८९।

kandarparūpādatiramyarūpaṃ
kāmyo vadhūnāṃ bhavatīddhakāntyā ॥
muniḥ sadā'bhyāsajitāgnivīryād
bhṛśāśanairnārtimupaitya'tṛptyā ॥ 89 ॥

Tr. A *muni* due to extreme lustre, becomes more handsome than a cupid or even more handsome so as to become attractive to women, . A *muni* gains control over increased gastric fire through practice and thus being powerful, does not suffer due to overeating or out of dissatisfaction. 89.

निसर्गसिद्धाद्रिघटी७मितकुम्भे भवेदिह ।
पलाष्टकः८ स्मरहरा भुवि रूपं बलं मुनेः ॥ ९० ॥

nisargasiddhādrighaṭī7mitakumbhe bhavediha ।
palāṣṭakaḥ8 smaraharā bhuvi rūpaṃ balaṃ muneḥ ॥ 90 ॥

Tr. *nisargasiddha-kumbhaka* is maintained for 7 *ghaṭis*, while in the stage of *smaraharā*, it is maintained for 8 *palas* and a *muni* attains lustre and strength. 90.

1. रूपाऽति –a. 2. भवतीद्वकात्या –a. 3. नार्तिमुपैत्यऽतृष्णा –b.

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॥ इति सुन्दरदेवविरचितायां हठतत्वकौमुद्याम्
आरम्भावस्थाहठसिद्धिकालभूमिका[1]विवेचनोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ
haṭhatatvakaumudyāmārambhāvasthā-
haṭhasiddhikālabhūmikāvivecanodyotaḥ ॥

Here ends the chapter narrating the state of *āraṃbha* and time taken for gaining success in *haṭha* in *haṭhatatvakaumudī* composed by *sundaradeva*.

॥ इत्यारम्भावस्थोल्लासस्तृतीयः ॥३॥

॥ ityārambhāvasthollāsastṛtīyaḥ ॥

This is the end of the third chapter on *āraṃbha* state.

1. सिद्धिकालभूमिकायोगभूमिकादि –b.

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Chapter—41

अथ प्रत्याहारापराभिधघटावस्थोल्लासः —

atha pratyāhārāparābhidhaghaṭāvastholläsaḥ —

Here follows the chapter on the state of *ghaṭa* which is synonym of *pratyāhāra*—

क्रमेण भूम्यन्तरलब्धिमिच्छुर[1]भ्यासदैर्घ्येण सुसाधको[2] यः ।
विजित्य पूर्वां सपरां समीपाद्यथाक्रमं न त्वरया न मन्दम् ॥ १ ॥

krameṇa bhūmyantaralabdhimicchur-
abhyāsadairghyeṇa susādhako yaḥ ॥
vijitya pūrvāṃ saparāṃ samīpād-
yathākramaṃ na tvarayā na mandam ॥ 1 ॥

Tr. A *sādhaka* desirous of scaling the higher *bhūmis* (stages) through sustained practice, should first of all gain mastery over the previous stages not in a hurried or slow manner. 1.

प्राणोऽयमुष्णोऽस्ति रजोगुणोऽर्को
ह्यपान इन्दुः शिशिरस्तमोगुणः ॥
छायातपावस्य[3] वहौ चिदर्कः[4]
सोमो जडो वर्ष्म चिदग्निभूर्द्वयोः ॥ २ ॥

prāṇo'yamuṣṇo'sti rajoguṇo'rko
hyapāna induḥ śiśirastamoguṇaḥ ॥
chāyātapāvasya vahau cidarkaḥ
somo jaḍo varṣma cidagnibhūrdvayoḥ ॥ 2 ॥

Tr. *prāṇa* is hot and *rājasika* in nature which represents sun. *apāna* representing moon is cool and *tāmasika* in nature. Sun and moon are the conductors of shadow and sunshine representing the two— fire and earth respectively of the inert body. 2.

आरम्भकालोत्तरमस्य योगिनो घटादि सिद्ध्येत्त्रितयं[5] क्रमेण ।
भाक्तं सुदूर[6]श्रवणेक्षितादि[7] स्वाभीप्सितं स्यादणिमादि यस्मिन् ३

ārambhakālottaramasya yogino
ghaṭādi siddhyettritayaṃ krameṇa ॥
bhāktaṃ sudūraśravaṇekṣitādi
svābhīpsitaṃ syādaṇimādi yasmin ॥ 3 ॥

---

1. लब्धिमिच्छुरः —b. 2. सुप्ताधको –a. 3. छायातयावःस्थ –b. 4. चिदःर्क –b. 5. सिध्येत्रितयं –b. 6. सदूर –b. 7. श्रवणेनाक्षिदि –b.

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Tr. Followed by the state of *āraṃbha*, the *yogī* undergos the three stages like *ghaṭa* etc. in sequence. This will enable him to enjoy clairaudience, clairvoyance as desired and attainment of *aṇimā* etc. and also other secondary supernatural powers. 3.

अथ तद्विभागः —

atha tadvibhāgaḥ —

Its division is as follows—

यथा यथा योगी[1] यमादिशौचं तथा तथा चेतसि सम्प्रसादः ।
सिद्ध्युन्मुखत्वं च तथा घटेऽस्य[2] प्रत्याहृतिः प्राणहृदोः प्रपञ्चात् ४

yathā yathā yogī yamādiśaucaṃ
tathā tathā cetasi samprasādaḥ ॥
siddhyunmukhatvaṃ ca tathā ghaṭe'sya
pratyāhṛtiḥ prāṇahṛdoḥ prapañcāt ॥ 4 ॥

Tr. As the *yogī* progressively gets purified through the practice of *yama* etc., he enjoys pacification of the mind and heads towards success. Moreover, he withdraws from the mundane world. 4.

प्राणा इन्द्रियाणि प्रवृत्तमात्रत्वं तदुक्तमल्पं ज्ञानं च सत्वं हृदि ।
सम्प्रसादादृतम्भरप्रज्ञबुधाग्ररूपं निर्विचार[3]वैशारद्ये[4] स्यात् ॥५॥

prāṇā indriyāṇi pravṛttamātratvaṃ
taduktamalpaṃ jñānaṃ ca satvaṃ hṛdi ॥
samprasādādṛtambharaprajñabudhāgra-
rūpaṃ nirvicāravaiśāradye syāt ॥ 5 ॥

Tr. Involvement of *prāṇa* and sense organs results into limited knowledge. Thoughtless state culminates in pacification of the mind giving rise to *ṛtambharāprajñā*. 5.

जितानल[5]प्राणहृदो घटान्ते[6] वाक्सिद्ध्यदृश्यादि[7] च खेचरत्वम् ।
दधत्यमुख्यामिह संयमोत्थां[8] सिद्धिं सुसूक्ष्मां खजयेऽक्षवर्गाः ॥६॥

jitānalaprāṇahṛdo ghaṭānte
vāksiddhyadṛśyādi ca khecaratvam ॥
dadhatyamukhyāmiha saṃyamotthāṃ
siddhiṃ susūkṣmāṃ khajaye'kṣavargāḥ ॥ 6 ॥

---

1. योगि –b. 2. घटेःस्य –b. 3. निर्विशरेण –b. 4. विशारघे –b. 5. जिताऽनल –b. 6. हृददोषघटांऽते –b. 7. वाक्सिद्धिद्धाऽदृश्यादि –b. 8. संयमोस्यां –b.

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Tr. By gaining control over fire and *prāṇa* in the *ghaṭa* stage, one achieves control on speech, ability to disappear and movement in the space. Moreover, one gains subtle secondary *siddhis* arising out of *saṃyama* through control over ether element and the sense organs. 6.

दूरश्रुतिर्दूरगति[1]स्तथान्यपुरप्रवेशो भुवि कामचारिता ।
स्यात् प्रातिभश्रावणकाद्यतीतज्ञानं च सामान्यत उद्भवेद् घटे ॥७॥

dūraśrutirdūragatistathānya-
purapraveśo bhuvi kāmacāritā ॥
syāt prātibhaśrāvaṇakādyatīta
jñānaṃ ca sāmānyata udbhaved ghaṭe ॥ 7 ॥

Tr. Thus one will generally have clairaudiance, travel to distant (place), entering another body, free movement, intuitional knowledge in hearing and other (senses) and knowledge of the past arising in the *ghaṭa* stage. 7.

वाक्शक्तिधामस्थितिचक्रभेदप्रभावतः प्रातिभकादिसंवित्[2] ।
दूरे गतिर्वायुजयात्परात्मप्रवेशनाद्यक्षजया[3]नुरूपम् ॥ ८ ॥

vākśaktidhāmasthiticakrabheda-
prabhāvataḥ prātibhakādisaṃvit ॥
dūre gatirvāyujayātparātma-
praveśanādyakṣajayānurūpam ॥ 8 ॥

Tr. Piercing of the (*mūlādhāra-*)*cakra* where speech is located gives rise to intuitional knowledge. One can have access to distant places. Moreover, by controlling *prāṇa*, one can have ability to enter another body and also the control of the senses. 8.

मूलारसञ्चिन्तनतोऽत्र नादोद्भवः ह्यपानं[4] जयतोऽनिलस्य[5] ।
स्वं वर्ष्मभूम्यम्बुमले[6] प्रदग्धे योगाग्निना दृश्य[7]मुपैति दिव्यम् ॥९॥

mūlārasañcintanato'tra nādo-
dbhavaḥ hyapānaṃ jayato'nilasya ॥
svaṃ varṣmabhūmyambumale pradagdhe
yogāgninā dṛśyamupaiti divyam ॥ 9 ॥

1. दूरगति –b. 2. सञ्चित् —b. 3. प्रवेशनाद्यऽस्यजया –b. 4. खपानं –b. 5. निलस्यस्वं –b. 6. स्वंवर्ष्यभूम्यांऽवुमले –b. 7. योंनिनादश्य –b.

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Tr. Meditation on the *mūlādhāra* generates *nāda*. By controlling *prāṇa*, one gains control over *apāna*. When the impurities of earth and water elements in the body are burnt out through the fire produced by practice of *yoga*, one gets divine vision. 9.

अस्मात् प्रत्याहारतो हृद्विकारं
योगी सर्वं दूरतः सञ्जहाति ॥
बाह्यानन्दे उन्मुखकानां[1] प्रवृत्तेर्व्यावृत्तिः
स्यात् संम्भवेऽस्यैहिकार्थे ॥ १० ॥

asmāt pratyāhārato hṛdvikāraṃ
yogī sarvaṃ dūrataḥ sañjahāti ॥
bāhyānande unmukhakānāṃ pravṛtter-
vyāvṛttiḥ syāt sambhave'syaihikārthe ॥ 10 ॥

Tr. A *yogī* through the practice of *pratyāhāra* fully gets rid of mental disturbances. External involvement into the mundane world is entirely withdrawn. 10.

प्रत्याहृतं विषयसंगतबाह्यखौघो
व्यापारशून्य उपयाति तदैकतत्वे ॥
यत्रात्मनि व्रजति चित्तमदो[2]ऽनिलेन
भृंग्यो ऽनुयान्त्यऽलिपतिं हि यथोत्पतन्तम् ॥ ११ ॥

pratyāhṛtau viṣayasaṃgatabāhyakhaugho
vyāpāraśūnya upayāti tadaikatatve ॥
yatrātmani vrajati cittamado'nilena
bhṛṅgyo'nuyāntya'lipatiṃ hi yathotpatantam ॥11॥

Tr. Withdrawal from the external sensual world renders the mind free from activities. Thus it gets absorbed in the self. Through onepointedness the mind turns towards the Self along with the *prāṇa* like the black bees follow their leader. 11.

त्यक्तानि शब्दादिषु खानि योगी चित्तानुकारिण्यभिसन्दधाति यः
प्रत्याहृतौ सक्तमतिः[3] पराऽतः प्रजायतेऽक्षव्रजवश्यता तदा ॥१२॥

tyaktāni śabdādiṣu khāni yogī
cittānukāriṇyabhisandadhāti yaḥ ॥

1. वासानन्दङ्मुखकानां —b. 2. चित्तामदो —a. 3. सक्तप्रतिः —b.

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pratyāhṛtau saktamatiḥ parā'taḥ
prajāyate'kṣavrajavaśyatā tadā ॥ 12 ॥

Tr. A *yogī* puts an end to the objects like ether, of *śabda* etc. which take to form in the *citta* (mind). Therefore, practice of *pratyāhāra* leads to control of the movement of the senses. 12.

यथेष्टसञ्चारि नभः स्वतो मनो
मित्रं ततः प्राणनिरोधनेन ॥
रोधं मनो[1] गच्छति रोधितेऽस्मिन्
व्यापारशून्यानि भवन्ति खानि ॥ १३ ॥

yatheṣṭasañcāri nabhaḥ svato mano
mitraṃ tataḥ prāṇanirodhanena ।
rodhaṃ mano gacchati rodhite'smin
vyāpāraśūnyāni bhavanti khāni ॥ 13 ॥

Tr. The mind wanders on its own in the space which can be brought under control through the practice of *prāṇāyāma*. When the mind is controlled, the senses within are freed from activities. 13.

भारते —

bhārate—

It has been stated in (*mahā-*)*bhārata*—

इन्द्रियाणां स्वविषयबुद्धेः[2] प्रत्येकं[3]शस्तु यः ।
करोत्याहरणं ज्ञेयं प्रत्याहारः स पण्डितैः ॥ १४ ॥

indriyāṇāṃ svaviṣayabuddheḥ pratyekamśastu yaḥ ।
karotyāharaṇaṃ jñeyaṃ pratyāhāraḥ sa paṇḍitaiḥ ॥ 14 ॥

Tr. According to the scholars, effective withdrawal of the senses from their respective objects with due deliberation is called *pratyāhāra*. 14.

प्रत्याहृत्य रसेभ्य आशु रसनान्तां तालुरन्ध्रे मुनिः
कृत्वोर्ध्वं ह्यमृतं[4] पिबेद् गतरसासक्तिस्तदा स्यादतृट् ॥
गन्धस्पर्शसुरूपशब्दविषयेभ्यः स्वान्तमाहृत्य वै
प्राणायामक आत्मचिन्तनदृढाभ्यासैश्च गन्धादिजित् ॥१५॥

1. ममनो –b. 2. स्वविषबुद्धेः —b. 3. प्रत्येक –b. 4. स्वःभृतं –b.

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pratyāhṛtya rasebhya āśu rasanāntāṃ tālurandhre muniḥ
kṛtvordhvaṃ hyamṛtaṃ pibed gatarasāsaktistadā syādatṛṭ ॥
gandhasparśasurūpaśabdaviṣayebhyaḥ svāntamāhṛtya vai
prāṇāyāmaka ātmacintanadṛḍhābhyāsaiśca gandhādijit ॥ 15 ॥

Tr. A *muni* sucks the nectar by withdrawing from other taste and quickly raising and inserting the tip of the tongue in the cavity beyond the soft palate. As a result one transcends the attraction towards objects like thirst etc. By withdrawing internally from the objects of smell, touch, form, sound and by focusing on the Self through the diligent practice of *prāṇāyāma*, one overcomes the senses like smell etc. 15

मेध्यामेध्यं स्पर्शमस्पर्श[1]मुच्चैर्मिष्टामिष्टं हारि वाचाऽप्रियं वा ।
त्वग्दृग्जिह्वा[2]श्रोत्रखैस्तं तमात्मेत्यापाद्य व्यावर्त्तयेत् स्थैर्यहेतोः१६
medhyāmedhyaṃ sparśamasparśamuccair-
miṣṭāmiṣṭaṃ hāri vācā'priyaṃ vā ।
tvagdṛgjihvāśrotrakhaistaṃ tam-ātmety-
āpādya vyāvarttayet sthairyahetoḥ ॥ 16 ॥

Tr. To gain stability, one should transcend both favourable or unfavourable, touchable or non-touchable, tasty or insipid, pleasant or unpleasant speech, withdrawing from sense organs like eyes, ears, skin, tongue—considering all of them as part of the Self. 16.

आब्रह्मस्तम्बपर्यन्तं यच्च किञ्चिच्चराचरम् ।
तं तमात्मेति विज्ञाय प्रत्याहरति योगवित् ॥ १७॥
ābrahmastambaparyantaṃ yacca kiñciccarācaram ।
taṃ tamātmeti vijñāya pratyāharati yogavit ॥ 17 ॥

Tr. A learned *yogī* exercises withdrawal of the senses considering them all mobile or stationary, from a post upto *brahma* as the Self alone. 17.

सर्वे रोगा आसनैर्यान्ति नाशं प्राणायामो वज्रमंहोमहाद्रेः ।
प्रत्याहारान्मानसं निर्विकारं चित्ते धैर्यं योगिनो धारणाभिः ॥१८॥
sarve rogā āsanairyānti nāśaṃ
prāṇāyāmo vajramaṁhomahādreḥ ॥

1. स्पर्शमःस्पर्श —b. 2. त्वगृजिह्वा –b.

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pratyāhārānmānasaṃ nirvikāraṃ
citte dhairyaṃ yogino dhāraṇābhiḥ ॥ 18 ॥

Tr. All the ailments are cured by the practice of *āsana*. *prāṇāyāma* works as a thunderbolt on the mountain of sins. Withdrawal of the senses *(pratyāhāra)* renders the mind free from disturbances. A *yogī* gains stability of the mind through practice of *dhāraṇā*. 18.

ध्यानाच्चैतन्येऽद्भुतत्वं प्रयाति योगी शून्ये स्वस्वरूपप्रतिष्ठः ।
सद्वासद्वा[1] कर्म सर्वं विहाय बुद्ध्या[2] सत्वोद्रेकया[3] याति मोक्षम् १९

dhyānāccaitanye'dbhutatvaṃ prayāti
yogī śūnye svasvarūpapratiṣṭhaḥ ॥
sadvāsadvā karma sarvaṃ vihāya
buddhyā satvodrekayā yāti mokṣam ॥ 19 ॥

Tr. A *yogī* attains amazing (state of) consciousness and gets established in his real Self which is void, through *dhyāna*. He transcends the *karma* --both *sat* (prescribed) and *asat* (prohibited) – with the power of discrimination and attains *mokṣa* with the arousal of *satva*. 19.

तथा चोक्तं <u>योगचन्द्रिकायाम्</u>[4] –

tathā coktaṃ yogacandrikāyām —

It has been stated in *yogacandrikā*—

चरतां चक्षुरादीनां विषयेषु यथाक्रमम् ।
यत्प्रत्याहरणं तेषां प्रत्याहारः स उच्यते ॥ इति ॥ २० ॥

caratāṃ cakṣurādīnāṃ viṣayeṣu yathākramam ।
yatpratyāharaṇaṃ teṣāṃ pratyāhāraḥ sa ucyate ॥ iti ॥20॥

Tr. Systematically withdrawing the wandering senses like eyes etc., from their (respective) objects is called *pratyāhāra*. 20.

चरतां स्वव्यापारं कुर्वताम् । विषयेषु शब्दस्पर्शरूपरसगन्धेषु । यथाक्रमं यथाधिकारात्[5] । तेषामिन्द्रियाणाम् । तेभ्यो विषयेभ्यः । प्रत्याहरणं संहारः स प्रत्याहार इति ॥ २१ ॥

1. सद्वा –अधिकः पाठः —b. 2. मुड्व्या –b. 3. सत्वोद्रेकं –a. 4. अनुपलब्धपाठः –b. 5. यथाविधिकारातु –b.

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caratāṃ svavyāpāraṃ kurvatāṃ । viṣayeṣu śabdasparśarūparasagandheṣu । yathākramaṃ yathādhikārāt । tesāmindriyāṇām । tebhyo viṣayebhyaḥ । pratyāharaṇaṃ saṃhāraḥ । sa pratyāhāra iti ॥ 21॥

Tr. Wandering means being involved in their activities in their respective objects like, sound, touch, form, taste and smell, as (the senses) are allotted their respective objects. The senses are withdrawn from their objects by severing the relationship. 21.

अथ प्रत्याहारप्राणायामाभ्यासकालः —

atha pratyāhāraprāṇāyāmābhyāsakālaḥ —

Duration of *pratyāhāra* and *prāṇāyāma*—

आरम्भे कथितश्चतुःसमयिकोऽभ्यासो मुनिस्तं त्यजेद्
रात्रौ वाऽहनि केवलं प्रतिदिनं यामं विदध्याद्[1] वशी ॥
प्रत्याहारमिति ध्रुवं प्रतिदिनं यामं समभ्यस्यतां
यत्नाद् योगजुषां[2] तदा स्मयकरं वीर्यं भवेदुद्भटम्[3]२२

ārambhe kathitaścatuḥsamayiko'bhyāso munistaṃ tyajed
rātrau vā'hani kevalaṃ pratidinaṃ yāmaṃ vidadhyād vaśī ॥
pratyāhāramiti dhruvaṃ pratidinaṃ yāmaṃ samabhyasyatāṃ
yatnād yogajuṣāṃ tadā smayakaraṃ vīryaṃ bhavedudbhaṭam ॥
22 ॥

Tr. Practice of *prāṇāyāma* has been prescribed four times earlier, which a *muni* should put aside. Instead, he should practise *pratyāhāra* for one *yāma* either in the day or night. Carefully doing so with total devotion to *yoga* practices, he gains astonishing and excellent energy. 22.

यदा याममात्रं निसर्गः सुकुम्भो
मुनेस्तूलवत् कौ तदांगुष्ठतः सः ॥
लघु[4]वर्ष्मणा सस्पृशन्वा[5] विहारं
विधत्ते द्रुतं वायुवेगेन तुल्यम् ॥ २३ ॥

yadā yāmamātraṃ nisargaḥ sukumbho
munestūlavat kau tadāṅguṣṭhataḥ saḥ ॥

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1. विदुध्यात् —b. 2. योगयुषां –b. 3. उद्भवं –b. 4. लघुर् —b. 5. सस्पृशत्वा – b.

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laghuvarṣmaṇā saspṛśanvā vihāraṃ
vidhatte drutaṃ vāyuvegena tulyam ॥ 23 ॥

Tr. When the state of *nisarga kuṃbhaka* is maintained for one *yāma* (three hours), the *muni* becomes as light as cotton. Then just by pressing the ground with the thumb, the light body is moved (in the space) at the speed of wind. 23.

कायव्यूहमनोजवित्वपुरुषज्ञानादि वाक्सिद्धयो[1]
द्यौयातादिमजन्मवित्तु प्रतिभासर्वज्ञता दिव्यदृक् ॥
भूताक्षाभि[2]जयो ऽणिमादिपरिलब्धीरूपली[3] भावजा
जाग्रदादि[4]समाधिपाकसदृशाः स्युः शक्तिबोधोत्तरम्॥२४॥

kāyavyūhamanojavitvapuruṣajñānādi vāksiddhayo
dyauyātādimajanmavittu pratibhāsarvajñatā divyadṛk ॥
bhūtākṣābhijayo'ṇimādiparilabdhīrūpalī bhāvajā
jāgradādisamādhipākasadṛśāḥ syuḥ śaktibodhottaram ॥ 24 ॥

Tr. Arousal of *śakti* results in getting the knowledge of body, speed of the mind, knowledge of *puruṣa*, control on supernatural power of speech, movement in the space, knowledge of (past) lives, intuitive knowledge, omniscience, clairvoyance, control over elements and the senses, attainment of *aṇimā* etc., and attainment of *samādhi*. 24.

स्वधाहगत्या मेलनं मिथो हि
यद्ग्रन्थिस्तदा भूरिबला भवेच्च ॥
साग्रन्थ्याऽनया[5] संकलनं च वात्ययोर्
इवाधारेऽन्योऽन्यपराभवेच्छया ॥ २५ ॥

svadhāhagatyā melanaṃ mitho hi
yadgranthistadā bhūribalā bhavecca ॥
sāgranthyā'nayā saṅkalanaṃ ca vātyayor-
ivādhāre'nyo'nyaparābhavecchayā ॥25॥

Tr. Willful movement, unification (of *prāṇa* and *apāna*), piercing of *granthi*, ample power, concentration of the *vāyu* at the *mūlādhāra*—are in an attempt of pulling each other. 25.

1. वासिद्धयो –b. 2. भूताऽक्ष्याभि –b. 3. परिलघ्वीरूपली –a. 4. भावजाऽगादि –b. 5. सग्रन्थ्याऽनया –b.

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वात्या पूर्वं प्रसरति यथाऽक्षोभ्य[1] हत्वाऽर्थजातम्
पश्चादुच्चैः कलयति दिवं सूक्ष्मरेखामवाप्य ॥
एवं क्षुब्धोऽधिजठरमुपयातीषिकासूक्ष्मगत्या[2]
साग्निः प्राणः क्रमधृतिजितः स्थानमेत्यतिदोषान् ॥२६॥

vātyā pūrvaṃ prasarati yathā'kṣobhya hatvā'rthajātam
paścāduccaiḥ kalayati divaṃ sūkṣmarekhāmavāpya ॥
evaṃ kṣubdho'dhijaṭharamupayātīṣikāsūkṣmagatyā
sāgniḥ prāṇaḥ kramadhṛtijitaḥ sthānametyatidoṣān ॥ 26 ॥

Tr. In the beginning, *prāṇa* along with *agni* expands without disturbances. Thereafter, *prāṇa* reaches the space above through the subtle passage. Moreover, *prāṇa* being stimulated like an arrow moves from the abdomen. When it is gradually controlled, it reaches its own abode being free from the blemishes. 26.

मिथो भृशं[3] यद्घटनं घटोऽसौ
वाय्वोस्तनौ दोषबलानुरूपतः ॥
अभ्यासतः सिद्धिमुपैति योगी
शुद्ध्यन्ति खान्यस्य[4] मलक्षयादनु[5] ॥ २७ ॥

mitho bhṛśaṃ yadghaṭanaṃ ghaṭo'sau
vāyvostanau doṣabalānurūpataḥ ॥
abhyāsataḥ siddhimupaiti yogī
śuddhyanti khānyasya malakṣayādanu ॥ 27 ॥

Tr. Depending on the condition of *doṣas* (humours) and *bala* (strength) the pair of *vāyus (prāṇa* and *apāna)* in the body merges in one another. Removal of the morbidities bring about purity of the senses. Through practice, the *yogī* attains success. 27.

अथ प्रत्याहारमर्मदेशविभागो गदघ्नो याज्ञवल्क्योक्तः —

atha pratyāhāramarmadeśavibhāgo gadaghno yājñavalkyoktaḥ —

Here follows a graphic account of the locations

1. यथाक्ष्योभ्य –b. 2. सूदमगत्या –b. 3. भृश –b. 4. खान्याऽस्य –b. 5. यादक्षयादऽनु –b.

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of the *marmas* (vital points) for the practice of *pratyāhāra* which cures diseases as narrated by *yājñavalkya*—

स यथा –

sa yathā—

Which is as follows—

मानं गुल्फस्य पादात्सदलमिह भवेदंगुलीनां चतुष्कं४[1]
गुल्फाज् जंघस्य मध्यं कलय विशिखयुग्मांगुलं१० जंघमध्यात् ॥
मर्मस्थानं चिते यद्गगन[2]शशिमितं१० चांगुलं स्यात्तदूर्ध्वं
जानोर्मध्यांगुलं[3] द्वि२ प्रभवति च ततः नवांगुलं सक्थिमध्यम्।२८।

mānaṃ gulphasya pādātsadalamiha bhavedaṅgulīnāṃ catuṣkaṃ4
gulphāj jaṅghasya madhyaṃ kalaya viśikhayugmāṅgulaṃ10 jaṅghamadhyāt ॥
marmasthānaṃ cite yadgaganaśaśimitaṃ10 cāṅgulaṃ syāttadūrdhvaṃ
jānormadhyāṅgulaṃ dvi2 prabhavati ca tataḥ navāṅgulaṃ sakthimadhyam ॥ 28 ॥

Tr. From the foot to the heel the distance is four digits, from heel to the middle of the calf measures ten digits, from the middle of the calf the vital point of *citi* (upper end of the shin) measures ten digits, above which is in the middle of the knee that measures two digits, from which middle of the thigh is nine digits. 28.

ऊर्ध्वं तत्पायुमूलं[4] नव९ तदनुतनोर्मध्यमं द्व्यंगुलं२ स्यात्
तस्मान् मेढ्रं च सार्धांगुलयुगलमितं२॥ नाभिरूर्ध्वं[5] स्वमेढ्रात् ॥
विज्ञेया सार्धपंक्त्यंगुलकपरिमिता१०॥[6] स्वान्तमध्यं तु नाभेर्
इन्द्रप्रख्यांगुलं१४ वै तदनु च गलकान्युर्भवेच्छण्मितं६ च[7] ॥२९॥

ūrdhvaṃ tatpāyumūlaṃ nava9 tadanutanormadhyamaṃ dvyaṅgulaṃ2 syāt
tasmān meḍhraṃ ca sārdhāṅgulayugalamitaṃ2॥ nābhirūrdhaṃ svameḍhrāt ॥

---

1. चतुष्कं४॥ –a. 2. यदगन –b. 3. मर्मागुलं –b. 4. ऊर्वन्तात्पायुमूलं –b. 5. नाभिरूर्ध्वं –b. 6. १०॥S —b. 7. छयिमतंदृठ –b.

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vijñeyā sārdhapaṅktyaṅgulakaparimitā10॥
svāntamadhyaṃ tu nābher
indraprakhyāṅgulaṃ14 vai tadanu ca
galakāndhurbhavecchaṇmitaṃ6 ca ॥ 29 ॥

Tr. Above it (middle of the thigh) the root of anus measures nine digits, after which center of the body is two digits, from here the genital is two-and-a-half digits above, from which the navel is located at the distance of ten and a half digits. From navel, heart region is fourteen digits, from which the throat measures six digits. 29.

जिह्वामूलं गलान्धोरु[1]परि सलिलनाथांगुलं४ घ्राणमूलं
जिह्वामूलात्तु बाह्यांगुलक[2]परिमितं४ स्यात्तदंघ्रेर्दृगंघ्रि॥[3] ॥
मर्मस्थानं च खण्डांगुलक[4]परिमितं॥ स्यात्ततोऽर्धांगुलं
भ्रूमध्यं भालं तथास्मादुपरि निगदितं स्वांगुलानां त्रयं३ ज्ञैः ॥३०॥

jihvāmūlaṃ galāndhorupari salilanāthāṅgulaṃ4
ghrāṇamūlaṃ
jihvāmūlāttu bāhyāṅgulakaparimitaṃ4
syāttadaṅghrerdṛgaṅghri ॥
marmasthānaṃ ca khaṇḍāṅgulakaparimitaṃ॥
syāttato'rdhāṅgulaṃ॥
bhrūmadhyaṃ bhālaṃ tasmādupari nigaditaṃ
svāṅgulānāṃ trayaṃ3 jñaiḥ ॥ 30 ॥

Tr. Root of the tongue above the throat is at a distance of four digits, root of the nose is at a distance of four digits. Above this the eyes are at a distance of half a digit, from which *marmasthāna* (vital point) is at half a digit. From there the center of the eyebrows is half a digit, above which forehead is at a distance of three digits according to the experts. 30.

स्याद् भालाद्व्योमसंज्ञं वपुषि तनुभृतामंगुलानां त्रयं३ च
स्थानेष्वेतेषु वायुमनस[5] उपरमान्तं दृढं कुम्भयेज्ज्ञः ॥

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1. जिह्वामूलंऽऽधो –b. 2. वाद्ध्यंऽगुलक –b. 3. त्तदंघ्रेर्दगंऽघ्रि –b. 4. च खदांऽगुलक –b. 5. वायुवायुमनस –b.

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स्थानात् स्थानं[1] समाकृष्य च सततमहो कुर्वतः शान्तवृत्या
प्रत्याहारं विनश्यन्त्यखिलगदगणा ज्ञस्य सिद्ध्यन्ति योगाः ॥३१॥

syād bhālādvyomasaṃjñaṃ vapuṣi tanubhṛtāmaṅgulānāṃ trayaṃ3 ca
sthāneṣveteṣu vāyumanasa uparamāntaṃ dṛḍhaṃ kumbhayejñaḥ ॥
sthānāt sthānaṃ samākṛṣya ca satatamaho kurvataḥ śāntavṛtyā
pratyāhāraṃ vinaśyantyakhilagadagaṇā jñasya siddhyanti yogāḥ ॥ 31 ॥

Tr. From the forehead *vyoma* (void) in the body of a human measures three digits. A wise should firmly maintain *kumbhaka* holding *vāyu (prāṇa)* and the mind in these points. In a peaceful manner one should continuously hold *(prāṇa)* at these points moving from one point to the other. Practice of *pratyāhāra* overcomes the group of ailments and a wise gains success in the practice of *yoga*. 31.

इति याज्ञवल्क्योक्तः प्रत्याहारः ॥

iti yājñavalkyoktaḥ pratyāhāraḥ ॥

Here ends *pratyāhāra* narrated by *yājñavalkya*.

अथ सूतसंहितोक्तः —

atha sūtasaṃhitoktaḥ —

According to *sūtasaṃhitā*—

स यथा –

sa yathā--

Which is as follows—

प्रत्याहारोऽयमुक्तः खलु विजितमरुद्धारणं[2] चेतसाज्ञैश्
चित्तात्मैक्यावधानधृतजितमरुतः स्थानतोऽन्यस्थलान्ते ॥
तत्तत्स्थातिसञ्चिन्तनविलयजुषा चेतसा योगिनोऽयं
प्रत्याहारः प्रयुक्तो भवति जितमनः प्राणयोः[3] संयमेन३२

1. स्थान –b. 2. मरुद्वारणं –b. 3. प्राणयोः —अनुपलब्धपाठः —b.

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pratyāhāro'yamuktaḥ khalu vijitamaruddhāraṇaṃ cetasājñaiś

cittātmaikyāvadhānadhṛtajitamarutaḥ sthānato'nyasthalānte ॥

tattatsthātisañcintanavilayajuṣā cetasā yogino'yaṃ

pratyāhāraḥ prayukto bhavati jitamanaḥ prāṇāyoḥ saṃyamena ॥ 32 ॥

Tr. A wise holds the *prāṇa* which has been controlled with undivided attention and mental focus moved from one (vital) point to the other. This is called *pratyāhāra* which removes impurities deposited in those points. A *yogī* does this with mental aid. One qualifies to make use of *pratyāhāra* when one has controlled the mind and *prāṇa*. 32.

जान्वंगुष्ठकगुल्फयुग्मनिटिलभ्रूमध्यनासासुषुम्णा
अपानं[1] च भगं दिवाकरमितं१२ चोत्क्रान्तिकाले मुनेः ॥
प्रोक्तं ह्यागमने तथा परतनौ संक्रामणे स्वात्मनि[2]
शश्वत् सिद्धिजुषः स्थलं वरतरं ज्ञैः धारणायाः इति ॥ ३३ ॥

jānvaṅguṣṭhakagulphayugmaniṭilabhrūmadhyanāsāsuṣumṇā
apānaṃ ca bhagaṃ divākaramitaṃ12 cotkrāntikāle muneḥ ॥
proktaṃ hyāgamane tathā paratanau saṃkrāmaṇe svātmani
śaśvat siddhijuṣaḥ sthalaṃ varataraṃ jñaiḥ dhāraṇāyāḥ iti ॥ 33 ॥

Tr. One should practise *dhāraṇā* on the points which yields success, like pair of the ankles, toes and heels, forehead, center of the eyebrows, nose, *suṣumnā*, *apāna*, and generative organ for twelve time units at the time of *utkrānti* (leaving the body) and entering another body or at the time of returning to the body. 33.

मनःप्राणग्रन्थिर्दहनसहितः संयमे विधौ
घटावस्थापाके कथितपदसंक्रामणहठात् ॥
मनोबन्धान्मन्त्रैरुरग इव सत्कन्दुक इव
व्रजन् स्थानात् स्थानान्तरमधिकृतस्तिष्ठति जितः ॥३४॥

manaḥprāṇagranthirdahanasahitaḥ saṃyame vidhau
ghaṭāvasthāpāke kathitapadasaṃkrāmaṇahaṭhāt ॥

1. ऽपानं –b. 2. स्वानि -b.

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manobandhānmantrairuraga iva satkanduka iva
vrajan sthānāt sthāṇāntaramadhikṛtastiṣṭhati jitaḥ ॥ 34 ॥

Tr. In the course of *saṃyama* when *ghaṭāvasthā* is mastered over, by gaining forceful control over mind, *prāṇa*, *granhti* and fire, one should move from one (vital) point to the other like a snake which has been controlled with incantation or like a bouncing ball, and stay at that very point. 34.

प्राणायामग्रन्थिराद्यो नाभ्यधः प्रोक्तदेशयुक् ।
धारणायां भ्रुवन्तगोऽन्त[1]र्नाड्याग्निप्राणचेतसाम् ॥ ३५ ॥

prāṇāyāmagranthirādyo nābhyadhaḥ proktadeśayuk ।
dhāraṇāyāṃ bhruvantago'ntarnāḍyāgniprāṇacetasām ॥35॥

Tr. The prime knot in the practice of *prāṇāyāma* lies at the point below the navel. Practice of *dhāraṇā* is exercised at the regions of center of the eyebrows, *nāḍī*, *prāṇa* and the mind. 35.

हेतुमाह –

hetumāha—

The rationale is explained as follows.

तथा चोक्तम् —

tathā coktam—

It has been stated as follows—

भावनावशगं चित्तं[2] चित्तवशगोऽनिलः ।
प्रहृतं तच्च मरुता यत्रस्थं स मरुत्था ॥ इति ॥ ३६ ॥

bhāvanāvaśagaṃ cittaṃ cittavaśago'nilaḥ ।
prahṛtaṃ tacca marutā yatrasthaṃ sa marutthā ॥ *iti* ॥ 36 ॥

Tr. Mind is under the control of *bhāvanā* (attitudes), *prāṇa* is under the control of mind . It (mind) can be grasped by *prāṇa* at the point where it is embedded. 36.

योगचन्द्रिकायाम् —

yogacandrikāyām—

According to *yogacandrikā*—

अपानः कर्षति प्राणं प्राणोऽपानं च कर्षति ।
ऊर्ध्वाधः[3] संस्थितावेतौ यो जानाति स योगवित् ॥ ३७ ॥

1. भ्रुंऽतगोंऽत –b. 2. वशगचित्त –a. 3. ऊर्ध्वोऽधः —b.

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apānaḥ karṣati prāṇaṃ prāṇo'pānaṃ ca karṣati ।
ūrdhvādhaḥ saṃsthitāvetau yo jāṇāti sa yogavit ॥ 37 ॥

Tr. *apāna* pulls *prāṇa*, while *prāṇa* too pulls *apāna*. Both are situated at the bottom and the top (of the body). One who knows this is a master of *yoga*. 37.

जीवेन गृह्यते जीवो जीवो[1] जीवेन गृह्यते ।
जीवस्थानगतो जीवो वाला जीवान्तकारक ॥ इति ॥ ३८ ॥
jīvena gṛhyate jīvo jīvo jīvena gṛhyate ।
jīvasthānagato jīvo vālā jīvāntakārakaḥ ॥ iti ॥ 38 ॥

Tr. *jīva* (*apāna*) is attracted by *jīva* (*prāṇa*) and vice versa. When *apāna-vāyu* moves to the location of *prāṇa* (and thus both are united) a *yogī* retards death. 38.

जीवेन प्राणवायुना । जीवोऽपानवायुर्गृह्यते आकृष्यते[2] । एवं पुनर्जीवेन[3] अपानवायुना । जीवः प्राणवायुः आकृष्यते । यदा जीवस्थानगतो जीवः प्राणस्थानगतोऽपानवायुरेकीभूतो ग्रन्थीभूतस्तदा योगी घटावस्थायामस्यां वालान्तकारको भवति । वाला मृत्युस्तस्य[4] अन्तकारकः स्वयं मृत्युनाशको भवतीति ॥ ३९ ॥

jīvena prāṇavāyunā । jīvo'pānavāyurgṛhyate ākṛṣyate । evaṃ punarjīvena apānavāyunā । jīvaḥ prāṇavāyuḥ ākṛṣyate । yadā jīvasthānagato jīvaḥ prāṇasthānagato'pānavāyurekībhūto granthībhūtastadā yogī ghaṭāvasthāyām asyāṃ vālāntakārako bhavati । vālā mṛtyustasya antakārakaḥ svayaṃ mṛtyunāśako bhavatīti ॥ 39 ॥

Tr. *jīva* that is *prāṇavāyu*, *jīva* that is *apānavāyu* have been caught or pulled. In the same manner *jīva (apānavāyu)* pulls up the *jīva (prāṇavāyu)*. When *apānavāyu* located at the place of *prāṇavāyu* becomes united, the *yogī* having been in the *ghaṭāvasthā* overcomes death. *vālā* means death which is overcome. 39.

जितेऽथ दशसंख्यके मरुति जाठरेऽभ्यासतो
जिते हुतवहेऽमले वपुषि सम्प्रसादे हृदि ॥

---

1. जीवो –अनुपलब्धपाठः —b. 2. आदृष्यते –b. 3. पुनजीवेन –b. 4. वाकामृतस्तस्य –b.

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सुसिद्ध्युदय[1]कारणं यमवतीह धर्मान्तरं
जडाऽविदऽरिसत्ववित् स्वसमसिद्धि[2]सत्वप्रसू ॥ ४० ॥

jite'tha daśasaṅkhyake maruti jāṭhare'bhyāsato
jite hutavahe'male vapuṣi samprasāde hṛdi ॥
susiddhyudayakāraṇaṃ yamavatīha dharmāntaraṃ
jaḍā'vida'risatvavit svasamasiddhisatvaprasū ।40।

Tr. The ten *vāyus* are controlled through practice involving abdomen and when bodily fire is controlled, it renders the body purified and the mind pacified. It promotes success when one practices *yama* bringing about transformation and one overcomes inertia, ignorance, enmity and even *satva*. Further, one becomes able to produce similar *siddhis* and *satva*, (mind). 40.

दूरंगमत्वखचरत्वं[3] सुदूरदृक् च[4]
अदृश्यत्व[5]मेवमणिमादि मुनौ यदार्यम् ॥
चैतं जितात्मनि जितानिलपावकाभ्यां
नो शक्तिबोधनमृते ऽस्ति समाजन्म ॥ ४१ ॥

dūraṃgamatvakhacaratvaṃ sudūradṛk ca
adṛśyatvamevamaṇimādi munau yadāryam ॥
caitaṃ jitātmani jitānilapāvakābhyāṃ
no śaktibodhanamṛte'sti samājanma ॥ 41 ॥

Tr. When the self (mind) is controlled along with *prāṇa* and *agni*, a *muni* attains special abilities like reaching far and movement in the space, clairvoyance, ability to disappear, *aṇimā* etc. All this is not possible without the awakening of *śakti* (*kuṇḍalinī*). Life is not worthwhile unless there is awakening of *śakti*. 41.

हृदि संयमोऽपि वा पाठः ॥

hṛdi saṃyamo'pi vā pāṭhaḥ ॥

Tr. There is a variation in reading (which means)—control over the *hṛt* (mind).

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1. सुसिध्युदय –b. 2. स्वसमसिद्धि –b. 3. गमत्वचरत्वं –a. 4. सुदूरदृत्क्वा —b. 5. ऽदृश्यत्व –b.

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आयामाभ्यासतो ऽन्तर्बहिरशुचिमलस्यावसानेऽद्य[1]देहे
प्राणाग्न्योर्योगवीर्यात् कलुषवियनाच्छान्तचित्तस्य चाणोः ॥
देहे स्युर्वै घटादित्रय इह जितयोः सत्वसम्पत्प्रकाशो-
ऽद्भूतौ[2] ज्ञेयातिसूक्ष्मस्थितिगतिसुयुजोर्ध्येयतादात्म्य[3]तत्वम् ॥४२॥

āyāmābhyāsato'ntarbahiraśucimalasyāvasāneḍyadehe
prāṇāgnyoryogavīryāt kaluṣaviyanācchāntacittasya cāṇoḥ ॥
dehe syurvai ghaṭāditraya iha jitayoḥ satvasampatprakāśo-
dbhūtau jñeyātisūkṣmasthitigatisuyujordhyeyatādātmyatatvam 42

Tr. Practice of *prāṇāyāma* purifies the body internally as well as externally and thus the body becomes divine. Unification of *prāṇa* and *agni* enhances energy which removes sin making the mind pacified and subtle. Thus all the three stages like *ghaṭa* etc. are obtained bringing about the enormous illumination of *satva*. Thus one realizes the subtle and integrated nature of *tatva* (Self). 42.

यामं निसर्गस्थिरसिद्धकुम्भौ[4] नियम्य चित्तं वपुरावृणोति ।
आपूर्य सर्वं वशिनो बलेन तदोन्मनी संमुखतां[5] स एति ॥ ४३ ॥

yāmaṃ nisargasthirasiddhakumbhau
niyamya cittaṃ vapurāvṛṇoti ॥
āpūrya sarvaṃ vaśino balena
tadonmanī sammukhatāṃ sa eti ॥ 43 ॥

Tr. On attainment of the steady state of *nisarga-kuṃbhaka* for one *yāma*, thus the *citta* pervades the whole body and all the faculties are forcefully subjugated. Thus the state of *unmanī* emerges. 43.

यथोर्णनाभि[6]र्निजसूक्ष्मतन्तुभिः
कृत्वास्पदं स्वं तत आत्मनि नाभितः ॥
प्रत्यग्व्रजेन्[7] प्राण इमं स्थितेर्भिदा-
पानः खगः स्याद्विपदा[8] तदा घटः ॥ ४४ ॥

yathorṇanābhirnijasūkṣmatantubhiḥ
kṛtvāspadaṃ svaṃ tata ātmani nābhitaḥ ॥

---

1. वासनेग्रदेहे –b. 2. प्रकाशोदभूतौ –b. 3. तादात्म्या –a. 4. सिद्धकंमौ –b. 5. संमुखं ता –a. 6. यथोणंनाभि –b. 7. प्रत्यग्व्रजेत् —b. 8. स्याद्वियदा –b.

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pratyagvrajen prāṇa imaṃ sthiterbhidā-
pānaḥ khagaḥ syādvipadā tadā ghaṭaḥ ॥ 44 ॥

Tr. As a spider which weaves its own cobweb (home) by bringing out the fibre from its own navel and then moves in it, similarly the *prāṇa*, the bird along with *apāna* moves upwardly which gives rise to the stage of *ghaṭa*. 44.

शक्तिचालनकालः स साधकस्य जितात्मनः ।
उक्तः परिचयाख्यो ऽसावुत्कर्षायामसिद्धिदः ॥ ४५ ॥
śakticālanakālaḥ sa sādhakasya jitātmanaḥ ।
uktaḥ paricayākhyo'sāvutkarṣāyāmasiddhidaḥ ॥ 45 ॥

Tr. This is the appropriate time for *śakticālana* for a *sādhaka* who has gained control over the Self. This is the state of *paricaya* which is attained through the practice of *utkarṣa prāṇāyāma*. 45.

सर्वां हित्वैहिकीं चिन्तां कुम्भवृद्धिक्रमे रतः ।
विषयव्यावृताक्षौघ[1]प्रत्याहारं ज्ञः एत्यऽरुक्[2] ॥ ४६ ॥
sarvāṃ hitvaihikīṃ cintāṃ kumbhavṛddhikrame rataḥ ।
viṣayavyāvṛtākṣaughapratyāhāraṃ jñaḥ etya'ruk ॥ 46 ॥

Tr. Giving up all the worldly worries a wise should engage in prolonged *kumbhaka* which results into withdrawal of the senses from their objects which begets wellbeing. 46.

उत्पन्नयोगिन इहेषुधरापलेषु२५
प्रत्याहृतिः प्रहरमात्रकसिद्ध[3]कुम्भे ॥
सूक्ष्मः स सिद्धसमयः पृथुलोऽस्य सम्यग्
अभ्यासकाल उदितो विजयी चलादे ॥ ४७ ॥
utpannayogina iheṣudharāpaleṣu25
pratyāhṛtiḥ praharamātrakasiddhakumbhe ॥
sūkṣmaḥ sa siddhasamayaḥ pṛthulo'sya samyag
abhyāsakāla udito vijayī calāde ॥ 47 ॥

Tr. Through the successful maintenance of *kumbhaka* for one *prahara*, an *utpanna-yogī* experiences *pratyāhāra* for 25 *palas* making the *prāṇa* very subtle which brings higher success . 47.

1. व्यापृताऽक्ष्यौघ –b. 2. ज्ञ एत्यऽरुक् —b. 3. सिद्धं –b.

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॥ इति गोविन्ददेवसुतसुन्दरदेवविरचितायां
हठतत्त्वकौमुद्यां
प्रत्याहारलक्षणतत्सिद्धिकालादिविवेचनोद्योतः ॥

॥ iti govindadevasutasundaradevaviracitāyāṃ
haṭhatatvakaumudyāṃ
pratyāhāralakṣaṇatatsiddhikālādivivecanodyotaḥ ॥

Here ends the description of the characteristics of *pratyāhāra* and its time for success in *haṭhatatvakaumudī* composed by *sundaradeva*, son of *govindadeva*.

॥ इति प्रत्याहारोल्लासश्चतुर्थः ॥

॥ iti pratyāhārollāsaścaturthaḥ ॥

Here ends the fourth *ullāsa* on *pratyāhāra*.

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Chapter—42

अथ पञ्चियोल्लाशः —

atha paricayollāsaḥ —

Chapter on *paricaya*—

अथ प्रत्याहाराभ्यसनविरताऽक्षे भवसुखे
शमं[1] याते लोले मनसि विषयेभ्योऽपवलिते[2] ॥
यदा प्राणस्त्यक्त्वा रविशशिगतं स्वं परिचये
ऽन्यऽपानाभ्यासाग्निः[3] स्पृशति सति स[4] तदा ब्रह्मसुषिरम् ॥१॥

atha pratyāhārābhyasanaviratā'kṣe bhavasukhe
śamaṃ yāte lole manasi viṣayebhyo'pavalite ॥
yadā prāṇastyaktvā raviśaśigataṃ svaṃ paricaye
gnya'pānābhyāsāgniḥ spṛśati sati sa tadā brahmasuṣiram ॥ 1 ॥

सः अपानः ।

saḥ apānaḥ ।

'sa' here stands for *apāna.*

Tr. Practice of *pratyāhāra* isolates the senses from the worldly indulgence making the restive mind pacified. In the state of *paricaya*, the *prāṇa* leaves the two paths of sun *(piṅgalā)* and moon *(iḍā)* being united with *agni* and *apāna* through practice, enters the *brahmarandhra.* 1.

वाय्वोर्मिथः स्याद् घटनाद् घटाख्या-
ऽवस्था शुभा शान्तहृदोऽग्निना सह ॥
प्रत्यग्वहोर्ध्वेन[5] तयाऽस्तवैरयोर्
दशा च याद्या परिपूर्वका ततः ॥ २ ॥

vāyvormithaḥ syād ghaṭanād ghaṭākhyā-
'vasthā śubhā śāntahṛdo'gninā saha ॥
pratyagvahordhvena tayā'stavairayor-
daśā ca yādyā paripūrvakā tataḥ ॥ 2 ॥

Tr. In the auspicious state of *ghaṭa,* both *(prāṇa* and *apāna)* unite with fire in the body and move upwards. This brings an end to previous conflicting state. 2.

---

1. भवसुखंशमं –b. 2. विषयेभ्योऽयवलिते –b. 3. पानाभ्यासकालउदितो विजयीचलोदऽग्नि –b. 4. सति सति स –b. 5. प्रत्यग्वहोर्ध्वेत –b.

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जीवात्मनो यत्र परात्मनो द्वयोर्मिथोऽविरोधात् घटते यदैकता ।
प्राणस्य चापानचलस्य योगिनो हृत्प्राणयोर्वै घट एष सिद्धिभूः ।३।

jīvātmano yatra parātmano dvayor-
mitho'virodhāt ghaṭate yadaikatā ॥
prāṇasya cāpānacalasya yogino
hṛtprāṇayorvai ghaṭa eṣa siddhibhūḥ ॥ 3 ॥

Tr. When union of *jīvātmā* and *paramātmā*, *prāṇa* and *apāna* and mind and *prāṇa* takes place in the body, this is called the state of *ghaṭa* which brings success . 3.

स्थित्यारमाभिद्य[1] पदोर्ध्वमुद्गतोऽपानः खगः पश्चिमवाहवायुना ।
कन्दादधोऽग्निं धमति प्रकामं तदोरगी चालनतः प्रबुद्ध्यते ॥४॥

sthityāramābhidya padordhvamudgato'-
pānaḥ khagaḥ paścimavāhavāyunā ॥
kandādadho'gniṃ dhamati prakāmaṃ
tadoragī cālanataḥ prabuddhyate ॥ 4 ॥

Tr. The *vāyu* moving through the posterior path pierces the *mūlādhāra* and takes the *apāna* at the abode *(brahmarandhra)*. The intense fire (desire) gets stimulated which stirs the *uragī (kuṇḍalinī)* and she gets awakened. 4.

बुद्धामपानाग्नियुजा गृहीत्वा
शक्तिं च चक्राणि विभिद्य वायुः ॥
अपानचेतोऽनलयुग् यदा स्वं[2]
सरस्वतीं[3] याति च[4] तदा तृतीया ॥ ५ ॥

buddhāmapānāgniyujā gṛhītvā
śaktiṃ ca cakrāṇi vibhidya vāyuḥ ॥
apānaceto'nalayug yadā svaṃ
sarasvatīṃ yāti ca tadā tṛtīyā ॥ 5 ॥

Tr. *prāṇa* along with *apāna* and *agni* awakenes *śakti* by piercing the *cakras*. When *prāṇa* united with *apāna*, mind and fire reaches *sarasvatī*, this leads to the third state (*paricaya*). 5.

---

1. मामि च –b. 2. युग्पदास्वं –b. 3. सरस्वती –b. 4. त्व –b.

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तृतीया[1] परिचयावस्था ।

tṛtīyā paricayāvasthā ।

tṛtīyā stands for the stage of *paricaya*.

असौ परिचयावस्था यदाभ्यासाद् भवेन् मुनेः ।
कर्मत्रिकूटं योगेन तदा पश्यति सोऽस्ततृट् ॥ ६ ॥

asau paricayāvasthā yadābhyāsād bhaven muneḥ ।
karmatrikūṭaṃ yogena tadā paśyati so'statṛṭ ॥ 6 ॥

Tr. When this *paricaya* state is attained through practice of *yoga*, then the *muni* who is bereft of desire, perceives the triad of *karma*. 6.

Note. Three types of *karma* are *sañcita, prārabdha* and *kriyamāṇa*. 6.

त्रिंशत्पलमिता३० शक्तिबोधिन्यां भुवि कुम्भके ।
निसर्गनवनाड्यान्तं[2]९ साधकस्य मिताशिनः ॥ ७ ॥

triṃśatpalamitā30 śaktibodhinyāṃ bhuvi kumbhake ।
nisarganavanāḍyāntaṃ9 sādhakasya mitāśinaḥ ॥ 7 ॥

मूलाधारस्थिता शक्तिश्चित्तवातनिरोधतः ।
जागर्त्ति चालने[3] सम्यग्विधिना चालिता तदा ॥ ८ ॥

mūlādhārasthitā śaktiścittavātanirodhataḥ ।
jāgartti cālane samyagvidhinā cālitā tadā ॥ 8 ॥

Tr. In the state of *śakti-bodhinī* when *kumbhaka* is retained for thirty *palas*, and *nisarga-kumbhaka* for 9 *nāḍīs*, a *sādhaka* who resorts to moderate diet, gets *śakti* located at *mūlādhāra*, aroused due to control gained over mind and *prāṇa*, when she is moved up through proper technique. 7-8.

युग्मम्—

yugmam—

A *śloka* follows—

घटिकैकमिता शक्तिचालनोन्नयना भुवि१ ।
निसर्गकुम्भस्थेनोच्चैर्घटी[4] दश१० सुधीमता ॥ ९ ॥

ghaṭikaikamitā śakticālanonnayanā bhuvi1 ।
nisargakumbhasthenoccairghaṭī daśa10 sudhīmatā ॥ 9 ॥

1. तृतीया च–b. 2. नाड्यंटनं–b. 3. चालेन –b. 4. घंदी –b.

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तावत्कालं चालनेन सदोर्ध्वं मरुतोरगी ।
याति[1] पश्चिममार्गेण मनोवाताग्नियोगतः ॥ १० ॥

tāvatkālaṃ cālanena sadordhvaṃ marutoragī ।
yāti paścimamārgeṇa manovātāgniyogataḥ ॥ 10 ॥

Tr. In the stage of *śakticālanā* maintained for one *ghaṭi* wherein *nisarga-kumbhaka* is maintained for 10 *ghaṭikās*, if the *uragī (kuṇḍalinī)* is stirred for that much time with *vāyu (prāṇa)* she moves upwards through the posterior path (*suṣumnā)* along with mind, *prāṇa* and fire. 9-10.

Note. Cf. *kumbhaka-paddhati*-226. 9-10.

युग्मम् —

yugmam—

A *śloka* follows—

योगस्त्वसन्मानसवृत्तिरोध आयामतः प्राणनिरोधनेन हि
निरुद्धमन्तःस्थिरमस्तदोषमभ्यासदैर्घ्यात् क्रमलुप्तवासनम्[2] ॥
यदा तदेश[3]प्रणिधानलुब्धमपास्तकर्मोदयते अत्र[4] संवित्
शुच्यानया[5]तीतविदा सुषुम्णास्ये सूत्रसूच्योपरि[6] वायुयोगः ॥११॥

yogastvasanmānasavṛttirodha āyāmataḥ prāṇanirodhanena hi
niruddhamantaḥsthiramastadoṣamabhyāsadairghyāt kramaluptavāsanam ॥
yadā tadeśapraṇidhānalubdhamapāstakarmodayate atra saṃvit
śucyānayātītavidā suṣumṇāsye sūtrasūcyopari vāyuyogaḥ ॥ 11 ॥

Tr. *yoga* means practice of *prāṇāyāma* bringing in control over *prāṇa* which sublimates the evil modifications of the mind. A prolonged practice brings internal control and steadiness which removes the blemishes and then desires gradually disappear. Then, one gets absorbed in the worship of God and the *karmas* vanish as a result of which consciousness arises, purity of which sends the *prāṇa* in the subtle mouth of

1. यान्ति –a. 2. क्रम तु प्रवासनं –b. 3. तदैष –a. 4. कर्मोदघतेऽत्र –b. 5. शुच्याऽनया –b. 6. सूच्योरिव –b.

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suṣumṇā like a thread entering in the eye of a needle. 11.

युग्मम् —

yugmam—

A *śloka* follows—

यावन्न मध्ये विलयं प्रयाति प्राणो मनो[1] निश्चलतां न याति ।
चिह्नानि न स्युर्हठयोगभाजः सिद्धेश्चिरं संयमिनः[2] कदापि ॥१२॥

yāvanna madhye vilayaṃ prayāti
prāṇo mano niścalatāṃ na yāti ॥
cihnāni na syurhaṭhayogabhājaḥ
siddheściraṃ saṃyaminaḥ kadāpi ॥ 12 ॥

Tr. So long as *prāṇa* does not enter in the middle path (*suṣumṇā*), the mind does not become still and a *yogī* does not become able to experience the signs of success in *haṭha*. 12.

यः तादात्म्यमाप्तं[3] स्थितिशक्तितत्वे
हृदेकनाडि[4]ऽस्थिरमस्तदोषम्[5] ॥
यदैव वायुर्विजितः सुषुम्णास्ये
शक्तियोगः सुविदुद्गमश्च ॥ १३ ॥

yaḥ tādātmyamāptaṃ sthitiśaktitatve
hṛdekanāḍi1sthiramastadoṣam ॥
yadaiva vāyurvijitaḥ suṣumṇāsye
śaktiyogaḥ suvidudgamaśca ॥ 13 ॥

Tr. Absorption of mind in *ādhāraśakti (mūlādhāra)* for one *nāḍī*, removal of blemishes, control of *prāṇa*, entering of *kuṇḍalinī* in the mouth of *suṣumṇā* result in revelation of consciousness. 13.

प्रत्याहाराद् प्राग्जिताऽक्षे हठांगैर्नित्यं चालाभ्यासबुद्धां भुजंगीम् ।
उत्कर्षायामेन सञ्चालिताऽसौ[6] प्रत्याहारान्ते व्रजेन्मध्यमार्गे ॥१४॥

pratyāhārād prāgjitā'kṣe haṭhāṅgair-
nityaṃ cālābhyāsabuddhāṃ bhujaṅgīm ॥
utkarṣāyāmena sañcālitā'sau
pratyāhārānte vrajenmadhyamārge ॥ 14 ॥

1. मनोर् —b. 2. संयमिनं —a. 3. माप्तां –b. 4. हृदेकतारि –b. 5. दोष –b. 6. संचालितां असौ –a.

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Tr. The senses are controlled through *pratyāhāra* in the beginning. Regular practice of the *haṭha* components awakens the *kuṇḍalī* through stirring by the practice of *utkarṣa prāṇāyāma* and she moves to the central path (*suṣumṇā)* at the end of *pratyāhāra*. 14.

अत्र शक्तिबोधकेवलकुम्भकावधि परिचयावस्था शक्तिबोधोत्तरं निष्पत्तिदशा राजयोगोऽसौ मुनेर्भवति विनायासात्मस्वरूपलयसमाधिर् धारणाध्यानसमाध्यंगत्रयवान् क्रमेणाभ्यासशीलस्य[1] ॥ १५ ॥

atra śaktibodhakevalakumbhakāvadhi paricayāvasthā śaktibodhottaraṃ niṣpattidaśā rājayogo'sau munerbhavati vināyāsātmasvarūpalayasamādhir dhāraṇādhyāna-samādhyaṅgatrayavān krameṇābhyāsaśīlasya ॥ 15 ॥

Tr. Practice of *kevala-kuṃbhaka* till the awakening of *śakti (kuṇḍalī)* is the state of *paricaya*. After the arousal of *śakti*, it is the state of *niṣpatti* which is actually *rājayoga* attained by a *muni*, which effortlessly brings in the state of Self-realization. *laya* (absorption) through *dhāraṇā, dhyāna* and *samādhi*—the three components of *samādhi* are practised in sequence. 15.

॥ इति सुन्दरदेवविरचितायां हठतत्वकौमुद्यां परिचयावस्थाविवेचनोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ paricayāvasthāvivecanodyotaḥ ॥

Here ends the description of the state of *paricaya* in *haṭhatatvakaumudī* composed by *sundaradeva*.

1. भ्यासशीत्स्य –b.

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Chapter—43

अथ शक्तिचालनम् —

atha śakticālanam—

***śakticālana* follows—**

अथ परिचयकाले[1] कुण्डलीयं जिताग्नेर्[2]
अणुसमपवनाभ्यां[3] चालिता भूरितप्ता[4] ॥
प्रविशति कपिलांगीं शाम्भवीं मारुतोऽयं
क्रमत उपरि भिन्दन्याति चक्राणि मन्दम् ॥ १ ॥

atha paricayakāle kuṇḍalīyaṃ jitāgner
aṇusamapavanābhyāṃ cālitā bhūritaptā ॥
praviśati kapilāṅgīṃ śāmbhavīṃ māruto'yaṃ
kramata upari bhindanyāti cakrāṇi mandam ॥ 1 ॥

Tr. In the stage of *paricaya*, through *prāṇa* and *apāna* made subtle, *kuṇḍalinī* is stirred and heated and is thus awakened with fire. *prāṇa* gradually moves upwards by piercing the *cakras* and reaches *suṣumnā*. 1.

कन्दोर्ध्वं भुजगी महापथमुखद्वारं समाच्छाद्य तत्
स्वास्ये[5]नाभिविधाय दीर्घशयनं यातास्ति मूलाम्बुजम् ॥
तद्द्वारं प्रविभेदयेद् दृढहठादुद्घाटयेत् कुञ्चिका-
योगेनैव यथा कपाटमचलं स्यात् शक्तियोगोऽन्विह ॥२॥

kandordhvaṃ bhujagī mahāpathamukhadvāraṃ samācchādya tat
svāsyenābhividhāya dīrghaśayanaṃ yātāsti mūlāmbujam ॥
taddvāraṃ pravibhedayed dṛḍhahaṭhādudghāṭayet kuñcikā-
yogenaiva yathā kapāṭamacalaṃ syāt śaktiyogo'nviha ॥ 2 ॥

Tr. *kuṇḍalinī* covers the mouth of the great path *(suṣumnā)* which lies above the *kanda*. She covers the mouth of *mūlapadma* and takes deep slumber. Just as a door is opened with a key, this door (of *suṣumṇā)* should be forcibly opened with intense practice of *haṭha*. 2.

अधोमुखी भुजंगमी[6] भवं प्रदर्शयेत् नृणाम् ।
समाधि उन्मुखीकृता चरेत् स्वरूपदर्शनम् ॥ ३ ॥

adhomukhī bhujaṅgamī bhavaṃ pradarśayet nṛṇām ।
samādhi unmukhīkṛtā caret svarūpadarśanam ॥ 3 ॥

1. परिचयकाकाले –b. 2. कुण्डलीयजिताग्नेर –b. 3. ऽणुसमयवनभ्यां –b. 4. भूरितप्त –b. 5. स्वास्थे –b. 6. भजंगमी –b.

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Tr. *kuṇḍalinī* which has the mouth facing down reveals the world to human beings. When it is upturned through *samādhi*, one realizes the Self. 3.

प्राणायामाच्छक्तिबोधो यदैव सर्वा निष्पन्ना क्रिया साधकस्य ।
तस्यावस्था सैव निष्पत्तिनाम्नी सिद्धिस्थानं संयमः स्यात्तदार्यः ४

prāṇāyāmācchaktibodho yadaiva
sarvā niṣpannā kriyā sādhakasya ॥
tasyāvasthā saiva niṣpattināmnī
siddhisthānaṃ saṃyamaḥ syāttadāryaḥ ॥ 4 ॥

Tr. When through the practice of *prāṇāyāma*, *śakti* is aroused, then alone all the efforts of the *sādhaka* become fruitful. This is the state called *niṣpatti*, the fountainhead of success, in which the superior practice of *saṃyama* happens. 4.

आयामदीर्घाभ्यसनेन सत्वधिया सुषुम्णागतमाविधाय ।
चित्तं समीरस्तमनुप्रधावत्यविस्खलदाद्याः[1] परिशुष्कदोषे[2] ॥ ५ ॥

āyāmadīrghābhyasanena satva-
dhiyā suṣumṇāgatamāvidhāya ॥
cittaṃ samīrastamanupradhāvaty-
aviskhaladādyāḥ pariśuṣkadoṣe ॥ 5 ॥

Tr. Removal of all the impurities, prolonged practice of *prāṇāyāma* while maintaining a *sātvika* attitude and focusing the mind on *suṣumnā*, move the *prāṇa* freely into (*suṣumṇā*). 5.

स्थितिं विनिर्भिद्य जवादपानो यदोर्ध्वमायाति समश्चरन्मुनेः ।
प्रत्यङ्मुखप्राणयुगग्निरेष आदीप्य नागीं परितापयेत्तदा ॥ ६ ॥

sthitiṃ vinirbhidya javādapāno
yadordhvamāyāti samaścaranmuneḥ ॥
pratyaṅmukhaprāṇayugagnireṣa
ādīpya nāgīṃ paritāpayettadā ॥ 6 ॥

Tr. *apāna* pierces (*mūlādhāra*) and speedily moves up without obstruction. The fire along with *prāṇa* moving posteriorly heats up *kuṇḍalinī*. 6.

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1. विस्खलद्याद्याः —b. 2. दोषो –b.

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सञ्चालिता प्राणसमीरणेनापानेन लोला दहनेन तप्ता[1] ।
निगृह्य पुच्छे परिबोधितासौ तूर्णं विशेन्मध्यपथास्य[2]मध्यम् ॥ ७ ॥

sañcālitā prāṇasamīraṇen-
āpānena lolā dahanena taptā ॥
nigṛhya pucche paribodhitāsau
tūrṇaṃ viśenmadhyapathāsyamadhyam ॥ 7 ॥

Tr. Being moved by *prāṇa* stirred by *apāna* and heated by fire, being caught hold of at the tail and awakened, she (*kuṇḍalī*) soon enters the central path of *suṣumnā*. 7.

मतान्तरे तु—

matāntare tu —

According to another opinion—

अधोगतिं स्वामपहाय तूर्णं भूत्वोर्ध्वगोऽपान[3] उपैति वह्निना ।
प्राणस्य संस्थानमपानवह्निप्राणा मिलित्वा भुजंगी प्रयात्यरम्[4] ।८।

adhogatiṃ svāmapahāya tūrṇaṃ
bhūtvordhvago'pāna upaiti vahninā ॥
prāṇasya saṃsthānamapānavahni-
prāṇā militvā bhujaṅgī prayātyaram ॥ 8 ॥

Tr. Giving up its own downward movement, *apāna* along with fire soon moves upwards to the abode of *prāṇa* and *bhujagī*, taking *apāna*, fire and *prāṇa* along enters *ara* (*cakra*). 8.

एतन्मते तु –

etanmate tu—

According to this opinion—

भित्वा ब्रह्मग्रन्थिमादौ रजोंऽकं वेगेनोच्चैः सत्वरारुन्धती[5] सा ।
ब्रह्मच्छिद्रस्था व्रजन्त्यूर्ध्वमुच्चै[6]र्विष्णुग्रन्थिं सत्वजं याति चित्तम् ९

bhitvā brahmagranthimādau rajoṅ'kaṃ
vegenoccaiḥ satvarārundhatī sā ॥
brahmacchidrasthā vrajantyūrdhvamuccair-
viṣṇugranthiṃ satvajaṃ yāti cittam ॥ 9 ॥

Tr. In the beginning *arundhatī (kuṇḍalinī)* forcefully and quickly pierces the *brahmagranthi* which has predominance of *rajas* and enters the cavity in the *brahmarandhra* and then

1. तमा –b. 2. यथास्या –b. 3. ध्वगोंऽपान –b. 4. भजंगी प्रयांत्यपरं –a. 5. सत्वराऽहंधती –a. 6. व्रजन्त्यूर्ध्वमुमुच्चै –b.

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soon moves up to *viṣṇugranthi*, which makes the mind full of *satva(-guṇa)*. 9.

ग्रन्थिं[1] स्ववेगेन विभिद्य विष्णोर्महीयसोर्ध्वं च ततोऽभिगच्छति।
ग्रन्थिर्महेशस्य चकास्ति यत्र भ्रूमण्डलं याति ततोग्लुमण्डलम् ॥१०॥

granthiṃ svavegena vibhidya viṣṇor-
mahīyasordhvaṃ ca tato'bhigacchati ॥
granthirmaheśasya cakāsti yatra
bhrūmaṇḍalaṃ yāti tatoglumaṇḍalam ॥ 10 ॥

Tr. With its own force, it pierces the *viṣṇu-granthi* and freely moves upwards reaching *rudragranthi* at the centre of the eyebrows from where it reaches *candramaṇḍala*. 10.

दलैर्वृतं षोडशभिः सुचक्रमनाहताख्यं किल तत्र चन्द्रजम्।
द्रावं सदा शोषयते भुजंगी श्लेष्मात्मकं चार्कजमस्रपित्तजम् ॥११॥

dalairvṛtaṃ ṣoḍaśabhiḥ sucakram-
anāhatākhyaṃ kila tatra candrajam ॥
drāvaṃ sadā śoṣayate bhujaṅgī
śleṣmātmakaṃ cārkajamasrapittajam ॥ 11 ॥

Tr. The auspicious *cakra* named *anāhata* is decorated with sixteen petals wherein the phlegmatic fluid (ambrosia) oozing from the moon and also the fluid secreting from the sun are devoured by *kuṇḍalinī*. 11.

प्राणस्य वेगाच्चलितौ सितारुणौ
वशोमनोत्वेन विकारहेतू ॥
संशोषणाच्चानु तदेव शक्तेः
स्वच्छं[2] भवेत् सिन्धुजलं यथा तथा ॥ १२ ॥

prāṇasya vegāccalitau sitāruṇau
vaśomanotvena vikārahetū ॥
saṅśoṣaṇāccānu tadeva śakteḥ
svacchaṃ bhavet sindhujalaṃ yathā tathā ॥ 12 ॥

Tr. An impetus coming from *prāṇa* sets both moon (white) and sun (red) into action which is the cause of modification of the mind. Due to sucking by *śakti* it (the mind) becomes purified like the water of an ocean. 12.

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1. ग्रन्थि –b. 2. स्वच्छ –b.

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पीतद्रावा सा परावृत्य पश्चात् स्वस्थानं द्रागेति जीवेन सार्धम् ।
प्राणापानौ मुक्तघस्रक्षयात्म[1]भावौ नित्यंस्तस्तदाऽसत्सदूनौ[2] ॥१३॥

pītadrāvā sā parāvṛtya paścāt
svasthānaṃ drāgeti jīvena sārdham ॥
prāṇāpānau muktaghasrakṣayātma-
bhāvau nityaṃstastadā'satsadūnau ॥ 13 ॥

Tr. She *(kuṇḍalinī)* which has conjured the secretion (mentioned before) later on retracts and quickly reaches her own abode along with *jīva*. Thus *prāṇa* and *apāna* become relieved of day *(piṅgalā)* and night *(iḍā)* and free from *sat* (intransitory) and *asat* (transitory). 13.

समरसमथ चिन्तत्यक्तदुर्वासनांकं
भवति च[3] जठराग्निर्वर्धतेऽलं तदानीम् ॥
दहति निखिलमन्तर्भौतिकं द्रावयित्वा
तनुरमृत[4]रसाक्ता स्याज्जरामृत्युहीना ॥ १४ ॥

samarasamatha cintatyaktadurvāsanāṅkaṃ
bhavati ca jaṭharāgnirvardhate'laṃ tadānīm ॥
dahati nikhilamantarbhautikaṃ drāvayitvā
tanuramṛtarasāktā syājjarāmṛtyuhīnā ॥ 14 ॥

Tr. One attains tranquility having been free from evil desires and worries. Gastric fire is enkindled. All the internal fluids (toxins) are conjured up. The body becomes replete with ambrosia and remains free from oldage and (premature) death. 14.

प्राणाभ्यासक्रम इति जडे भौतिके दिव्यरूपं
सत्वं तेजः प्रतिदिनमलं सद्विवेकेन शुद्धम् ॥
वृद्धिं याति द्रुतमथ तदा धारणा सर्वसिद्धि-
पात्रं योगी हिमकर इवापूर्ण सद्विक्रमेण ॥ १५ ॥

prāṇābhyāsakrama iti jaḍe bhautike divyarūpaṃ
satvaṃ tejaḥ pratidinamalaṃ sadvivekena śuddham ॥
vṛddhiṃ yāti drutamatha tadā dhāraṇā sarvasiddhi-
pātraṃ yogī himakara ivāpūrṇa sadvikrameṇa ॥ 15 ॥

1. मुक्तघसस्यक्षयात्म –b. 2. सत्सदनौ –b. 3. भवति य –b. 4. तनुरसमृत –a.

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Tr. Practice of *prāṇāyāma* is undertaken in the gross, mundane body which reveals the divinity, *satva* and effulgence day by day through pure conscience. It becomes pure and grows fast. Then the *yogī* masters *dhāraṇā* and qualifies for all the *siddhis* gradually, like the crescent moon (gradually) gains. 15.

बोधे भुजंग्याहतसर्वकर्मणः समाध्यवस्था स्वयमेव जायते ।
महापथे प्राण उपैति लीनतां मनोऽस्तकर्मास्य[1] तदा न मृत्युः १६

bodhe bhujaṅgyāhatasarvakarmaṇaḥ
samādhyavasthā svayameva jāyate ॥
mahāpathe prāṇa upaiti līnatāṃ
mano'stakarmāsya tadā na mṛtyuḥ ॥ 16 ॥

Tr. The state of *samādhi* occurs on its own on the arousal of *kuṇḍalinī* which eats up all the *karmas*. The *prāṇa* moves to the *mahāpatha (suṣumnā)* rendering the mind absorbed and free from *karmas*. Then one does not face (premature) death. 16.

कालं विधत्तः किल पुष्पवन्तौ नक्तं दिनाख्यं यमिनः सुषुम्णा ।
कालस्य भोक्त्री सहजस्तदात्म्यं[2] कुम्भो भवेत् केवलनामकश्च १७

kālaṃ vidhattaḥ kila puṣpavantau
naktaṃ dinākhyaṃ yaminaḥ suṣumṇā ॥
kālasya bhoktrī sahajastadātmyaṃ
kumbho bhavet kevalanāmakaśca ॥ 17 ॥

Tr. The blossoming time of a *yogī* in the form of night and day is conjured up by *suṣumnā*. Then alone *kevala-kumbhaka* supervenes naturally. 17.

प्राणे सुषुम्णावदनं प्रविष्टे शमं प्रयाते मनसिज[3]चापले ।
तदामरोली मुनिनायकस्य वज्रोलिका सिद्ध्यति दीर्घजीवितम् १८

prāṇe suṣumṇāvadanaṃ praviṣṭe
śamaṃ prayāte manasijacāpale ॥
tadāmarolī munināyakasya
vajrolikā siddhyati dīrghajīvitam ॥ 18 ॥

Tr. When *prāṇa* enters the mouth of *suṣumnā* a restless mind becomes pacified. Then a great *muni* attains success in *amarolī* and *vajrolī* which offer long life. 18.

1. मनोऽस्तकर्माऽस्य –b. 2. सहजस्तदात्यं –a. 3. मनसीत –b.

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चित्तस्थैर्ये मारुत[1]सुस्थिरः स्यात्तस्माद् बिन्दुसुस्थिरो[2] योगिनोऽगे
बिन्दुस्थैर्ये[3] स्याद्दयासत्वमोजः पिण्डस्थैर्यं कायसम्पद्बलं च ।१९।

cittasthairye mārutasusthiraḥ syāt-
tasmād bindususthiro yoginoṅ'ge ॥
bindusthairye syāddayāsatvamojaḥ
piṇḍasthairyaṃ kāyasampadbalaṃ ca ॥ 19 ॥

Tr. As the mind is stabilized, *prāṇa* is made stable, as a result of which *bindu* in the body of a *yogī* becomes stable. Stability of *bindu* brings about kindness, truth (or enthusiasm- *satva*), heightened energy, stability, strength and an adamantine body. 19.

महामुद्रया पञ्चबन्धात् सुपीठैर्
विधायाभ्यसेत् प्रत्यहं[4] शक्तिचालम् ॥
पुरा साधको ऽभ्यास उत्कर्षकुम्भो-
रगीचालने स्तो[5] यथोक्ते घटोते ॥ २० ॥

mahāmudrayā pañcabandhāt supīṭhair-
vidhāyābhyaset pratyahaṃ śakticālam ॥
purā sādhako'bhyāsa utkarṣakumbho-
ragīcālane sto yathokte ghaṭote ॥ 20 ॥

Tr. Initially one should practise *śakticāla* daily adopting a suitable posture, applying five *bandhas* and *mahāmudrā*. A *sādhaka* should engage in the prescribed practice of moving *uragī (kuṇḍalinī)* along with *utkarṣa kuṃbhaka*. 20.

उत्कर्षमारम्भदशाप्रवेश[6]धर्मादिसिद्ध्यंगकजन्मने भजेत् ।
कुम्भोऽयमिन्द्वर्कभवं कफास्र[7]पित्तात्मकं द्रावमलं बहिश्चरेत् ।२१।

utkarṣamārambhadaśāpraveśa-
dharmādisiddhyaṅgakajanmane bhajet ॥
kumbho'yamindvarkabhavaṃ kaphāsra-
pittātmakaṃ drāvamalaṃ bahiścaret ॥ 21 ॥

Tr. One should practise *utkarṣa prāṇāyāma* to enter the stage of *āraṃbha*, which produces virtue and supernatural powers. Practice of this *kuṃbhaka* removes all the impure fluids produced by *indu* (moon) and *arka* (sun) in the form of phlegm, blood and bile. 21.

1. प्रारुत –b. 2. संस्थिरो –b. 3. विंस्थैये –b. 4. त्युत्यहं –b. 5. चालनेरतो –b. 6. प्रतेश –a. 7. कफाऽस्य –b.

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नाडीविशुद्धौ श्रमजः प्रघर्मः पुरानुनाड्यन्तरजीर्णदुर्मलः ।
उभौ प्रयातोऽनुविशुद्धवर्ष्मण्यारम्भघर्मोऽर्कशशीमलद्रवः ॥ २२ ॥
nāḍīviśuddhau śramajaḥ pragharmaḥ
purānunāḍyantarajīrṇadurmalaḥ ॥
ubhau prayāto'nuviśuddhavarṣmaṇy-
ārambhagharmo'rkaśaśīmaladravaḥ ॥ 22 ॥

Tr. Purification of the *nāḍīs* will initially purify the chronic bad impurities in the *nāḍīs* and perspiration generated by exertion. The body is made pure when in the state of *ārambha* impure perspiration produced in the fluid form by *arka* (sun) and *śaśī* (moon) is removed. 22.

विकारिचन्द्रोष्मगुघर्म[1]रूपद्रावे गते भ्वऽग्निजलात्मवीर्ये ।
क्षीणेऽल्पवीर्योष्णवहेन्दुरव्योः[2] संग्यस्तवीर्य[3] हृतोंऽगकम्पः[4] ।२३।
vikāricandroṣmagugharmarūpa-
drāve gate bhva'gnijalātmavīrye ॥
kṣīṇe'lpavīryoṣṇavahenduravyoḥ
saṅgyastavīryaṃ hṛtoṅ'gakampaḥ ॥ 23 ॥

Tr. When the impure perspiration produced by moon and sun is reduced, of the elements in the form of earth, fire, water and mind are also reduced. Moreover, when *ravi* and *indu* are enfeebled, one experiences tremor. 23.

यथा यथा भ्वऽग्निजलात्मवीर्यशोषस्तनौ कुम्भहविर्भुजा[5] मुनेः ।
तथा बहिर्दग्धकपालदृश्यं विसारमंगं लघु राजते दिवि ॥ २४ ॥
yathā yathā bhva'gnijalātmavīrya-
śoṣastanau kumbhahavirbhujā muneḥ ॥
tathā bahirdagdhakapāladṛśyaṃ
visāramaṅgaṃ laghu rājate divi ॥ 24 ॥

Tr. As the energy of earth, fire, water and mind is absorbed by the fire of *kumbhaka*, one looks as if burnt of the forehead and the body is reduced of essence and thus one moves in the space. 24.

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1. चन्द्रोष्णगुह्यधर्म —b. 2. वीर्योत्मवर्हेदुख्योः -b. 3. संग्यऽस्तवीर्ये —b. 4. हृदतोऽगकम्पः —b. 5. हविभुजा –b.

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एतन्मूलं योगबीजे स्पष्टम् ॥

etanmūlaṃ yogabīje spaṣṭam ॥

The fundamentals of this is clarified in *yogabīja.*

॥ इति सुन्दरदेवविरचितायां हठकौमुद्यां शक्तिचालविवेचनोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ haṭhakaumudyāṃ śakticālavivecanodyotaḥ ॥

Here ends the chapter describing *śakticāla* in *haṭhakaumudī* composed by *sundaradeva.*

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Chapter—44

अथ शक्तिचालनप्रकारः —

atha śakticālanaprakāraḥ —

Varieties of *śakticālana*—

नाडीशोधनसर्वलक्षणयुतस्त्वारम्भमासेवयेद्
यावन् मूत्रविडल्पतासनसमुत्थानांकिसिद्धा[1]निलः ॥
वर्षं वानलसः[2] समाहितमना वर्षत्रयं वाभ्यसेत्
प्रत्याहार उपाहृताक्ष उरगीचालं[3] यथोक्तं क्रियात् ॥ १ ॥

nāḍīśodhanasarvalakṣaṇayutastvārambhamāsevayed
yāvan mūtraviḍalpatāsanasamutthānāṅkisiddhānilaḥ ॥
varṣaṃ vānalasaḥ samāhitamanā varṣatrayaṃ vābhyaset
pratyāhāra upāhṛtākṣa uragīcālaṃ yathoktaṃ kriyāt ॥ 1 ॥

Tr. One should maintain the state of *āraṃbha* until it reveals all the signs of purification of the *nāḍīs* like, scanty faeces and urine, levitation in an *āsana*, control over *prāṇa*. (Followed by this) one should diligently practise *pratyāhāra* for a year or three with controlled mind and by withdrawing the senses coupled with practice of *śakticāla*. 1.

तद्यथा —

Which is as follows—

पुरानिलं वायुसखेन साकं धिया समारोप्य[4] निरोधयेत्तम् ।
ध्यायेत् सदा चक्रिणमप्रबुद्धं[5] नाभौ सदा कुण्डलिनं निविष्टम् २

purānilaṃ vāyusakhena sākaṃ
dhiyā samāropya nirodhayettam ॥
dhyāyet sadā cakriṇamaprabuddhaṃ
nābhau sadā kuṇḍalinaṃ niviṣṭam ॥ 2 ॥

Tr. In the beginning control *anila* along with *agni*, the friend of *vāyu*, by holding it with focussed mind. One should always meditate on God *viṣṇu* who is in slumber adorned with earrings and located at the navel. 2.

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1. सिध्य –b. 2. वानलं –b. 3. समाहितमना वर्षत्रयं वाभ्यसेत् प्रत्याहार उपाहृताक्ष उरगीचालं -अनुपलब्धपाठः —b. 4. ससमारोप्य –b. 5. चक्रिणाङ्घा प्रबुद्ध-a.

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द्वारं समावेष्ट्य[1] मुखेन मध्यमन्याः स्वभोगेन शिराश्च नाभिजाः
स्वपुच्छमास्येन निगृह्य सम्यक् पन्थानमीड्यं मरुदग्नि[2]चेतसाम् ३

dvāraṃ samāveṣṭya mukhena madhya-
manyāḥ svabhogena śirāśca nābhijāḥ ॥
svapucchamāsyena nigṛhya samyak
panthānamīḍyaṃ marudagnicetasām ॥ 3 ॥

Tr. With her hood (i.e. with her mouth), *kuṇḍalinī* closes the door of *suṣumnā* and also the *śirās* originating from the navel, putting her own tail in the mouth (of *suṣumnā).* One should follow the path of *prāṇa*, fire and mind. 4.

निगृह्य पुच्छं भुजगीं प्रसुप्तामुद्बोधयेदस्तभयो बलात्ताम् ।
विहाय निद्रां सरलोर्ध्वं नेया[3] हठात् समुत्तिष्ठत आत्तवेगा[4] ।४।

nigṛhya pucchaṃ bhujagīṃ prasuptām-
udbodhayedastabhayo balāttām ॥
vihāya nidrāṃ saralordhvaṃ neyā
haṭhāt samuttiṣṭhata āttavegā ॥ 4 ॥

Tr. Awaken the latent *kuṇḍalī* by use of force without fear, and by catching with tail. Giving up slumber, she becomes straight and soon moves intensely upward. 4.

Note. See HP-V.41-42; 172. 4.

परिस्थितस्येह फणावती सा प्रातस्तु सायं प्रहरार्धमात्रम् ।
प्रपूर्य सूर्यात् परिधानयुक्ता प्रगृह्य निर्यात् परिचालनीया ॥ ५ ॥

paristhitasyeha phaṇāvatī sā
prātastu sāyaṃ praharārdhamātram ॥
prapūrya sūryāt paridhānayuktā
pragṛhya niryāt paricālanīyā ॥ 5 ॥

Tr. One should catch hold of the hooded serpent which is lying (latent) and stimulate her daily by inhaling through *sūrya* (right) *nāḍī* for one and a half hours in the morning and evening. 5.

Note. For *paridhānayukti* see HP-v.41-42(Lonavla Yoga Institute); iii.108 (K'dhama). 5.

1. संमावेष्टा –b. 2. मरुदःग्नि –b. 3. सरलोर्ध्वमेया –b. 4. आतवेगा –a.

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प्राणस्य संरोधनतः पुरासौ मुक्तानृजुत्वात्[1] सरलास्ति कुण्डली।
सन्दीपनचालनमुक्तमस्याश्चलत्यसौ मध्यपथस्य चालनात् ॥ ६ ॥

prāṇasya saṃrodhanataḥ purāsau
muktānṛjutvāt saralāsti kuṇḍalī ॥
sandīpanacālanamuktamasyāś-
calatyasau madhyapathasya cālanāt ॥ 6 ॥

Tr. In the beginning, through the control of *prāṇa*, *kuṇḍalī* which had been crooked becomes free and straight. Due to stimulation, movement and thus being free, *kuṇḍalī* moves through the middle path *(suṣumṇā)*. 6.

मुक्तासने[2] वा कमलासने वा वज्रासने वा विदधीत चालनम्।
अपानमूर्ध्वं प्रसभं निगृह्य योगेन[3] नागीं हृदि चिन्तयन् मुनिः ।७।

muktāsane vā kamalāsane vā
vajrāsane vā vidadhīta cālanam ॥
apānamūrdhvaṃ prasabhaṃ nigṛhya
yogena nāgīṃ hṛdi cintayan muniḥ ॥ 7 ॥

Tr. One should move her *(kuṇḍalī)* after adopting *muktāsana*, *kamalāsana* or *vajrāsana*. The *muni*, through *yoga* practice carefully moves *apāna* upwards through control as he meditates on *nāgī (kuṇḍalinī)* in the heart. 7.

प्राणायामयथोक्त[4]विध्युपगतः स्थित्वाऽनु पद्मासने
ह्यग्रवाहमपानमन्तरगतिं कृत्वा विभिद्य स्थितिः ॥
ऊर्ध्वं कामहुताशनेन सरलां योन्यास्यरोधार्दनैर्[5]
वामांघ्रेर्दृढ[6]पार्ष्णिनाऽपरपदा रुध्वा शिराः कुण्डलीम् ।८।

prāṇāyāmayathoktavidhyupagataḥ sthitvā'nu padmāsane
hyagravāhamapānamantaragatiṃ kṛtvā vibhidya sthitiḥ ॥
ūrdhvaṃ kāmahutāśanena saralāṃ yonyāsyarodhārdanair
vāmāṅghrerdṛḍhapārṣṇinā'parapadā rudhvā śirāḥ kuṇḍalīm ॥8॥

Tr. One maintains *padmāsana* and follows the prescribed technique as laid down for *prāṇāyāma* and moves the *apāna* upward while piercing the *mūlādhāra* with fire which makes her *(kuṇḍalinī)* straight. This is done by blocking the

1. मुक्ताऽऋजुत्वात् —b. 2. त्यक्तासने –b. 3. निगृह्यस्वणगेन –b. 4. पथोक्त -b.
5. योन्यास्परोधाऽर्दनैर् —b. 6. र्दट –b.

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śirās (channels) and the mouth of its origin by pressing the perineum with the left heel firmly and putting the other foot over it. 8.

वारं वारमपानकोर्ध्वकलनैर्मूलेन रुद्धं[1] हठाद्
आयुज्याग्नि[2]पदं च तद्धमनतो[3] दीप्तानलेनाहताम् ॥
कुर्याच्छक्तिमतीव दोलनतया सम्यङ् मुहूर्त्तद्वयं
जान्वोः पाणियुगं निधाय रविणा ज्ञः पूर्य कुम्भं चरेत्॥९

vāraṃ vāramapānakordhvakalanairmūlena ruddhaṃ haṭhād
āyujyāgnipadaṃ ca taddhamanato dīptānalenāhatām ॥
kuryācchaktimatīva dolanatayā samyaṅ muhūrttadvayam
jānvoḥ pāṇiyugaṃ nidhāya raviṇā jñaḥ pūrya kumbhaṃ caret 9

Tr. By blocking the *mūlādhāra, apāna* is forcefully raised repeatedly upwards while taking the fire along, blowing up *śakti (kuṇḍalinī)* vigorously for a couple of *muhūrtas* (1 *muhūrta*=48 minutes). One places the hands on the knees and practises *kumbhaka* after inhaling through the right nostril. 9.

क्षुब्ध्वा सेति धनञ्जयेन शयिता तप्ताऽध ऊर्ध्व[4] तथा
औष्ण्येनार्काध्वगतेरणस्य जठरोत्थेद्धाग्निना सर्वतः ॥
प्लुष्टे वात्मनि निद्रिता गतमलेऽन्तर्मुद्रितं स्वाननं
शाम्भव्या न नतः पृथग्वितनुते स्फूर्जत्फणारोषणम् ।१०।

kṣubdhvā seti dhanañjayena śayitā taptā'dha ūrdhvaṃ tathā
auṣṇyenārkādhvagateraṇasya jaṭharottheddhāgninā sarvataḥ ॥
pluṣṭe vātmani nidritā gatamale'ntarmudritaṃ svānanaṃ
śāmbhavyā na nataḥ pṛthagvitanute sphurjatphaṇāroṣaṇam ।10।

Tr. The latent *kuṇḍalinī* having been stimulated by *dhanañjaya* moves up. Being heated by *prāṇa* and abdominal fire and also being stirred, she becomes free from impurities, and she spreads the hood with a hissing sound. 10.

कट्यान्दोलनतो मुहूर्त्तयुगलं सञ्चालनेनाकुलो-
र्ध्वाऽधः सपवनानलैः प्रतिदिनं सायं प्रगेऽत्यर्दिता ॥
अभ्यासेद्धहुताशतापिततनु[5]र्हाज्यानचान्द्री सुधा-
श्रान्तौ याति बहिस्तदा मृतिगुणभ्रूरन्ध्रनाडीलयः ॥११॥

1. अनुपलब्धपाठः —b. 2. आयंज्याग्नि –b. 3. तद्धमनतो –b. 4. तप्ताऽधरुर्ध्व –b. 5. अभ्यासेद्धहुनाशतापिततनू –b.

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kaṭyāndolanato muhūrtayugalaṃ sañcālanenākulo-
rdhvā`dhaḥ sapavanānalaiḥ pratidinaṃ sāyaṃ prage'tyarditā ॥
abhyāseddha-hutāśatāpitatanurhājyānacāndrī sudhā-
śrāntauyāti bahistadā mṛtiguṇabhrūrandhranāḍīlayaḥ ॥ 11 ॥

Tr. By the movement of the waist for a couple of *muhūrtas* (1 *muhūrta*=48 minutes) everyday in the morning and evening she along with *prāṇa* and fire becomes very much stimulated. As the *ghee* melts due to heat of fire, so also the ambrosia flows down and then *kuṇḍalinī* merges in the *bhrūrandhra* (center of the eyebrows). 11.

चालयित्वा पुरा कुण्डलीं भस्त्रिकां चानुकुर्याद्विशेषेण योगी सदा
चालने क्षुब्धहृद्भस्त्रितप्तति सासन्निवाकृष्टिदर्वाग्भिरुत्तिष्ठते[1] ।१२।

cālayitvā purā kuṇḍalīṃ bhastrikāṃ
cānukuryādviseṣeṇa yogī sadā ॥
cālane kṣubdhahṛdbhastritaptāti sā-
sannivākṛṣṭidarvāgbhiruttiṣṭhate ॥ 12 ॥

Tr. A *yogī* should always specially practise *bhastrikā* after moving *kuṇḍalī* in the beginning. Being excessively stimulated by the movement of *bhastrikā*, she (*kuṇḍalinī*) rises up spreading the hood. 12.

स्थित्वा पद्मासने प्राक् रविधमनिकया कुम्भमापूर्य दीर्घम्
चापानं वायुमूर्ध्वं मुहूरतिबलतः संविधायाऽनुशक्तिम्[2] ॥
आधारे वाऽथ नाभौ विहितनिजपदां चालयित्वाऽनुभस्त्रीं
कुर्यादभ्यासतोऽस्य प्रतिदिनमचला[3] याति बोधं भुजंगी ॥ १३ ॥

sthitvā padmāsane prāk ravidhamanikayā kumbhamāpūrya dīrgham
cāpānaṃ vāyumūrdhvaṃ muhūratibalataḥ saṃ vidhāyā'nuśaktim ॥
ādhāre vā'tha nābhau vihitanijapadāṃ cālayitvā'nubhastrīm
kuryādabhyāsato'sya pratidinamacalā yāti bodhaṃ bhujaṅgī ॥ 13 ॥

Tr. In the beginning, adopting *padmāsana*, inhale through right nostril to fill up the cavity. Then very forcefully

1. कृष्टिदर्वाग्भिहतिष्ठते –b. 2. संनिधायाऽनुशक्ति —b. 3. मश्चला –b.

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hold the *apāna* after raising it up suddenly and then fix the *śakti* at the *ādhāra (mūlādhāra)* or the navel. After this following the prescribed technique, practise *bhastrikā.* A daily practice of this will make the *kuṇḍalinī* awakened. 13.

सञ्चालनक्षुभितरुद्धसमीरवेग-
संगप्रदीप्तशिखियोगत उत्प्रतप्ता ॥
छिद्रं विहाय भुजगी द्रुतमूर्ध्वमेति
ग्रन्थीन् विभिद्य मरुता मनसा श्मशाने ॥ १४ ॥

sañcālanakṣubhitaruddhasamīravega-
saṅgapradīptasikhiyogata utprataptā ॥
chidraṃ vihāya bhujagī drutamūrdhvameti
granthīn vibhidya marutā manasā śmaśāne ॥ 14 ॥

Tr. Being stirred, the heated up *kuṇḍalinī* due to blazing fire and retention of *prāṇa*, leaves the hole and soon travels upwards while piercing the *granthis* , along with *prāṇa* and mind to reach the void *(brahmarandhra)*. 14.

तुर्यांगुल४प्रमितवेष्टनवस्त्रमस्या[1]
विस्तारतो रवि१२मितांगुलदैर्घ्यमानम् ॥
अंगुष्ठतर्जनीयुगे[2] परिगृह्य तत्र
सव्यापसव्यमसकृत्[3] परिचालयेत्ताम् ॥ १५ ॥

turyāṅgula4pramitaveṣṭanavastramasyā
vistārato ravi12mitāṅguladairghyamānam ॥
aṅguṣṭhatarjanīyuge parigṛhya tatra
savyāpasavyamasakṛt paricālayettām ॥ 15 ॥

Tr. Take a cloth four digits in width and twelve digits in length. Hold it between thumb and index fingers and rub it from left to right. 15.

चालयित्वा दृढं[4] कुण्डलीं यश्चरेत्
सूर्यभेदे स्मृतोज्जयिकायां[5] च वा ॥
शीतलीमभ्यसेदेवमभ्यासिनो
न श्रमश्चालनेनास्ति भस्त्र्यां मृतिः ॥ १६ ॥

1. सप्तमस्या –b. 2. तजंनि –b. 3. मःसकृत् —b. 4. हठं –a. 5. स्मृतोज्जपिकायां –b.

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cālayitvā dṛḍhaṃ kuṇḍalīṃ yaścaret
sūryabhede smṛtojjayikāyāṃ ca vā ॥
sītalīmabhyasedevamabhyāsino
na śramaścālanenāsti bhastryāṃ mṛtiḥ ॥ 16 ॥

Tr. Move the *kuṇḍalī* firmly. Then follow the practice of *sūryabheda, ujjāyī* or *śītalī*. Thus a practitioner will not be tired or exhausted by the practice of *bhastrikā*. 16.

मुहूर्त्तद्वयं चालयेन्निर्भयेन
भुजंगीमिमां सूर्यकुम्भेऽतिदीर्घे[1] ॥
तदैषोर्ध्वमाकर्षयेत् किञ्चिदास्यं
सुषुम्णागता कुण्डली तेन[2] तस्याः ॥ १७ ॥

muhūrttadvayaṃ cālayennirbhayena
bhujaṅgīmimāṃ sūryakumbhe'tidīrghe ॥
tadaiṣordhvamākarṣayet kiñcidāsyaṃ
suṣumṇāgatā kuṇḍalī tena tasyāḥ ॥ 17 ॥

Tr. Without fear, move *kuṇḍalī* for a couple of *muhūrtas* (96 minutes), through a very prolonged practice of *sūryabheda*. Then *kuṇḍalī* is pulled upward and she enters the mouth of *suṣumnā* a little. 17.

सुषुम्णाया मुखमेषो जहाति
तस्मात् प्राणो व्रजति ब्रह्मरन्ध्रम् ॥
नित्यं तस्माच्चालयेच्छंभुगर्भां
नागीं यस्याश्चालनाद्योग्यरुक् स्यात् ॥ १८ ॥

suṣumṇāyā mukhameṣo jahāti
tasmāt prāṇo vrajati brahmarandhram ॥
nityaṃ tasmāccālayecchambhugarbhāṃ
nāgīṃ yasyāścālanādyogyaruk syāt ॥ 18 ॥

Tr. Then she leaves the mouth of *suṣumnā* and *prāṇa* travels to *brahmarandhra*. Therefore, regularly stir up the *nāḍī (kuṇḍalinī)* which has *śaṃbhu* in its womb which makes one free from diseases. 18.

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1. ऽतिदीर्घ —b. 2. कुण्डलीनेन —b.

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तथा चोक्तं ग्रन्थान्तरे —

tathā coktaṃ granthāntare—

It has been maintained in another text—

तत्साधनद्वयं मुख्यं सरस्वत्यास्तु चालनम् ।
प्राणसंरोधनं नाभ्यामृज्वी भवति कुण्डली ॥ १९ ॥

tatsādhanadvayaṃ mukhyaṃ sarasvatyāstu cālanam ।
prāṇasaṃrodhanaṃ nābhyāmṛjvī bhavati kuṇḍalī ॥ 19 ॥

Tr. These two techniques are of prime importance—movement of *sarasvatī* and holding of *prāṇa* at the navel which straightens up *kuṇḍalinī*. 19.

तयोरादौ सरस्वत्याश्चालनं कथयाम्यतः ।
अरुन्धत्येव कथिता पुरा विद्भिः सरस्वती ॥ २० ॥

tayorādau sarasvatyāścālanaṃ kathayāmyataḥ ।
arundhatyeva kathitā purā vidbhiḥ sarasvatī ॥ 20 ॥

Tr. I shall first narrate the technique of movement of *sarasvatī*. The experts have called *arundhatī* as *sarasvatī*. 20.

अस्याः सञ्चालनेनैव स्वयं चलति कुण्डली ।
इडायां चालयित्वा तु बद्धे पद्मासने दृढे ॥ २१ ॥

asyāḥ sañcālanenaiva svayaṃ calati kuṇḍalī ।
iḍāyāṃ cālayitvā tu baddhe padmāsane dṛḍhe ॥ 21 ॥

Tr. Movement of her (*sarasvatī*) sets *kuṇḍalī* moving on her own. After firmly adopting *padmāsana* one should move the *prāṇa* through *iḍā*. 21.

द्वादशांगुलदैर्घ्यं तु अम्बरं चतुरंगुलम् ।
विस्तारे तेन तां नाडीं वेष्टयित्वा तु तत्सुधीः ॥ २२ ॥

dvādasāṅguladairghyaṃ tu ambaraṃ caturaṅgulam ।
vistāre tena tāṃ nāḍīṃ veṣṭayitvā tu tatsudhīḥ ॥ 22 ॥

Tr. The cloth measures twelve digits in length and four digits in width. A wise should wrap this *nāḍī*. 22

अंगुष्ठतर्जनीभ्यां तां हस्तेनाकर्षयेद् दृढम् ।
स्वशक्त्या चालयेद्वामे दक्षिणे च पुनः पुनः ॥ २३ ॥

aṅguṣṭhatarjanībhyāṃ tāṃ hastenākarṣayed dṛḍham ।
svaśaktyā cālayedvāme dakṣiṇe ca punaḥ punaḥ ॥ 23 ॥

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Tr. With the help of the thumb and index pull her up with the hand and with force frequently move it to left and right. 23.

मुहूर्त्तद्वयपर्यन्तं निर्भयश्चालनादिमाम् ।
ऊर्ध्वमाकर्षयेत् किञ्चित् सुषुम्णा कुण्डलीवृता ॥ २४ ॥

muhūrttadvayaparyantaṃ nirbhayascālanādimām ।
ūrdhvamākarṣayet kiñcit suṣumṇā kuṇḍalīvṛtā ॥ 24 ॥

Tr. After fearlessly moving her for a couple of *muhūrtas* (96 minutes) raise her (*kuṇḍalinī*) up to open the mouth of *suṣumṇā*. 24.

तदा कुण्डलिनी तस्याः सुषुम्णाया मुखं ध्रुवम् ।
जहाति तस्मात् प्राणोऽयं सुषुम्णां व्रजति स्वतः ॥ २५ ॥

tadā kuṇḍalinī tasyāḥ suṣumṇāyā mukhaṃ dhruvam ।
jahāti tasmāt prāṇo'yaṃ suṣumṇāṃ vrajati svataḥ ॥ 25 ॥

Tr. Then alone *kuṇḍalinī* soon leaves the mouth of *suṣumnā* and therefore *prāṇa* on its own will course through *suṣumnā*. 25.

तुन्दे तु पवनं पूर्य कण्ठसंकोचने कृते ।
सरसं चालयेन्नित्यं शक्तिगर्भां[1] सरस्वतीम् ॥ २६ ॥

tunde tu pavanaṃ pūrya kaṇṭhasaṅkocane kṛte ।
sarasaṃ cālayennityaṃ saktigarbhāṃ sarasvatīm ॥ 26 ॥

Tr. Fill up the cavity with air and contract the throat. Regularly move *sarasvatī* adequately, which is replete with energy (*saktigarbhā*) . 26.

अस्याः[2] सञ्चालनेनैव योगी रोगैः[3] प्रमुच्यते ।
गुल्मं जलोदरं प्लीहं[4] ये चान्ये तुन्द[5]मध्यगाः ॥
ते सर्वे शक्तिचालने रोगा नश्यन्ति निश्चयाद् ॥ इति ॥ २७ ॥

asyāḥ sañcālanenaiva yogī rogaiḥ pramucyate ।
gulmaṃ jalodaraṃ plīhaṃ ye cānye tundamadhyagāḥ ॥
te sarve sakticālane rogā naśyanti niścayād ॥ iti ॥ 27 ॥

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1. शक्तिगर्भ –b. 2. अस्या –b. 3. योगीगैः —b. 4. स्नीहं –b. 5. येवाऽन्येतुद –b.

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Tr. Movement of this *(kuṇḍalinī)* makes a *yogī* free from diseases like *gulma* (inflammation), dropsy, spleen disorders and also those related to abdomen. All these diseases are certainly cured by the practice of *śakticālana*. 27.

तथा चोक्तं योगबीजे –

tathā coktaṃ yogabīje—

It has been maintained in *yogabīja*—

वज्रासने स्थितो योगी चालयित्वा तु कुण्डलीम् ।
कुर्यादनन्तरं भस्त्रीं कुण्डलीमाशु बोधयेत् ॥ २८ ॥

vajrāsane sthito yogī cālayitvā tu kuṇḍalīm ।
kuryādanantaraṃ bhastrīṃ kuṇḍalīmāśu bodhayet ॥ 28 ॥

Tr. A *yogī* should adopt *vajrāsana* and move *kuṇḍalī*. And thereafter he should practise *bhastrikā*. Thus *kuṇḍalī* is soon awakened. 28.

भिद्यन्ते ग्रन्थयो वंशे तप्तलोहशलाकया ।
तथैव पृष्ठवंशे स्याद् ग्रन्थिभेदास्तु वायुना ॥ २९ ॥

bhidyante granthayo vaṃśe taptalohasalākayā ।
tathaiva pṛṣṭhavaṃśe syād granthibhedāstu vāyunā ॥29॥

Tr. As the knots of a bamboo are pierced with a hot iron rod, similarly, the *granthis* in the spine are pierced through *prāṇa*. 29.

पिपीलिका यथा लग्ना कम्पस्तत्र प्रवर्त्तते ।
सुषुम्णायां तथाभ्यासात् सततं वायुना भवेत् ॥ ३० ॥

pipīlikā yathā lagnā kampastatra pravarttate ।
suṣumṇāyāṃ tathābhyāsāt satataṃ vāyunā bhavet ॥ 30 ॥

Tr. In the spine a sensation is felt as if an ant is creeping. Such an experience occurs in the *suṣumnā* due to movement of *vāyu* due to regular practice. 30.

रुद्रग्रन्थिं ततो भित्वा सैव याति शिवान्तिकम् ।
चन्द्रसूर्यौ समौ कृत्वा तयोर्योगः प्रवर्त्तते ॥ ३१ ॥

rudragranthiṃ tato bhitvā saiva yāti śivāntikam ।
candrasūryau samau kṛtvā tayoryogaḥ pravartate ॥ 31 ॥

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Tr. Piercing the *rudragranthi* she *(kuṇḍalī)* reaches the abode of *śiva*-- center of the eyebrows after uniting both sun and moon. 31.

गुणत्रयादतीतः स्याद् ग्रन्थित्रयविभेदकः ।
शिवशक्तिसमायोगाज्जायते परमा स्थितिः ॥ ३२ ॥

guṇatrayādatītaḥ syād granthitrayavibhedakaḥ ।
śivaśaktisamāyogājjāyate paramā sthitiḥ ॥ 32 ॥

Tr. Due to piercing of the three knots, one transcends the triad of *guṇas* and attains the union of *śiva* and *śakti* which is the Absolute State. 32.

यथा करीकरेणैव पानीयं प्रपिबेत्तथा ।
सुषुम्णा चक्रनिलयं पवनं ग्रसेत्सदा ॥ ३३ ॥

yathā karīkareṇaiva pānīyaṃ prapibettathā ।
suṣumṇā cakranilayaṃ pavanaṃ grasetsadā ॥ 33 ॥

Tr. As an elephant drinks water with the help of the trunk, similarly, *suṣumnā* sucks the *prāṇa* located in the *cakras*. 33.

वज्रदण्डे समुद्भूता मणयश्चैकविंशतिः ।
सुषुम्णायां स्थिताः सर्वे सूत्रे मणिगणा इव ॥ ३४ ॥

vajradaṇḍe samudbhūtā maṇayaścaikaviṃśatiḥ ।
suṣumṇāyāṃ sthitāḥ sarve sūtre maṇigaṇā iva ॥ 34 ॥

Tr. There are twenty-one beads (vertebrae) in the *vajradaṇḍa* (spine) which are actually in *suṣumnā* like the beads strewn in a thread. 34.

आपूर्य पूरितो वायुर्वादितो याति साधकः ।
पुनः पुनस्तदेव हि पश्चिमद्वारलक्षणम् ॥ ३५ ॥

āpūrya pūrito vāyurvādito yāti sādhakaḥ ।
punaḥ punastadeva hi paścimadvāralakṣaṇam ॥ 35 ॥

Tr. When moved, *prāṇa* enters in the posterior path with a sonorous sound repeatedly which signifies its entry. 35.

पूरितस्तु नवद्वारैरीषत्कुम्भकतां गतः ।
प्रविशेत्सर्वगात्रेषु वायुः पश्चिममार्गतः ॥
रेचकः क्षीणतां याति पूरकः शोषयेत्तदा ॥ ३६ ॥

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pūritastu navadvārairīṣatkumbhakatāṃ gataḥ ।
praviśetsarvagātreṣu vāyuḥ paścimamārgataḥ ॥
recakaḥ kṣīṇatāṃ yāti pūrakaḥ śoṣayettadā ॥ 36 ॥

Tr. Inhale *prāṇa*, close the nine openings with a little retention. Thus *prāṇa* moves through the posterior path. Exhalation is reduced and inhalation is suspended. 36.

स एष[1] नाथसंकेत इति ॥

sa eṣa nāthasaṅketa iti ॥

This is the indication of the *nātha*.

श्रमजातजलेन सार्धमंगमभ्यासिनाभिविमर्दयेत्तदन्ते ।
मितभुक् च वशी स्वरूपं निष्ठो हितभुक् सिद्धिमुपैति मण्डलेन३७

śramajātajalena sārdhamaṅgam-
abhyāsināmbhivimardayettadante ।
mitabhuk ca vaśī svarūpaṃ niṣṭho
hitabhuk siddhimupaiti maṇḍalena ॥ 37 ॥

Tr. As a result of exertion due to practice (of *prāṇāyāma*) the perspiration produced should be rubbed on the body thoroughly. He should consume moderate but nutritious food and gain control on himself. Thus he attains success in one *maṇḍala*. 37.

आशक्तिबोधं शुभबन्धमुद्रादिवत्सदैवाभ्यसनीयमादरात् ।
उत्कर्षकायामक एतदंगं[2] शक्तिप्रबोधीति घटान्त आश्रितम् ॥३८॥

āśaktibodhaṃ śubhabandhamudrā-
divatsadaivābhyasanīyamādarāt ॥
utkarṣakāyāmaka etadaṅgaṃ
śaktiprabodhīti ghaṭānta āśritam ॥ 38 ॥

Tr. One must continue practising the auspicious *bandha*, *mudrā* etc. with full devotion till the arousal of *śakti*. Practice of *utkarṣa prāṇāyāma* forms the part of this arousal of *śakti* which is located in the human body. 38.

अविद्याप्रसुप्ता घटान्तं[3] भुजंगी प्रबुद्धा दृढचालनैश्चानुमाया ।
मुनेर्दिव्यदृक्[4] पुद्गलज्ञानकर्त्री भवेच्छुद्धसत्वात्मविज्ञ[5]स्तदासौ ।३९।

1. सरो –b. 2. राजदंडगं–b. 3. घटोत्थं –a. 4. र्दिव्यदव–b. 5. त्वात्मविज्ञ—b.

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avidyāprasuptā ghaṭāntaṃ bhujaṅgī
prabuddhā dṛḍhacālanaiścānumāyā ।
munerdivyadṛk pudgalajñānakartrī
bhavecchuddhasatvātmavijjñastadāsau ॥ 39 ॥

Tr. In the body, *bhujaṅgī* lies latent due to *avidyā* (ignorance) which a *muni* can awaken through vigorous stirring. Then alone one attains a divine vision, acquires knowledge of the anatomy, a pure *satva* (mind) and realization of the Self. 39.

मताऽन्तरे –

matāntare —

According to another opinion—

पद्मासने प्राक् परिचालयित्वे-
ḍायां निरुद्ध्याशुगम[1]र्कनाड्याम् ॥
मुहूर्त्तयुग्मं परिचालयेज्ज्ञः
संवेष्ट्य[2] नाडीं परिकर्षयन् दृढम् ॥ इति ॥ ४० ॥

padmāsane prāk paricālayitve-
ḍāyāṃ nirudhyāśugamarkanāḍyām ॥
muhūrttayugmaṃ paricālayejjñaḥ
saṃveṣṭya nāḍīṃ parikarṣayan dṛḍham ॥ iti ॥40॥

Tr. First adopt *padmāsana* and stir up *(kuṇḍalī)* by moving *prāṇa* in the *iḍā* followed by holding it (*prātna*) in the right nostril. A wise should move her for a couple of *muhūrtas* (96 minutes) and should firmly pull up the *nāḍī*. 40.

योगचन्द्रिकायां तु –

yogacandrikāyāṃ tu —

According to *yogacandrikā*—

भानोराकुञ्चनं कुर्यात् कुण्डलीं बोधयेत्ततः ।
मृत्युवक्त्रगतस्यापि तस्य मृत्युभयं कुतः ॥ ४१ ॥

bhānorākuñcanaṃ kuryāt kuṇḍalīṃ bodhayettataḥ ।
mṛtyuvaktragatasyāpi tasya mṛtyubhayaṃ kutaḥ ॥ 41 ॥

1. निरुध्युशुगम –b. 2. संवेष्टग –b.

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Tr. Contract the sun (right nostril) and then awaken *kuṇḍalinī*. Thus one overcomes fear from death even if one is in the clutches of death. 41.

भानोराकुञ्चनं पिंगलायाः कर्षणं कुर्यात् योगी । ततः भान्वाकुञ्चनात् कुण्डलीं बोधयेत् अयमर्थः । सूर्यनाड्याकर्षणेन वह्नेः प्राचुर्यं तस्माज्ज्वलनो तेजसा । अपानवाय्वाकर्षणेन वा कुण्डल्या बोधो भवति ॥ ४२ ॥

bhānorākuñcanaṃ piṅgalāyāḥ karṣaṇaṃ kuryāt yogī । tataḥ bhānvākuñcanāt kuṇḍalīṃ bodhayet ayamarthaḥ । sūryanāḍyākarṣaṇena vahneḥ prācuryaṃ tasmājjvalano tejasā । apānavāyvākarṣaṇena vā kuṇḍalyā bodho bhavati ॥ 42 ॥

Tr. A *yogī* contracts the sun (right nostril) which awakens *kuṇḍalī*. This pulling up of *prāṇa* abundantly enhances fire. That sets the fire blazing due to pulling up of *apāna* which awakens *kuṇḍalinī*. 42.

तस्य शक्तिचालनकृताभ्यासः तस्य मृत्युभयं कुतः ॥ ४३ ॥

tasya śakticālanakṛtābhyāsaḥ tasya mṛtyubhayaṃ kutaḥ ॥ 43 ॥

Tr. One who practises *śakticālana* does not fear from death. 43.

मूलस्थानं प्राक् समाकृष्य सम्यगुड्डीयानं कारयेन्निर्भयेन ।
कुम्भं धृत्वानेनैव[1] कर्मणा ज्ञो वायुमार्गे पश्चिमे वाहयेत् स्वम् ४४

mūlasthānaṃ prāk samākṛṣya samyag-
uḍḍīyānaṃ kārayennirbhayena ॥
kumbhaṃ dhṛtvānenaiva karmaṇā
jño vāyumārge paścime vāhayet svam ॥ 44 ॥

Tr. First of all apply *mūlabandha* and then fearlessly practise *uḍḍīyāna* in a proper manner. A wise, while practising *kumbhaka* should move the *prāṇa* through the posterior path (*suṣumnā*). 44.

इति मुद्रादशकमिदं प्रोक्तमादिनाथेन शम्भुना ।
एकैकाकरणेऽस्मिन् क्षमैव मुद्रासुसिद्धये यमिनाम् ॥ ४५ ॥

1. कुम्भधन्वाऽनेन वै –b.

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iti mudrādaśakamidaṃ
proktamādināthena śambhunā ॥
ekaikākaraṇe'smin kṣamaiva
mudrāsusiddhaye yamināṃ ॥ 45 ॥

Tr. Here ends the (description of) the ten *mudrās* as narrated by *ādinātha*. Success in each of the *mudrās* brings stability to a *yogī*. 45.

योगचन्द्रिकायाम् —

yogacandrikāyām—

According to *yogacandrikā*—

अभ्यासनिःसृतां[1] चान्द्रीं कलां नित्यं समाश्रयेत् ।
धारणामुत्तमां चैव दिव्यदृष्टिप्रदायिकाम् ॥ ४६ ॥

abhyāsaniḥsṛtāṃ cāndrīṃ kalāṃ nityaṃ samāśrayet ।
dhāraṇāmuttamāṃ caiva divyadṛṣṭipradāyikām ॥ 46 ॥

Tr. One should always take recourse of *kalā* to moon (ambrosia secreting from the moon) through practice, and also *uttamā-dhāraṇā* (*nabho-dhāraṇā)* which bestows upon divine insight. 46.

योगी चान्द्रीं कलां चन्द्रनाडीं नित्यं समाश्रयेत् सेवेत । किंविशिष्टां ? अभ्यासनिःसृताम् । अभ्यासेन कृतवश्याम् । पुनः उत्तमां धारणां[2] नभोधारणां समाश्रयेत्[3] । सर्वासां मध्ये अयमर्थः ॥ ४७ ॥

yogī cāndrīṃ kalāṃ candranāḍīm । nityaṃ samāśrayet seveta । kiṃviśiṣṭāṃ ? abhyāsaniḥsṛtāṃ । abhyāsena kṛtavaśyāṃ । punaḥ uttamāṃ dhāraṇāṃ nabhodhāraṇāṃ samāśrayet sarvāsāṃ madhye ayamarthaḥ ॥ 47 ॥

Tr. A *yogī* should always practise through lunar (left) nostril which controls the flow of ambrosia. Thereafter he should practise *nabhodhāraṇā*. 47.

चन्द्रनाडीसेवने अमृतावाप्तिः । नभोधारणया योगसिद्धिः । खेचरीमुद्रया सिद्धिः सर्वासां मुद्राणां मध्ये इति ॥ ४७ ॥

candranāḍīsevane amṛtāvāptiḥ । nabhodhāraṇayā yogasiddhiḥ । khecarīmudrayā siddhiḥ sarvāsāṃ mudrāṇāṃ madhye iti ॥ 48 ॥

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1. निःसृता –b. 2. धोरणं –b. 3. समश्रयेत् —b.

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Tr. In short, practice through left nostril offers ambrosia and *nabhodhāraṇā* brings about success in *yoga*. Among all the *mudrās*, *khecari* brings success. 48.

मारुताभ्यसनमेतदशेषं चित्तवृत्तिजयतः प्रविधेयम्[1] ।
नेतरत्र मन आदरणीयं स्वस्वरूपलयमत्करणीयम् ॥ ४९ ॥

mārutābhyasanametadaśeṣaṃ
cittavṛttijayataḥ pravidheyam ॥
netaratra mana ādaraṇīyaṃ
svasvarūpalayamatkaraṇīyam ॥ 49 ॥

Tr. The entire practice of *prāṇāyāma* should be undertaken to gain control on the modifications of *citta*. It is futile to focus the mind elsewhere apart from getting absorbed in the Self. 49.

तथा[2] चोक्तं केवलतन्त्रे –

tathā coktaṃ keralatantre —

It has been stated in *keralatantra*—

मनोजये महेशानि सर्वं जयति लीलया ॥ इति ॥ ५० ॥

manojaye maheśāni sarvaṃ jayati līlayā ॥ iti ॥ 50 ॥

Tr. O *pārvatī!* Control brought over mind yields easy control over everything. 50.

अरालाचलामध्यमा नाडिकासौ दृढाभ्यासतो योगिनामासनैः स्यात् दृढं[3] प्राणसंरोधमुद्रासुबन्धैरवक्रा भवेन्मञ्जुमार्गा[4] भुजंग्याः॥५१॥

arālācalāmadhyamā nāḍikāsau
dṛḍhābhyāsato yogināmāsanaiḥ syāt ॥
dṛḍhaṃ prāṇasaṃrodhamudrāsubandhair-
avakrā bhavenmañjumārgā bhujaṅgyāḥ ॥ 51 ॥

Tr. The middle path (*suṣumṇā*) which has a curved passage becomes straight through practice of *āsana*, *prāṇāyāma*, *mudrā* and *bandha* and makes the passage of *kuṇḍalinī* easy. 51.

मुद्रोपदेशं किल साम्प्रदायिकं
दत्ते गुरुर्यः[5] स शिवः स ईश्वरः ॥

1. जयतप्रविधयं–b. 2. यथा–b. 3. दृढ–b. 4. भुञ्जुमार्गा—b. 5. दत्तेगुर्यः—b.

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तद्वाक्यनिष्ठो नियतं समभ्यसेत्
समाहितो यः स सुसिद्धिभाजनम् ॥ ५२ ॥

mudropadeśaṃ kila sāmpradāyikaṃ
datte gururyaḥ sa śivaḥ sa īśvaraḥ ॥
tadvākyaniṣṭho niyataṃ samabhyaset
samāhito yaḥ sa susiddhibhājanam ॥ 52 ॥

Tr. A *guru* who imparts the traditional knowledge of *mudrā* is the embodiment of *śiva* and *īśvara*. One who devotedly follows his advice and undertakes the regular practice, attains success. 52.

इति कुण्डलीचालनप्रकारः ॥

iti kuṇḍalīcālanaprakāraḥ ॥

Here ends the techniques of movements of *kuṇḍalī*.

अष्टधाकृतिकवेष्टनबद्धा[1] अनिल आसु निबद्धः पूरिता ।
सुकुहरा कुहराद् बहिरास्यं[2] बन्धमोचनत एति[3] भुजंग्याः ॥५३॥

aṣṭadhākṛtikaveṣṭanabaddhā
anila āsu nibaddhaḥ pūritā ॥
sukuharā kuharād bahirāsyaṃ
bandhamocanata eti bhujaṅgyāḥ ॥ 53 ॥

Tr. *prāṇa* is moved and held in the *kuṇḍalinī* which has eight coils. One should remove the mouth of *kuṇḍalinī* from the opening of *suṣumṇā* which sets the *(kuṇḍalinī)* free. 53.

यदा प्राणवायुः वहेद् ब्रह्मरन्ध्रा-
न्तरे[4] सन्ततं स्यात्तदा योगभाजः ॥
शुभः केवलाख्यस्तदा कुम्भको ऽयं
श्रुतोक्ता ऽध्वनायामजः संयमो ऽस्य[5] ॥ ५४ ॥

yadā prāṇavāyuḥ vahed brahmarandhr-
āntare santataṃ syāttadā yogabhājaḥ ॥
śubhaḥ kevalākhyastadā kumbhako'yaṃ
śrutoktā'dhvanāyāmajaḥ saṃyamo'sya ॥ 54 ॥

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1. वेष्टनवद्धानाडिका –b. 2. द्वहिरास्यं –b. 3. बन्धमोचनतराति –b. 4. ब्रह्मरन्ध्रान्तरो –a. 5. सयमोऽस्य –b.

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Tr. When the *prāṇavāyu* consistently flows in the *brahmarandhra*, then alone *yoga* is accomplished. Then the auspicious *kevala kumbhaka* occurs. As a result of authentic practice of *prāṇāyāma* bringing about success in *saṃyama*. 54.

यदा सुषुम्णान्तवाहि वायुः शून्यं विशेद्योग्युरगीप्रबोधे ।
स्वयं तदायं निजकर्मपाशान् छिनत्त्यवाप्नोति पराश्च सिद्धिः ॥५५॥

yadā suṣumṇāntavāhi vāyuḥ
śūnyaṃ viśedyogyuragīprabodhe ॥
svayaṃ tadāyaṃ nijakarmapāśān
chinattyavāpnoti parāśca siddhiḥ ॥ 55 ॥

Tr. When, due to arousal of *kuṇḍalinī* the *vāyu* which moves in *suṣumnā* reaches the *śūnya (brahmarandhra)*, then a *yogī* on his own severs the bondage of *karma* and attains the absolute success. 55.

आसनैश्च विविधैर्बहुकुम्भैर्भूरि[1]चित्रकरणैरथ किन्तैः[2] ।
एक एव किल कुण्डलिबोधो वायुचित्तजयकारणमुक्तम् ॥ ५६ ॥

āsanaiśca vividhairbahukumbhair-
bhūricitrakaraṇairatha kintaiḥ ॥
eka eva kila kuṇḍalibodho
vāyucittajayakāraṇamuktam ॥ 56 ॥

Tr. What is the use of varieties of *āsanas*, *kumbhakas* or even different *karaṇas (mudrās)*? Since arousal of *kuṇḍalinī* alone will indeed be instrumental in gaining control over *vāyu* and mind. 56.

मुक्त्वा रेचकपूरकौ निशि दिवा या कुम्भकेन स्थितिः
प्रोक्तः केवलकुम्भकोऽस्य यमिनः स्यादुद्गमे वाञ्छितम्
सर्वं किञ्चिदिहास्ति न त्रिभुवने यद्दुर्लभं तस्य तत्
शीघ्रं याति स[3] राजयोगपदवीं यत्नं विना साधयेत् ।५७।

muktvā recakapūrakau niśi divā yā kumbhakena sthitiḥ
proktaḥ kevalakumbhako'sya yaminaḥ syādudgame vāñchitam
sarvaṃ kiñcidihāsti na tribhuvane yaddurlabhaṃ tasya tat
śighraṃ yāti sa rājayogapadavīṃ yatnaṃ vinā sādhayet ॥ 57 ॥

1. कुम्भै भूरि –b. 2. रथकितैः —b. 3. सा-a.

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Tr. Giving up *recaka* and *pūraka* through day (right) and night (left), the state of *kuṃbhaka* maintained (naturally) is known as *kevala kuṃbhaka* which is desirable for the evolution of a *yogī*. Everything that is even not available and hence is rare in the three worlds is made available to him and a *yogī* attains the state of *rājayoga* without effort. 57.

मनोजवित्वं च मनोजयं[1] च पालित्यहानिर्वलितस्य[2] नाशः ।
नादश्रुतिश्चाष्टविधस्य सिद्धिर्वायोर्लयः केवलकुम्भके स्यात् ॥५८॥

manojavitvaṃ ca manojayaṃ ca
pālityahānir valitasya nāśaḥ ॥
nādaśrutiścāṣṭavidhasya siddhir-
vāyorlayaḥ kevalakumbhake syāt ॥ 58 ॥

Tr. Successful absorption in *kevala kuṃbhaka* brings about dexterity and control of mind, removal of gray hair and wrinkles, hearing of the mystical sound and eight supernatural powers. 58.

हठप्रदीपिकायाम् —

haṭhapradīpikāyām —

According to *haṭhapradīpikā*—

शक्तः केवलकुम्भेन यथेष्टं वायुधारणे ।
राजयोगपदं चैव लभते नात्र संशयः ॥ ५९ ॥

śaktaḥ kevalakumbhena yatheṣṭaṃ vāyudhāraṇe ।
rājayogapadaṃ caiva labhate nātra saṃśayaḥ ॥ 59 ॥

Tr. *kevala kuṃbhaka* results in ample retention of breath. Thus one undoubtedly attains the state of *rājayoga*. 59.

कुम्भितः प्राणरेचान्ते कुर्य्याच्चित्तं निराश्रयम् ।
एवमभ्यासयोगेन राजयोगं लभेत् पुनः ॥ ६० ॥

kumbhitaḥ prāṇarecānte kuryyāccittaṃ nirāśrayam ।
evamabhyāsayogena rājayogaṃ labhet punaḥ ॥ 60 ॥

Tr. One should render the mind objectless by retaining the breath after exhalation. This practice also brings about the state of *rājayoga*. 60.

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1. मनोजवत्वं –b. 2. वेलितस्य –b.

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निराश्रयं संकल्परहितम् ॥

nirāśrayaṃ saṅkalparahitam ॥

Tr. Without support means—without any mental construction.

कुम्भकात् कुण्डलीबोधः कुण्डलीबोधतो भवेत् ।
अनर्गला सुषुम्णा च हठसिद्धिः प्रजायते ॥ इति ॥ ६१ ॥

kumbhakāt kuṇḍalībodhaḥ kuṇḍalībodhato bhavet ।
anargalā suṣumṇā ca haṭhasiddhiḥ prajāyate ॥ *iti* ॥ 61 ॥

Tr. Practice of *kuṃbhaka* brings arousal of *kuṇḍalī*, which (further) leads to free passage (of *prāṇa*) into *suṣumnā* and consequently one attains success in *haṭhayoga*. 61.

कुम्भकप्राणायामात् बोधो जागरणं । सुषुम्णा अनर्गला बाधकरहिता भवति । ततो योगसिद्धिर्भवति इति ॥ ६२ ॥

kumbhakaprāṇāyāmāt bodho jāgaraṇam । *suṣumṇā anargalā bādhakarahitā bhavati* । *tato yogasiddhirbhavati iti* ॥62॥

Tr. Practice of *kuṃbhaka prāṇāyāma* brings arousal (of *kuṇḍalinī*). Free passage of *suṣumnā*— means without obstacles. That brings success in *yoga*. 62.

प्रनष्टोच्छ्वासनिःश्वासः प्रध्वस्तविषयज्वरः ।
निश्चेष्टो निर्विकारश्च लयो जयति योगिनाम् ॥ ६३ ॥

pranaṣṭocchvāsaniḥśvāsaḥ pradhvastaviṣayajvaraḥ ।
niśceṣṭo nirvikāraśca layo jayati yoginām ॥ 63 ॥

Tr. Anxiety created due to objects is removed with suspension of inhalation and exhalation. A *yogī* gets absorbed having been motionless and without any modifications of the mind. 63.

तथा चोक्तं शिवसंहितायाम् —

tathā coktaṃ śivasaṃhitāyām—

It has been maintained in *śivasaṃhitā*—

यदा पूर्णासु सर्वासु सन्निरुद्धोऽनिलस्तदा ।
बन्धत्यागेन कुण्डल्या मुखं रन्ध्राद् बहिर्भवेत् ॥
सुषुम्णान्तः सदैवायं वहेत् प्राणः समीरणः ॥ इति ॥ ६४ ॥

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yadā pūrṇāsu sarvāsu sanniruddho'nilastadā ।
bandhatyāgena kuṇḍalyā mukhaṃ randhrād bahirbhavet
suṣumṇāntaḥ sadaivāyaṃ vahet prāṇaḥ samīraṇaḥ ॥iti॥64॥

Tr. When *prāṇavāyu* is filled up and held in all the *nāḍīs* (channels), then alone, after breaking up the bondage the mouth of *suṣumṇā, kuṇḍalinī* rises. Then *prāṇavāyu* flows through the cavity in *suṣumnā.* 64.

प्राणो यदान्तः प्रवहेत् सुषुम्णानाड्याः सुनिष्पत्तिदशा मुनेः सा ।
यदा भवेत् भाति च राजयोगोऽग्नीन्द्वर्कबिन्दूपममात्मभानम्[1] ।६५।

prāṇo yadāntaḥ pravahet suṣumṇā-
nāḍyāḥ suniṣpattidaśā muneḥ sā ॥
yadā bhavet bhāti ca rājayogo'-
gnīndvarkabindūpamamātmabhānam ॥ 65 ॥

Tr. When *prāṇa* enters inside the *suṣumnā nāḍī,* a *muni* enjoys the state of *niṣpatti* all the time and attains *rājayoga* as a result of merging of fire, *indu, arka* (sun) and *bindu* etc. in the Self. 65.

तथोक्तं वार्तिकाचार्यैर्मानसोल्लासे –

tathoktaṃ vārtikācāryairmānasollāse—

It is stated by the author of *vārtika* in *mānasollāsa*—

प्राणे सुषुम्णासम्प्राप्ते नादोऽन्तः श्रूयतेऽष्टधा ।
घण्टादुन्दुभिशंखाब्धि[2]वीणावेण्वादितालवत् ॥ ६६ ॥

prāṇe suṣumṇāsamprāpte nādo'ntaḥ śrūyate'ṣṭadhā ।
ghaṇṭādundubhiśaṅkhābdhivīṇāveṇvāditālavat ॥ 66 ॥

तनूनपात्तडित्तारतारेशतपनोपमम् ।
ब्रह्मनाडीगते प्राणे[3] बिन्दुरूपं प्रकाशते ॥ इति ॥ ६७ ॥

tanūnapāttaḍittāratāreśatapanopamam ।
brahmanāḍīgate prāṇe bindurūpaṃ prakāśate ॥ iti ॥ 67 ॥

Tr. When *prāṇa* reaches *suṣumnā,* the eight varieties of *nādas* are heard inside which are like the sounds resembling that of a bell, trumpet, conch, sound of an ocean, *vīṇā,* flute, tiny bell, tinkling of a very fine pot, cracking sound of the fire, loud

1. विद्वंपप्रमात्ममानं –b. 2. शखाऽधि –b. 3. प्राणो –b.

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thunder and shrill sound of blowing air. When *prāṇa* enters the *brahmanāḍī* the (real form of *ātmā)* is revealed in the form of *bindu*. 66-67.

निष्पत्तिदशाराजयोगश्च भवति तदैव ॥ ६८ ॥

niṣpattidaśārājayogaśca bhavati tadaiva ॥ 68 ॥

Tr. Then both the states of *niṣpatti* and *rājayoga* take place. 68.

तदुक्तं योगदीपिकायाम् ॥

taduktaṃ yogadīpikāyām ॥

This is what is stated in *yogadīpikā*.

॥ इति सुन्दरदेवविरचितायां हठतत्वकौमुद्यां शक्तिचालनप्रकारकेवलकुम्भकविवेचनोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ śakticālanaprakārakevalakumbhakavivecanodyotaḥ ॥

Here ends the chapter narrating the varieties of *śakticālana* and *kevala kumbhaka* in *haṭhatatvakaumudī* composed by *sundaradeva*.

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Chapter—45

अथ शक्तिचालनांगमुत्कर्षप्राणायामः —

atha śakticālanāṅgamutkarṣaprāṇāyāmaḥ —

Here follows *utkarṣa prāṇāyāma* which is a component of *śakticālana*—

आयामतः शुद्धमनो एव लोलं प्राणे जिते तिष्ठति चित्परात्मनि।
उत्कर्षकायाम उपैति वायुः सुकुम्भितो[1] मध्यपथेऽयमुद्गतिः ॥१॥

āyāmataḥ śuddhamano eva lolaṃ
prāṇe jite tiṣṭhati citparātmani ॥
utkarṣakāyāma upaiti vāyuḥ
sukumbhito madhyapathe'yamudgatiḥ ॥ 1 ॥

Tr. Practice of *prāṇāyāma* makes the restless mind stable. Control of *prāṇa* engages the mind on *parātman.* Retention *(kumbhaka)* in the practice of *utkarṣa prāṇāyāma* very well moves the *vāyu (prāṇa)* through the central path (*suṣumnā).* 1.

अण्डादधः सीवनिकां सुसूक्ष्मां वामेन गुल्फेन निपीडयेत्ताम्।
निक्षिप्य गुल्फोपरि दक्षगुल्फं बद्ध्वोरुजंघान्तरसन्ध्यऽभूकम् ॥२॥

aṇḍādadhaḥ sīvanikāṃ susūkṣmāṃ
vāmena gulphena nipīḍayettām ॥
nikṣipya gulphopari dakṣagulphaṃ
baddhvorujaṅghāntarasandhya'bhūkam ॥ 2 ॥

Tr. Press the very subtle perineum located below the scrotum with the left ankle. Place the right ankle over the left. 2.

समस्थिरं विष्टरके समः स्थिरमासीन पश्यन्निजदक्षगुल्फम्।
सुरक्तकिञ्जल्कविराजते चतुःपत्रे स्मरन्नोम् हृदि मूल[2]चक्रे ॥ ३ ॥

samasthiraṃ viṣṭarake samaḥ sthiram-
āsīna paśyannijadakṣagulpham ॥
suraktakiñjalkavirājate catuḥ-
patre smarannom hṛdi mūlacakre ॥ 3 ॥

Tr. Remain steady and stable in an *āsana* while staring at the right ankle. While remembering *om* in the mind meditate on *mūlacakra* which has four deeply red petals. 3.

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1. सकुम्भितो –b. 2. मूलं –a.

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मनोलयो यावदतीव तस्मिन् तावत् समीरं मनसा निरोधयेत् ।
अनेन योगेन जितो ह्यपानो व्रजेत्तदाग्नेः पदमूर्ध्वबाहुः[1] ॥ ४ ॥

manolayo yāvadatīva tasmin
tāvat samīraṃ manasā nirodhayet ॥
anena yogena jito hyapāno
vrajettadāgneḥ padamūrdhvabāhuḥ ॥ 4 ॥

Tr. Retain the *prāṇa* with mind till the mind gets completely absorbed in it *(prāṇa)*. This technique moves the controlled *apāna* to the abode of *agni* (fire) above. 4.

अस्याग्नेये मण्डले वै त्रिकोणे
रक्तान्नादेः[2] पाचको देहयाता[3] ॥
अग्निः सार्धं वह्निनाऽनेन वायुं
ध्यायन् तारं[4] धारयेत्तत्र मन्दम् ॥ ५ ॥

asyāgneye maṇḍale vai trikoṇe
raktānnādeḥ pācako dehayātā ॥
agniḥ sārdhaṃ vahninā'nena vāyuṃ
dhyāyan tāraṃ dhārayettatra mandam ॥ 5 ॥

Tr. In the triangular *maṇḍala* of fire lies the digestive fire of food etc. One should meditate on *tāra (om)* by holding *prāṇa* along with fire at this point. 5.

यावत् सम्यक् स्याज्जयो[5]ऽपानवायोस्
तावज्जातेऽग्नेर्जये सम्यगूर्ध्वम् ॥
तस्मादग्नेर्मण्डलाकन्दनाभेर्
न्यक् स्वाधिष्ठानादधः स्थानकेऽमू ॥ ६ ॥

yāvat samyak syājjayo'pānavāyos-
tāvajjāte'gnerjaye samyagūrdhvam ॥
tasmādagnermaṇḍalākandanābher-
nyak svādhiṣṭhānādadhaḥ sthānake'mū ॥ 6 ॥

Tr. So long as one controls *apāna-vāyu*, one also controls the fire above. Therefore, one should raise up *agni* from its *maṇḍala* located below *svādhiṣṭhāna* between *kanda* and navel. 6.

---

1. मूर्ध्ववाह्व –b. 2. रक्तः त्रादेः —b. 3. देहपाना –b. 4. ध्यायनृतारं –b. 5. सम्यवस्याज्जयो –b.

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प्राणापानौ मन्दमारोप्य सार्धं
वायोर्मित्रेणाऽग्निना नाभिदेशम् ॥
पश्येद् दृष्ट्या संस्मरन् तारमन्तस्
तस्मिन्वायुं रोधयेद् हृल्लयान्तम् ॥ ७ ॥

prāṇāpānau mandamāropya sārdhaṃ
vāyormitreṇā'gninā nābhideśaṃ ॥
paśyed dṛṣṭyā saṃsmaran tāramantas-
tasminvāyuṃ rodhayed hṛllayāntam ॥ 7 ॥

Tr. One should gently hold *prāṇa* and *apāna* at the navel along with by fire and fixing the eyes (at the navel) and meditating on *om* while holding the *vāyu* there till absorption of mind supervenes. 7.

ततोऽग्निना बोधमुपैति कुण्डली
स्वं नाभिरन्ध्रात् फणमाशु कन्दम् ॥
शक्तिः प्रबुद्धेयमपाकरोति
तेन श्मशानोंऽघ्रिबिलं[1] द्रुतं तत् ॥ ८ ॥

tato'gninā bodhamupaiti kuṇḍalī
svaṃ nābhirandhrāt phaṇamāśu kandam ॥
śaktiḥ prabuddheyamapākaroti
tena śmaśāno'ṅghribilaṃ drutaṃ tat ॥ 8 ॥

Tr. Therefore, *kuṇḍalī* is aroused along with fire by raising the hood from the cavity of the navel where the *kanda* is located. *śakti (kuṇḍalinī)*, having been aroused, quickly reaches the cavity in the *suṣumṇā*. 8.

फुल्लं[2] भवे तत्र शनैः समीरं संपूरयेन् मध्यपथे सपावकम्[3] ।
आमूर्ध्न उद्गीथमनुस्मरन् ज्ञः सन्धारयेन् मारुतमग्निना सह ॥९॥

phullaṃ bhave tatra śanaiḥ samīraṃ
sampūrayen madhyapathe sapāvakam ॥
āmūrdhna udgīthamanusmaran jñaḥ
sandhārayen mārutamagninā saha ॥ 9 ॥

1. श्मशानोऽघ्निविलं –b. 2. फुल्लभवे –b. 3. सयावकं –b.

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Tr. Slowly draw the air to the central path *(suṣumnā)* along with fire and (fill it) up fully up to the head while meditating on *udgītha (om)*. 9.

महापथच्छिद्रसुमूर्ध्नि[1]पूरिते स वह्निना गन्धवहेन विग्रहे ।
आत्मा तदा दृश्यत एष मूर्ध्नि यथाम्बरे[2] दीधितिभिः प्रभाकरः१०

mahāpathacchidrasumūrdhnipūrite
sa vahninā gandhavahena vigrahe ॥
ātmā tadā dṛśyata eṣa mūrdhni
yathāmbare dīdhitibhiḥ prabhākaraḥ ॥ 10 ॥

Tr. In the body when the air along with fire is filled up in the cavity of the great path *(suṣumnā)* upto the top of the head, one realizes the *ātman* in the head, like the sun is seen with its brilliance in the sky. 10.

उत्कर्षकायाम उदारधीभिः प्रातः प्रदोषे च निशीथ एषः ।
मुहूर्त्तमात्रं सुसमाहितैः स्वे नाडीविशुद्धौ प्रथमं विधेयः ॥ ११ ॥

utkarṣakāyāma udāradhībhiḥ
prātaḥ pradoṣe ca niśītha eṣaḥ ॥
muhūrttamātraṃ susamāhitaiḥ sve
nāḍīviśuddhau prathamaṃ vidheyaḥ ॥ 11 ॥

Tr. The great practitioner who is poised, should first of all practise *utkarṣa prāṇāyāma* followed by purification of the *nāḍī*, for a *muhūrta* (48 minutes) in the morning, evening and at mid-night. 11.

अनेन नित्याभ्यसितेन वायुर्जितो[3] भवेत् पथ्यमिताशनस्य[4] ।
भवन्ति देहे हठसिद्धिचिह्नानि आदौ क्रमाद्वायुजयाग्ररूपम् ॥१२॥

anena nityābhyasitena vāyur-
jito bhavet pathyamitāśanasya ॥
bhavanti dehe haṭhasiddhicihnāni
ādau kramādvāyujayāgrarūpam ॥ 12 ॥

Tr. One who resorts to moderate but wholesome food gains control over *vāyu* through the regular practice of this, and thus as a result of controlled *vāyu* in an intense manner, the first signs of success in *haṭha*, arise in a sequential manner. 12.

1. समूर्ध्नि —b. 2. थांबरे –b. 3. वायुजितो —b. 4. पथ्यमितामानस्य –a.

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अभ्यस्यमानोऽयम[1]तीव दीर्घमारम्भ उच्चैः किल साधकाय ।
ददाति वायोर्जयसिद्धिमग्र्यां[2] स्वेदप्रकम्पासनखोत्थिताद्याम् ॥१३॥

abhyasyamāno'yamatīva dīrgham-
ārambha uccaiḥ kila sādhakāya ॥
dadāti vāyorjayasiddhimagryāṃ
svedaprakampāsanakhotthitādyām ॥ 13 ॥

Tr. When it is practised for a long time, it offers the *sādhaka* higher (results) like control of *vāyu* and advanced *siddhis* and also (one experiences) perspiration, tremors, levitation etc. in an *āsana*. 13.

यदा शरीरे पवनः सुसिद्धस्तदा मुनेर्ज्ञान[3]मुदेति दिव्यम् ।
ज्ञानाद् भवेद् वृद्धिगुणोऽस्य[4] सिद्धिरदूरतोऽसौ हितदीर्घ[5]लम्भे ॥१४॥

yadā śarīre pavanaḥ susiddhas-
tadā munerjñānamudeti divyam ॥
jñānād bhaved vṛddhiguṇo'sya siddhir-
adūrato'sau hitadīrghalambhe ॥ 14 ॥

Tr. When *prāṇa* is very well controlled in the body then the divine wisdom dawns on the *muni* which enhances virtues and the *siddhis* appear very close. 14.

सुसिद्धिरूपो जितवायुरात्मिनां यदा सुषुम्णान्तरसंगतोऽयम् ।
तदा चिदानन्दमयं मनोऽदो नभोपमं सुस्थिरमेकरूपम् ॥ १५ ॥

susiddhirūpo jitavāyurātmināṃ
yadā suṣumṇāntarasaṅgato'yam ॥
tadā cidānandamayaṃ mano'do
nabhopamaṃ susthiramekarūpam ॥ 15 ॥

Tr. Those who are devoted to Self (-realization), who have controlled *prāṇa* move *vāyu (prāṇa)* through the cavity in *suṣumnā* which is a great achievement. Then the mind becomes poised and remains in the state of equanimity like a clear sky and also gets absorbed in Blissful State. 15.

यदा सदानन्दमयं मनोऽदो विवर्जितं क्लेशगणैश्च बाह्यैः ।
संसारदुःखानि विहाय योगी तदा समाधिं[6] विशते निसर्गम् ॥१६॥

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1. अभ्यस्यमाननोऽयम –a. 2. सिद्धिमग्न्यां –b. 3. मुनेज्ञान –b. 4. भवेद्वन्द्धि – b. 5. हितदर्धि —b. 6. समाधि –b.

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yadā sadānandamayaṃ mano'do
vivarjitaṃ kleśagaṇaiśca bāhyaiḥ ॥
saṃsāraduḥkhāni vihāya yogī
tadā samādhiṃ viśate nisargam ॥ 16 ॥

Tr. When the mind is rendered free from the host of external mundane sufferings, it becomes full of eternal Bliss giving up all worldly miseries and it enters the natural (state of) *samādhi*. 16.

सिद्धं तदा चित्तमपास्तदुःखमेतद्यदा यत् कुरुते[1] सुयोगी ।
सर्वं क्षणात्तद्[2] भवति ध्रुवोऽस्य सुसिद्धकायस्य सुसिद्धिलक्ष्म ।१७।

siddhaṃ tadā cittamapāstaduḥkham-
etadyadā yat kurute suyogī ॥
sarvaṃ kṣaṇāttad bhavati dhruvo'sya
susiddhakāyasya susiddhilakṣma ॥ 17 ॥

Tr. When a *yogī* who has gained mastery over the body and is adorned with the signs of supernatural powers makes the mind free from misery, then he certainly achieves all. 17.

दूरेक्षणश्रवणमन्यपुरप्रवेशं
व्यूहादिकं च वपुषो भवति क्षणेन ॥
चेतःसमीरवपुषां च यदा त्रयाणां
सिद्धिस्तदा स मुनिराट् परसिद्धिपात्रम् ॥ १८ ॥

dūrekṣaṇaśravaṇamanyapurapraveśaṃ
vyūhādikaṃ ca vapuṣo bhavati kṣaṇena ॥
cetaḥsamīravapuṣāṃ ca yadā trayāṇāṃ
siddhistadā sa munirāṭ parasiddhipātram ॥ 18 ॥

Tr. One attains clairvoyance, clairaudience, ability to enter another body and knowledge of the body. One controls all three—the mind, *prāṇa* and the body. Then the *muni* becomes eligible for higher achievements. 18.

जीवन्मुक्तिपदं गतो[3] भुवि महासिद्धस्तदाऽसौ मुनिर्
गच्छेन्[4] मोक्षपदं यदैव सहजः स्याद् राजयोगः स्वयम् ॥

1. मेतद्युदायत्कुरुते –b. 2. क्षणाद् —a. 3. गता –a. 4. गच्छन् —a.

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सर्वज्ञः खलु धर्ममेघमनघं प्राप्तः समाधिं परं
योगीन्द्रस्तु[1] तदाणिमादिपदभागव्याहताज्ञो ऽमरः ॥१९॥

jīvanmuktipadaṃ gato bhuvi mahāsiddhastadā'sau munir
gacchen mokṣapadaṃ yadaiva sahajaḥ syād rājayogaḥ svayam ॥
sarvajñaḥ khalu dharmameghamanaghaṃ prāptaḥ samādhiṃ paraṃ
yogīndrastu tadāṇimādipadabhāgavyāhatājño'maraḥ ।19।

Tr. Then the *muni* who becomes *mahā-siddha* attains the state of liberation while living in this body itself and consequently attains (the final state of) liberation. Then he attains *rājayoga* easily. He becomes omniscient indeed. He attains the pure state of *dharmamegha.* The *yogīndra* attains the state of transcendental *samādhi* which results in attainment of *aṇimā* etc., gains immense wisdom and becomes immortal. 19.

एवं[2] वर्षसहस्राणि लक्षाणि च शतानि च ।
पर्वताग्रे गुहा वासः[3] सानन्दः सिद्धयोगिनः ॥ २० ॥

evaṃ varṣasahasrāṇi lakṣāṇi ca śatāni ca ।
parvatāgre guhā vāsaḥ sānandaḥ siddhayoginaḥ ॥ 20 ॥

Tr. The *siddhayogīs* (in such a state) reside at the top of the mountain or in a cave in a Blissful mood for hundred or thousand or lakhs of years. 20.

आरम्भ उत्कर्षककुम्भमेवमभ्यस्यतोऽल्पं च शकृच्च[4] मूत्रणम् ।
अब्देऽथ षण्मासि भवेत्ततोऽनुगन्तव्यमब्दत्रयोऽतो न[5] वाहने ।२१।

ārambha utkarṣakakumbhamevam-
abhyasyato'lpaṃ ca śakṛcca mūtraṇam ॥
abde'tha ṣaṇmāsi bhavettato'nu-
gantavyamabdatrayo'to na vāhane ॥ 21 ॥

Tr. Practice of *utkarṣa kumbhaka* in the state of *ārambha* results in scanty urination and faeces within one year or six months. Therefore for three years one should not use a vehicle. 21.

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1. योगीन्द्रस्तु –b. 2. एवं च –b. 3. वीसः —b. 4. शक्षुध –b. 5. मतृतयोतान –b.

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घटान्तमारम्भत आ त्रिवर्षं[1] पथ्येन कुम्भाभ्यसनं[2] विधेयम् ।
न योगिना मूत्रविडल्पताया[3] गन्तव्यमीषत् किल वाहनादौ ॥२२॥

ghaṭāntamārambhata ā trivarṣaṃ
pathyena kumbhābhyasanaṃ vidheyam ॥
na yoginā mūtraviḍalpatāyā
gantavyamīṣatkila vāhanādau ॥ 22 ॥

Tr. Practice of *kuṃbhaka* is recommended for three years from the state of *ārambha* up to *ghaṭa* while observing moderate diet. Thus a *yogī* has scanty urine and faeces. One then should not use vehicles. 22.

अथ परिचयकाले बोधनीयामवीर्यात्
जितकरणबलोऽसौ योगसंसाधकेन ॥ २३ ॥

atha paricayakāle bodhanīyāmavīryāt
jitakaraṇabalo'sau yogasaṃsādhakena ॥ 23 ॥

Tr. In the state of *paricaya*, a *yoga* practitioner, through control over senses effortlessly awakens *kuṇḍalinī*. 23.

तथा चोक्तं <u>योगयाज्ञवल्क्ये</u> —

It has been stated in *yogayājñavalkya*—

बोधं गते चक्रिणि नाभिमध्ये प्राणास्तु[4] सम्भूय कलेवरेऽस्मिन् ।
चरन्ति सर्वे[5] सह वह्निनैव यथा पटे तन्तुगतिस्तथैव ॥ २४ ॥

bodhaṃ gate cakriṇi nābhimadhye
prāṇāstu sambhūya kalevare'smin ॥
caranti sarve saha vahninaiva
yathā paṭe tantugatistathaiva ॥ 24 ॥

Tr. Just as the fibres pervade the whole of the cloth, similarly, when *prāṇa* courses through the *nābhicakra* and *cakrī* (*kuṇḍalinī*) is awakened, all the (*prāṇas*) along with fire pervade the whole body. 24.

भित्वैवं चक्रिणः स्थानं सदा ध्यानपरायणः ।
ततो नयेदपानं तु नाभेरूर्ध्वमनुस्मरन् ॥ २५ ॥

bhitvaivaṃ cakriṇaḥ sthānaṃ sadā dhyānaparāyaṇaḥ ।
tato nayedapānaṃ tu nābherūrdhvamanusmaran ॥ 25 ॥

1. त्रिवर्षे —b. 2. ऽभ्यसने —b. 3. विडल्पतायां —b. 4. प्राणस्तु —b. 5.सर्व —b.

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Tr. A devoted regular practice pierces the abode of *cakrī (kuṇḍalinī)* and moves *apāna* above the navel while remembering (*om*). 25.

वायुर्यदा वायुसखेन सार्धं नाभिं त्वतिक्रम्य ततः शरीरे ।
रोगाः प्रणश्यन्ति बलाभिवृद्धिः कान्तिः तदानीं भवति प्रकृष्टा२६

vāyuryadā vāyusakhena sārdhaṃ
nābhiṃ tvatikramya tataḥ śarīre ॥
rogāḥ praṇaśyanti balābhivṛddhiḥ
kāntiḥ tadānīṃ bhavati prakṛṣṭā ॥ 26 ॥

Tr. When *prāṇa* along with fire passes above the navel, the body is rendered free from diseases. Further, the body gains excellent stamina and lustre. 26.

ब्रह्मरन्ध्रमुखमत्र वायवः पावकेन सह यान्ति खमध्ये ।
केनचिदिह[1] वदामि तवाहं वीक्षणाद्धृदि[2] सुदीपशिखायाः ॥ २७ ॥

brahmarandhramukhamatra vāyavaḥ
pāvakena saha yānti khamadhye ॥
kenacidiha vadāmi tavāhaṃ
vīkṣaṇāddhṛdi sudīpaśikhāyāḥ ॥ 27 ॥

Tr. The *prāṇas* accompanied with fire move to the void of *brahmarandhra*. According to some, one perceives the blazing flame by meditating in the heart. 27.

निरोधतः[3] स्याद्धृदि[4] तेन वायुर्मध्ये यदा वायुसखेन सार्धम्[5] ।
सहस्रपत्रस्य मुखं प्रविश्य कुर्यात् पुनस्तूर्ध्वमुखं द्विजेन्द्रे ॥२८॥

nirodhataḥ syāddhṛdi tena vāyurmadhye yadā vāyusakhena sārdham ।
sahasrapatrasya mukhaṃ praviśya kuryāt punastūrdhvamukhaṃ dvijendre ॥ 28 ॥

Tr. Control of *vāyu* in the cavity of the heart courses the *prāṇa* along with fire in (*cakra* of) thousand petals and turns it upwards. 28.

प्रबुद्धहृदयाम्भोजे गार्ग्यस्मिन्[6] ब्रह्मणः पुरे ।
बालार्कश्रेणिवद्वह्नोम्नि[7] विरराज समीरणः ॥ २९ ॥

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1. केनचेदिह –b. 2. वीक्षणाद्वदि –b. 3. निरोधितः —b. 4. स्याद्वदितेन –b. 5. सार्ध –b. 6. गार्ग्यःस्मिन् —b. 7. श्रोणिवयोत्रि —b.

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prabuddhahṛdayāmbhoje gārgyasmin brahmaṇaḥ pure ।
bālārkaśreṇivadvyomni virarāja samīraṇaḥ ॥ 29 ॥

Tr. O *gārgi* ! On awakening of the lotus of the heart sends the *prāṇa* in the abode of *brahmaṇ* wherein *prāṇa* shines like the rising sun. 29.

हृन्मध्यात्तु सुषुम्णायां संस्थितो हुतभुक्तदा ।
सजलाम्बुदमालासु विद्युल्लेखेव राजते ॥ ३० ॥
hṛnmadhyāttu suṣumṇāyāṃ saṃsthito hutabhuktadā ।
sajalāmbudamālāsu vidyullekheva rājate ॥ 30 ॥

Tr. Then the fire shines in *suṣumṇā* at the center of the heart like the lightning in the lap of the clouds. 30.

प्रबुद्धहृत्पद्म[1]सुसंस्थितेऽग्नौ प्राणे[2] च तस्मिन्[3] विनिवेशिते च ।
चिह्नानि बाह्यानि तथान्तराणि दीपादिदृश्यानि[4] भवन्ति तस्य३१
prabuddhahṛtpadmasusaṃsthite'gnau
prāṇe ca tasmin viniveśite ca ॥
cihnāni bāhyāni tathāntarāṇi
dīpādidṛśyāni bhavanti tasya ॥ 31 ॥

Tr. When the lotus of the heart is awakened and when the *prāṇa* is also established in it along with fire, external signs appear and also the internal signs like perception of light etc. 31.

वायुमुन्नयत[5] एव सवह्निं[6] व्याहरन् प्रणवमत्र[7] सबिन्दुम् ।
बालचन्द्रसदृशे तु ललाटे बालचन्द्रमवलोकय बुद्ध्या[8] ॥ ३२ ॥
vāyumunnayata eva savahniṃ
vyāharaṇ praṇavamatra sabindum ॥
bālacandrasadṛśe tu lalāṭe
bālacandramavalokaya buddhyā ॥ 32 ॥

Tr. Raise up *prāṇa* along with fire, while chanting *praṇava* accompanied with *bindu* (nasalized sound) and visualize the waxing moon with full attention at the forehead. 32.

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1. प्रबुद्धहृत्पप्र —b. 2. सुसंस्थितेऽग्नौ प्राणो –a. 3. चसस्मिन् —b. 4. दश्यानि –b. 5. मुन्नयन –b. 6. वह्नि –b. 7. प्रणवमन्त्र —b. 8. वालचन्द्रमःवलकयबुध्या –b.

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सवह्निवायुमारोप्य भ्रुवोर्मध्ये धिया तदा ।
ध्यायेदनन्यधीः पश्चादन्तरात्मानमात्मनि ॥ ३३ ॥

savahnivāyumāropya bhruvormadhye dhiyā tadā ।
dhyāyedananyadhīḥ paścādantarātmānamātmani ॥ 33 ॥

Tr. Hold *prāṇa* along with fire at the center of the eyebrows with full attention and meditate on *ātman* with unbridled concentration. 33.

मनो लयं यदा याति भ्रूमध्ये योगतो नृणाम् ।
जिह्वामूलेऽमृतस्रावो भ्रूमध्ये चात्मदर्शनम्[1] ॥ ३४ ॥

mano layaṃ yadā yāti bhrūmadhye yogato nṛṇām ।
jihvāmūle'mṛtasrāvo bhrūmadhye cātmadarśanam ॥ 34 ॥

Tr. Due to practice of *yoga* when mind is absorbed at the center of the eyebrows, secretion of ambrosia at the root of the tongue and perception of *ātmā* at the centre of the eyebrows occur. 34.

कम्पनं तथा मूर्ध्नि मनसैवात्मदर्शनम् ।
देवोद्यानानि रम्याणि नक्षत्राणि च चन्द्रमाः ॥
ऋषयः सिद्धगन्धर्वाः प्रकाशं यान्ति योगिनाम् ॥ ३५ ॥

kampanaṃ tathā mūrdhni manasaivātmadarśanam ।
devodyānāni ramyāṇi nakṣatrāṇi ca candramāḥ ॥
ṛṣayaḥ siddhagandharvāḥ prakāśaṃ yānti yoginām ॥35॥

Tr. One (experiences) tremors and one perceives *ātmā* with mind at the top of the head and also the exquisite heavenly gardens, stars and the moon. Moreover, the *yogīs* perceive the *ṛṣis*, *siddhas* and *gandharvas* (semi-gods). 35.

भ्रुवोऽन्तरे विष्णुपदे निविष्टजीवे च तस्मिनमृते च संस्थे ।
तस्मिन् सदा याति मनो लयं चेन्मुक्तेः समीपं तदिदं ब्रुवन्ति ।३६।

bhruvo'ntare viṣṇupade niviṣṭa-
jīve ca tasminamṛte ca saṃsthe ॥
tasmin sadā yāti mano layaṃ cen-
mukteḥ samīpaṃ tadidaṃ bruvanti ॥ 36 ॥

Tr. It is said that, when one concentrates at the center of the eyebrows which is the seat of *viṣṇu*, where *jīva* is located,

1. वात्मदर्शनम् —b.

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wherefrom the ambrosia secretes, and wherein the mind gets absorbed, one approaches liberation. 36.

समीरणे विष्णुपदे निविष्टे विशुद्धबुद्धौ च तदात्मनिष्ठे ।
आनन्दमत्यद्भुतमस्ति सत्यं त्वं गार्गि पश्याद्यविशुद्धबुद्ध्या ।३७।

samīraṇe viṣṇupade niviṣṭe
viśuddhabuddhau ca tadātmaniṣṭhe ॥
ānandamatyadbhutamasti satyaṃ
tvaṃ gārgi paśyādyaviśuddhabuddhyā ॥ 37 ॥

Tr. Retention of *prāṇa* at the seat of *viṣṇu* with a pure conscience and devotion to *ātmaṇ* brings about inexplicable Bliss. O *gārgi* ! You might perceive it with the purity of conscience. 37.

एवं समभ्यस्य सुदीर्घकालं[1]
यमादिभिर्युक्ततनुर्मिताशी ॥
आत्मानमासाद्य गुहां प्रविष्टं
मुक्तिं व्रज ब्रह्मपुरे[2] पुनस्त्वम् ॥ इति ॥ ३८ ॥

evaṃ samabhyasya sudīrghakālaṃ
yamādibhiryuktatanurmitāśī ॥
ātmānamāsādya guhāṃ praviṣṭaṃ
muktiṃ vraja brahmapure punastvam ॥ 38 ॥

Tr. Following a sustained practice along with *yama* etc. and nourishing the body by observing moderate diet, one attains *ātmā* in the cavity and being liberated, one travels to the abode of *brahmā*. 38.

इत्युत्कर्षप्राणायामः ॥

ityutkarṣaprāṇāyāmaḥ ॥

Here ends *utkarṣa prāṇāyāma*.

सामान्यभूलिंगजये सुयोगिन आरम्भगत्यां मरुतो जये प्राक् ।
लघुत्वमंगे शुभवर्णगन्धौ विट्श्लेष्ममूत्रेष्वणुता सुकान्तिः ॥ ३९ ॥

sāmānyabhūliṅgajaye suyogina
ārambhagatyāṃ maruto jaye prāk ॥

1. सुर्धकालं –b. 2.ब्रह्म –b.

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laghutvamaṅge śubhavarṇagandhau
viṭśleṣmamūtreṣvaṇutā sukāntiḥ ॥ 39 ॥

Tr. While entering the state of *āraṃbha* before the control of *prāṇa*, a *yogī* easily controls the *bhūliṅga* (earth element). Thus one enjoys the lightness of the body, pleasant smell, fair complexion, scanty faeces, phlegm and urination and attractive lustre. 39.

सामान्यवोर्लिंगजये मुनेः स्यादारम्भपाके सलिलेष्वमज्जनम् ।
पंकेष्वसंगः किल कण्टकाग्नेः क्षुत्तृट् सहिष्णुत्वमपानसंजये ।४०।

sāmānyavorliṅgajaye muneḥ syād-
ārambhapāke salileṣvamajjanam ॥
paṅkeṣvasaṅgaḥ kila kaṇṭakāgneḥ
kṣuttṛṭ sahiṣṇutvamapānasañjaye ॥ 40 ॥

Tr. A *muni*, by gaining control over *apāna* on the maturation of the state of *āraṃbha* preceded by gaining control over water element, does not sink in water, does not get affected by mud or thorn or fire, and can withstand hunger and thirst. 40.

सामान्यतोऽग्नेर्विजये मुनेः स्यादारम्भमध्येऽग्निवशत्वमुच्चैः ।
सौदर्यमग्नेर्भृशदीप्तिमेधे समानवायोर्विजयेऽग्न्यऽदाहः ॥ ४१ ॥

sāmānyato'gnervijaye muneḥ syād-
ārambhamadhye'gnivaśatvamuccaiḥ ॥
saudaryamagnerbhṛśadīptimedhe
samānavāyorvijaye'gnya'dāhaḥ ॥ 41 ॥

Tr. When a *muni* in the middle of *āraṃbha* state controls fire element, he gains control over fire. Control of *samāna vāyu* increases gastric fire and one does not get affected by fire. 41.

तथा च मानसोल्लासे –

tathā ca mānasollāse —

According to *mānasollāsa*—

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बह्वन्नपानभोक्तृत्वमातपाग्नि[1]सहिष्णुता ।
दर्शनं श्रवणं दूरात् तृतीयं योगलक्षणम् ॥ इति ॥ ४२ ॥

bahvannapānabhoktṛtvamātapāgnisahiṣṇutā ।
darśanaṃ śravaṇaṃ dūrāt tṛtīyaṃ yogalakṣaṇam ॥ 42 ॥

Tr. The third characteristic of *yoga* is—ample eating and drinking, endurance of heat and fire, clairvoyance and clairaudience. 42.

खगस्य सामान्यजये मुनेः स्यादारम्भके दार्द्दरिकं घटेकयोः ।
द्रुमोत्प्लुतिः स्यादनुशक्तिबोधे तुर्यारभेदे खचरत्व[2]सिद्धिः ॥४३॥

khagasya sāmānyajaye muneḥ syād-
ārambhake dārddarikaṃ ghaṭekayoḥ ॥
drumotplutiḥ syādanuśaktibodhe
turyārabhede khacaratvasiddhiḥ ॥ 43 ॥

Tr. Initial control of *prāṇa* in *āraṃbha* state enables a *muni* to hop like a frog, to jump on the trees, and on piercing of the fourth *cakra (anāhata)* and on arousal of *śakti (kuṇḍalinī)* one levitates. 43.

तथा चोक्तं मानसोल्लासे –

tathā coktaṃ mānasollāse –

It has been maintained in *mānasollāsa*—

चित्ते निश्चलतां याते प्राणे मध्ये लयं गते ।
चिह्नान्येतानि जायन्ते पञ्चभूतजयात् पृथग् ॥ इति ॥ ४४ ॥

citte niścalatāṃ yāte prāṇe madhye layaṃ gate ।
cihnānyetāni jāyante pañcabhūtajayāt pṛthag ॥ iti ॥ 44 ॥

Tr. When the mind becomes stable and the *prāṇa* merges in the central path, the signs of control of (different) five *bhūtas* supervene. 44.

योगभास्करे–

yogabhāskare—

It has been stated in *yogabhāskara*—

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1. वह्वन्नपानभोक्तऽवमानयाग्नि –b. 2. खेचरत्व –a.

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यावदन्तःस्फुरन्नादो यावच्चित्तं विलीयते ।
तावदुत्पन्नयोगी स्यात्तत आरूढयोगवान् ॥ इति ॥ ४५ ॥

yāvadantaḥsphurannādo yāvaccittaṃ vilīyate ।
tāvadutpannayogī syāttata ārūḍhayogavān ॥ iti ॥ 45 ॥

Tr. When the internal *nāda* reveals and when the mind is merged, one becomes an *utpanna yogī* and thereafter qualifies to be called an *ārūḍha yogī.* 45.

तथा च <u>मानसोल्लासे</u> –

tathā ca mānasollāse—

It has been further stated in *mānasollāsa*—

प्राणे सुषुम्णां सम्प्राप्ते नादोऽन्तः श्रूयतेऽष्टधा ॥ इति ॥ ४६ ॥

prāṇe suṣumṇāṃ samprāpte
nādo'ntaḥ śrūyate'ṣṭadhā ॥ iti ॥ 46 ॥

Tr. When *prāṇa* moves through *suṣumnā*, eight types of internal *nāda* are heard. 46.

सामान्य आरम्भजं नाद आद्यस्थितेर्भिदापान[1]चलाग्नियोगजः ।
अनाहतो यस्तु स महापथान्तः[2] प्राणाग्निनोर्ध्वं रसधातुकर्षणे४७

sāmānya ārambhajaṃ nāda ādya-
sthiterbhidāpānacalāgniyogajaḥ ॥
anāhato yastu sa mahāpathāntaḥ
prāṇāgninordhvaṃ rasadhātukarṣaṇe ॥ 47 ॥

Tr. *nāda* is heard in *āraṃbha* state when *mūlādhāra* is pierced by *apāna* and fire. The *anāhata* (unstruck sound) arises due to *prāṇa* and fire traveling through the great path (*suṣumnā*) and when *rasa* (plasma) and *dhātu* (bodily constituents) are extracted. 47.

अभ्यास आकृष्ट उपर्यलं[3] मरुद्यदा[4] सुषुम्णास्यत आंगिधातून् ।
ऊर्ध्वं समाकर्षति रुन्धको यथाऽस्रं चित्र एष स तदाविरास्ते ४८

abhyāsa ākṛṣṭa uparyalaṃ marud-
yadā suṣumṇāsyata āṅgidhātūn ॥
ūrdhvaṃ samākarṣati rundhako yathā'-
sraṃ citra eṣa sa tadāvirāste ॥ 48 ॥

1. भिर्दाऽपाने –a. 2. महापथातः —b. 3. उपर्यऽम्लं –b. 4. मरुद्धदा –b.

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Tr. When the *prāṇa* having been pulled upwards through practice, pulls up the *dhātus* (bodily constituents) from the mouth of *suṣumnā* then the passage becomes clear like a picture when the tears are rolled down. 48.

अभ्यासयोगेन जितासनेन
लैन्यं मनो याति न बिन्दुरेत्यधः ॥
कुम्भ[1]विधा याति चिरं स्थिते[2] स्वं
भवन्ति नादा[3] विविधा हृदन्तरे ॥ ४९ ॥

abhyāsayogena jitāsanena
lainyaṃ mano yāti na binduretyadhaḥ ॥
kumbhavidhā yāti ciraṃ sthite svaṃ
bhavanti nādā vividhā hṛdantare ॥ 49 ॥

Tr. As a result of practice when the *āsanas* are mastered over and when the mind does not wander, the *bindu* does not flow down. Prolonged practice of *kuṃbhaka* reveals various *nādas* in the heart. 49.

संस्रवद्धिमगुमण्डलं तदा क्षुत्तृडादि परिनश्यति[4] दोषैः ।
स्वस्वरूप उपयाति केवलां संस्थितिं मुनिवरो गतशोकः ॥ ५० ॥

saṃsravadhimagumaṇḍalaṃ tadā
kṣuttṛḍādi parinaśyati doṣaiḥ ॥
svasvarūpa upayāti kevalāṃ
saṃsthitiṃ munivaro gataśokaḥ ॥ 50 ॥

Tr. Then the ambrosia from the moon flows down and hunger and thirst disappear along with impurities. A *muni* overcomes suffering and gets established in the true form of the Self in *kevala kumbhaka*. 50.

तथा चोक्तं <u>योगसंग्रहे</u>–

tathā coktaṃ yogasaṃgrahe—

It has been stated in *yogasaṃgraha*—

दुर्धात्वम्बुवहा नाड्यो[5] तदा नद्यश्च पुष्करे ।
शोषयेत् सततं योगी तदा वज्रतनुर्भवेद् ॥ इति ॥ ५१ ॥

1. कुम्भं –b. 2. स्थिरो –b. 3. नीदा –b. 4. नश्यन्ति –b. 5. वहानाशेन –b.

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durdhātvambuvahā nāḍyo tadā nadyaśca puṣkare ।
śoṣayet satataṃ yogī tadā vajratanurbhaved ॥ iti ॥ 51 ॥

Tr. Just as a lake (*puṣkara*) dries due to the rivers being depleted, similarly, as a result of drying up of the impure channels, a *yogī* dries all the bodily constituents and his body becomes adamantine. 51.

स्याच्चित्तकम्पा घटिकादशोन्मिते १०
निसर्गकुम्भे घटिकाद्वयं मुनेः ॥
यदाभिलैन्यं[1] प्रतियाति मानसं
प्रकम्पतेऽदोऽस्य[2] तदाऽन्तरे मुनेः ॥ ५२ ॥

syāccittakampā ghaṭikādaśonmite10
nisargakumbhe ghaṭikādvayaṃ muneḥ ॥
yadābhilainyaṃ pratiyāti mānasaṃ
prakampate'do'sya tadā'ntare muneḥ ॥ 52 ॥

Tr. As a result of *nisarga-kumbhaka* retained for two *ghaṭikās*, the state of *cittakampā* occurs for 10 *ghaṭikās*. Thus fickleness of the mind disappears and a *yogī* experiences tremors. 52.

सद्यप्रबुद्धक्षुभितोरगी रुट्फूत्कारभीतं भवतृट् श्मशानम् ।
भवप्रलुब्धं[3] तनु वीक्ष्य चित्तं प्राक्कम्पते यातमिवा[4]ऽन्धकूपे ५३

sadyaprabuddhakṣubhitoragī ruṭ-
phūtkāra-bhītaṃ bhavatṛṭ śmaśānam ॥
bhavapralubdhaṃ tanu vīkṣya cittaṃ
prākkampate yātamivā'ndhakūpe ॥ 53 ॥

Tr. *kuṇḍalinī* which has got entangled in the mundane world, having been recently agitated, becomes infuriated and makes hissing sound and enters the void *(brahmarandhra)*. Being attracted towards the mundane world, the serpent perceives the mind and it (mind) quivers as if it has entered hell. 53.

निरालम्बमतश्मशानेऽस्तदोषं विशशानुचिन्तोद्वेगमन्तः[5] सदा ।
व्युत्थितौ सम्भ्रमत्रासतोऽलं विनिद्रि तदा जायते कम्पतेऽतः ।५४।

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1. यदाभिलैन्य–b. 2. प्रकम्पतेऽदोहस्य –b. 3. प्रलब्धं –b. 4. यानमिवा –b. 5. चिराशानुचिन्तयेत् अग्निःस्फुलिंगदर्शितुर्य४द्यतो गतोद्वेगमन्तः—b.

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nirālambamataśmaśāne'stadoṣaṃ
viśaśānucintodvegamantaḥ sadā ॥
vyutthittau sambhramatrāsato'laṃ
vinidri tadā jāyate kampate'taḥ ॥ 54 ॥

Tr. Being free from blemishes, thoughts and worries she *(kuṇḍalinī)* remains in the void *(brahmarandhra)*. In the state of *vyutthāna*, being awakened and sleepless, she agitates as a result of which quivering occurs. 54.

अभ्यसेच्छान्तये[1] योगी धैर्याच्छ्वासनिरोधने ।
आत्मैकतानतायुक्तं न किञ्चिदपि चिन्तयेत् ॥ ५५ ॥

abhyasecchāntaye yogī dhairyācchvāsanirodhane ।
ātmaikatānatāyuktaṃ na kiñcidapi cintayet ॥ 55 ॥

Tr. A *yogī* should undertake the practice of *prāṇāyāma* for poise attuned to the Self and should not think of anything. 55.

अग्निस्फुलिंगदृशि तुर्य४घटीमितायां
भूमौ मुनिः सहजसिद्धसुकुम्भकेऽत्र ॥
रुद्रप्रमाण११घटिके हृदि भूरि तेजो-
बिन्दून् प्रपश्यन्ति महापथ आत्तधैर्यः[2] ॥ ५६ ॥

agnisphuliṅgadṛśi turya4ghaṭīmitāyāṃ
bhūmau muniḥ sahajasiddhasukumbhake'tra ॥
rudrapramāṇa11ghaṭike hṛdi bhūri tejo-
bindūn prapaśyanti mahāpatha āttadhairyaḥ ॥56॥

Tr. A *muni* maintains this state of *sahajakumbhaka* for four *ghaṭikās* and perceives the sparkling of fire, and maintaining this *kumbhaka* for eleven *ghaṭikās* perceives excessively shining particles in the great path (*suṣumnā)* courageously. 56.

नादोत्पत्तिररोगता च जठराग्नेर्दीपनं प्रोत्कटं
देहे बिन्दुजयः शिरा शुभविशुद्धिश्चेत्य[3]नुक्तं हि यत् ॥
अभ्यासस्य फलं समस्तमखिलं निर्बीजशून्यावधि
ज्ञात्वाऽभ्यासमपास्य[4] कार्यमपरं[5] प्राणावरोधे चरेत् ।५७।

1. छांवये–b. 2. आतधैर्यः-a. 3. शुभविद्धिश्चेत्य–b. 4. मयास्य–b. 5. कार्धमपरं–b.

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nādotpattirarogatā ca jaṭharāgnerddīpanaṃ protkaṭam
dehe bindujayaḥ śirā śubhaviśuddhiścetyanuktaṃ hi yat ॥
abhyāsasya phalaṃ samastamakhilaṃ nirbījaśūnyāvadhi
jñātvā'bhyāsamapāsya kāryamaparaṃ prāṇāvarodhe caret
॥57॥

Tr. The entire set of the results of devoted practice appears as arousal of *nāda*, well-being, excessive enhancement of gastric fire in the body, control over *bindu*, free passage of the *śirās* and also those which are not mentioned. This will continue until one arrives at (the state of) *nirbīja* or *śūnya* (void). Knowing this one should put aside all the practices and other works and devote in controlling *prāṇa*. 57.

तथा चोक्तमुत्तरगीतायाम् —

tathā coktamuttaragītāyām—

It has been stated in *uttaragītā*—

गच्छंस्तिष्ठन् सदा कालं वायुस्वीकरणं परम् ।
सर्वकालप्रयोगेण सहस्रायुर्भवेन्नरः ॥ इति ॥ ५८ ॥

gacchaṁstiṣṭhan sadā kālaṃ vāyusvīkaraṇaṃ param ।
sarvakālaprayogeṇa sahasrāyurbhavennaraḥ ॥ iti ॥ 58 ॥

Tr. By practising *prāṇāyāma* all the time with full devotion, one lives long. 58.

तथा च योगतत्वप्रकाशे –

tathā ca yogatatvaprakāśe—

It is stated in *yogatatvaprakāśa*—

रेचकादित्रयाभ्यासो नाडीशोधनपूर्वकम् ।
स्वस्वोत्क्रमण[1]पर्यन्तः प्रोक्तो योगानुमार्गतः ॥ इति ॥ ५९ ॥

recakāditrayābhyāso nāḍīśodhanapūrvakam ।
svasvotkramaṇaparyantaḥ prokto yogānumārgataḥ ॥iti॥59॥

Tr. One should practise *nāḍīśodhana* and

1. स्वस्वोक्रमण –b.

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prāṇāyāma systematically till one leaves the *prāṇa* through *yogic* technique. 59.

॥ इति सुन्दरदेवविरचितायां हठतत्वकौमुद्यामुत्कर्ष-प्राणायामादिविवेचनोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyām-utkarṣaprāṇāyāmādi-vivecanodyotaḥ ॥

Here ends the narrating of the technique of *utkarṣa-prāṇāyāma* in *haṭhatatvakaumudī* composed by *sundaradeva.*

॥ समाप्तोऽयं बहिरंगसाधनो पञ्चमः ॥

॥ samāpto'yaṃ bahiraṅgasādhano pañcamaḥ ॥

Here ends the fifth –*bahiraṅgasādhana.*

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Chapter—46

अथ निष्पत्तिदशाख्य उल्लासः —

atha niṣpattidaśākhya ullāsaḥ —

Here follows the chapter describing the state of *niṣpatti*—

शक्तिबोधे सुषुम्णान्तर्गत[1]प्राणाग्निमनोभिः सह जीवस्य सोऽहमिति जाग्रदवस्थायामष्टांगयोगनिष्णातस्यारूढयोगे मुने संयमाख्य आन्तरंग उल्लासः ॥ १ ॥

śaktibodhe suṣumṇāntargataprāṇāgnimanobhiḥ saha jīvasya so'hamiti jāgradavasthāyām aṣṭāṅgayoganiṣṇātasy-ārūḍhayoge mune saṃyamākhya āntaraṅga ullāsaḥ ॥ 1 ॥

Tr. A *muni* in the state of *jāgrat* (waking), who has thoroughly mastered over the eight components of *yoga*, after coursing *prāṇa* along with fire and mind in the channel of *suṣumnā*, who has realized that *soham* -`I am That' with *jīva* (embodied soul), in the process of *ārūḍhayoga*, to him *antaraṅga* called as *saṃyama* is recommended. 1.

शुद्धान्तःकरणो यमैश्च[2] नियमैर्जित्वासनानि स्थिरं
प्राणायामजितानिलो विषयसंव्यायत्त[3]सर्वेन्द्रियः ॥
देशेऽन्तर्हृदयादिकेऽथ रविचन्द्रादौ बहिः स्थापयेद्
वृत्या चित्तमथ प्रतीचिपरमे चैषा भवेद्धारणा[4] ॥२ ॥

śuddhāntaḥkaraṇo yamaiśca niyamairjitvāsanāni sthiraṃ
prāṇāyāmajitānilo viṣayasaṃvyāyattasarvendriyaḥ ॥
deśe'ntarhṛdayādike'tha ravicandrādau bahiḥ sthāpayed
vṛtyā cittamatha pratīciparame caiṣā bhaveddhāraṇā ॥2॥

Tr. Gaining mastery over *āsanas*, rearing a pure heart and senses through *yama* and *niyama*, gaining control over *prāṇa* through *prāṇāyāma*, withdrawing all the senses from their objects, one focuses the mind along with its modifications in the heart region inside and the sun or moon outside, or even on *suṣumnā* (posterior path). This is *dhāraṇā*. 2.

तथा च भावते —

tathā ca bhārate—

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1. सुषुम्णां तदान्तं–b. 2. करणोयमेश्च –b. 3. संख्यायत्त –b. 4. भवधारणा –b.

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It has been stated in *(mahā-) bhārata*—

शुभे[1] ह्येकत्रविषये चेतसो यत्र धारणम् ।
निश्चलत्वात्तु सा सद्भिर्धारणेत्यभिधीयते ॥ ३ ॥

śubhe hyekatraviṣaye cetaso yatra dhāraṇam ।
niścalatvāttu sā sadbhirdhāraṇetyabhidhīyate ॥ 3 ॥

Tr. The mind is focused and concentrated steadily on one auspicious point. This is called *dhāraṇā* by the experts. 3.

अत्र[2] हि –
atra hi —
Here too—

मैत्रादिवासितहृदा[3] नियमादिभाजा
प्रत्याहृतेन्द्रियगणेन जितासनेन ॥
द्वन्द्वोज्झितेन[4] हि मनःस्थितये स्वनासा-
ग्रादौ[5] सबीजसहजाभ्यसनं विधेयम् ॥ ४ ॥

maitrādivāsitahṛdā niyamādibhājā
pratyāhṛtendriyagaṇena jitāsanena ।
dvandvojjhitena hi manaḥsthitaye svanāsā-
grādau sabījasahajābhyasanaṃ vidheyam ॥ 4 ॥

Tr. One who has parctised *niyama* etc. by cherishing the attitude of *maitrī* etc., withdrawn the senses, gained mastery over *āsana* and overcome duality, should practise the *sahaja i.e. sabīja (samādhi)* by concentration on the tip of the nose to acquire stability of the mind. 4.

प्राणायामैः प्राग्विनिर्जित्य वायून् प्रत्याहारेणेन्द्रियाण्याशु जित्वा ।
चेतोवृत्तिं मूर्त्त ईशानरूपे कुर्यात् सैषा धारणा धीधृतेर्भूः ॥ ५ ॥

prāṇāyāmaiḥ prāgvinirjitya vāyūn
pratyāhāreṇendriyāṇyāśu jitvā ॥
cetovṛttiṃ mūrta īśānarūpe
kuryāt saiṣā dhāraṇā dhīdhṛterbhūḥ ॥ 5 ॥

Tr. The *vāyus* are first of all controlled by *prāṇāyāma*. The senses are soon controlled by *pratyāhāra*. Then one should direct the mental modifications *(vṛttis)* towards the embodied

1. शुभं –b. 2. अम्र —b. 3. तृदा –a. 4. इन्द्रातेन –b. 5. स्वनासाऽदौ –b.

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God in the form of *īśāna*. This is called practice of *dhāraṇā* which is done by the stability of the mind. 5.

योगी सुस्थिरविष्टरी जितमरुच्चायामतस्तीर्थगात्
प्रत्याहारत इन्द्रियार्थत उपाकृष्टेन्द्रियः साऽनिलम् ॥
एकस्मिंश्च शुभाश्च ये[1] सकरणं योगोक्तकालावधि
धत्ते स्वान्तमुपैति न च्युतिलवं लक्ष्यात् तदा धारणा ।६।

yogī susthiraviṣṭaro jitamaruccāyāmatastīrthagāt
pratyāhārata indriyārthata upākṛṣṭendriyaḥ sānilam ॥
ekasmiṅśca śubhāśca ye sakaraṇaṃ yogktakālāvadhi
dhatte svāntamupaiti na cyutilavaṃ lakṣyāt tadā dhāraṇā ॥ 6 ॥

Tr. The *yogī* gains steadiness in an *āsana*. He controls the *prāṇa* through *prāṇāyāma* learnt from a *guru*. The senses along with *prāṇa* are withdrawn from their objects through the practice of *pratyāhāra*.

One holds (the mind) along with the senses on an auspicious internal point for the length of time as recommended in the scriptures of *yoga* and one does not flinch even for a moment from that point. Then alone *dhāraṇā* takes place. 6.

स यथा –

sa yathā—

Which is as follows—

नासांगुष्टकजानुगुल्फकगुदग्रीवांससीवन्यहो
भ्रूभालाग्रकलम्बिकाग्रहृदयं मेढ्रं सुषुम्णाशिरा ॥
नाभी चेति पदानि चित्तसहितप्राणस्य देशान्तरे
प्रत्याहारमुखेन धारणमितौ कायप्रवेशादिके ॥ ७ ॥

nāsāṅguṣṭakajānugulphakagudagrīvāṅsasīvanyaho
bhrūbhālāgrakalambikāgrahṛdayaṃ meḍhraṃ suṣumṇāśirā ॥
nābhī ceti padāni cittasahitaprāṇasya deśāntare
pratyāhāramukhena dhāraṇamitau kāyapraveśādike ॥ 7 ॥

Tr. The points for *dhāraṇā* with *pratyāhāra* are—(tip of the) nose, big toes, knees, ankles, anus, neck, shoulders, perineum, eyebrows, forehead, *lambikā* (uvula), heart,

1. शुभाश्रये –b.

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generative organ, the channel of *suṣumnā* and navel – by focusing on these points and moving on to the next in the processes like entering into another body etc. 7.

प्रत्याहृन्मरुद्धारणाख्यः सिद्धेः प्राग्रूपेच्छभि[1]र्धारणायाम् ।
देहे स्वीये सेवनीयोऽनुगुर्व्यो[2] भूम्याद्यास्ता धारणा सिद्धयश्च ।८।

pratyāhṛnmaruddhāraṇākhyaḥ
siddheḥ prāgrūpeccabhirdhāraṇāyām ॥
dehe svīye sevanīyo'nugurvyo
bhūmyādyāstā dhāraṇā siddhayaśca ॥ 8 ॥

Tr. One should practise *dhāraṇā* of *marut (prāṇa)* in the body by focusing on gross to the subtler points and subsequently *dhrāraṇā* — i.e. withdrawing progressively on the further elements, which offers supernatural powers. 8.

हृत्संकल्पात्मकं नुर्वपुषि[3] यदभिधारितं यत्र यत्र देशे निबन्धं
व्रजति[4] हि तदभिध्यानतो धारणा इति अस्यां[5] यत्र स्थिरं द्रागनुपतति ॥
मरुत्साक्षचित्तो धारणा[6]देशबन्धो मरुद्वज्जये[7]ऽसौ हि यद्देशबन्धस्
तदीयं करोत्येव सिद्धिं स्वभूमौ सुसिद्धानुसन्धानहेतुस्मृतीक्षात्र[8] कार्यम् ।९।

hṛtsaṅkalpātmakaṃ nurvapuṣi yadabhidhāritaṃ yatra yatra deśe nibandhaṃ
vrajati hi tadabhidhyānato dhāraṇā iti asyāṃ yatra sthiraṃ drāganupatati ॥
marutsākṣacitto dhāraṇādeśabandho marudvajjaye'sau hi yaddeśabandhas
tadīyaṃ karotyeva siddhiṃ svabhūmau susiddhānusandhānahetusmṛtīkṣātra kāryam ॥ 9 ॥

Tr. In the body on whichever region *dhāraṇā* of *prāṇa* with mind and *saṃkalpa* (resolution) is done, the *bandha* (fixing of mind) is also done therein. Concentration on these (points) is *dhāraṇā*. On these points wherever *prāṇa* with mind and senses is firmly concentrated, it is *dhāraṇā* at that particular point (*deśabandha*). This *deśabandha* (concentration on a particular region) is effective in controlling *prāṇa*. One attains success in

1. प्रागूपेच्छभि –b. 2. स्वीयेत्येवनीयोऽनुगुर्व्यो —b. 3. तुर्वपुषि –b. 4. व्रवजति –b. 5. अस्मां –a. 6. मरुत्साऽक्ष्य चित्तोऽनुदेशेऽमुं तत्तादात्म्यतोऽलं जितममिलमतेऽदः सुसिद्धिस्तुस्तासास्ताः अतोधारणा –b. 7. मरुद्धज्जये –a. 8. क्ष्याऽत्र —b.

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(a particular) state. One must introspect on memory. 9.

मनोजयार्थं विहितोस्त्युपायश्चक्रानुसन्धानमिति[1] श्मशाने ।
स्वदेशबन्धप्रविशेष[2] उक्तः स्वस्वोक्तसिद्धिप्रद उक्तरुप्त्यः[3] ॥१०॥

manojayārthaṃ vihitostyupāyaś-
cakrānusandhānamiti śmaśāne ॥
svadeśabandhapraviśeṣa uktaḥ
svasvoktasiddhiprada uktaruptyaḥ ॥ 10 ॥

Tr. To gain control over mind, the recommended practice like piercing of *cakra*, (entering into) *suṣumṇā*, and concentration of a particular point *(deśabandha)* are suggested. These further help in attaining one's cherished goals. 10.

ध्याने समाधावथ[4] धारणायां मुहुर्मुहुः संयमकोऽनु[5]वर्त्तते ।
प्रत्याहृतावेष तु धारणायां ध्याने भवेत् सेन्द्रियचेतसो जयी ॥११॥

dhyāne samādhāvatha dhāraṇāyāṃ
muhurmuhuḥ saṃyamako'nuvarttate ॥
pratyāhṛtāveṣa tu dhāraṇāyāṃ
dhyāne bhavet sendriyacetaso jayī ॥ 11 ॥

Tr. Repeated practice of *dhyāna*, *samādhi* and *dhāraṇā* gradually leads to *saṃyama*. One gains control on the senses and mind through *pratyāhāra*, *dhāraṇā* and *dhyāna*. 11.

या निर्विचारे रजसेह धारणो मुन्युक्त[6]कालः किल[7] काललोपतः ।
स्यात् पञ्चघट्यात्मक[5] एव सिद्धिभूः प्रत्याहृतेः[8] काल इनघ्न[9] इरितः ।१२।

yā nirvicāre rajaseha dhāraṇo
munyuktakālaḥ kila kālalopataḥ ॥
syāt pañcaghaṭyātmaka5 eva siddhibhūḥ
pratyāhṛteḥ kāla inaghna iritaḥ ॥ 12 ॥

Tr. In the state of *nirvicāra* where there is a predominance of *rajas*, duration as suggested by the sages. Practice of *pratyāhāra* for five *ghaṭikās* brings about success and one transcends time. 12.

---

1. श्चक्राऽनुसन्धानुमिति –b. 2. स्वदेशबन्धप्रविशेष –b. 3. उक्तरुत्तप्रः —b. 4. समाधाप्य –a. 5. संयमकोऽतु –b. 6. मन्युक्त —b. 7. अनुपलब्धपाठः —b. 8. प्रत्याहृतैः —b. 9. इवघ्न –b.

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स्युः[1] पञ्चनाडी मितमुख्यकालेऽस्मिंन्सिद्ध[2]यो भूतजयादिका मुनेः
प्राक्सिद्धकुम्भाष्ट८घटीसमेते ऋतम्भराख्येऽत्र तु शक्तिबोधः ।१३।

syuḥ pañcanāḍī mitamukhyakāle'-
smiṅnsiddhayo bhūtajayādikā muneḥ ॥
prāksiddhakumbhāṣṭa8ghaṭīsamete
ṛtambharākhye'tra tu śaktibodhaḥ ॥ 13 ॥

Tr. A time span of five *nāḍīs* produces supernatural powers and also a *muni* gains control on *bhūtas* (elements). Perfection of *kuṃbhaka* for eight *ghaṭikās* which brings the state of *ṛtaṃbharā*, awakens *śakti*. 13.

निसर्गकुम्भे किल षष्टिनाडिके६० ध्यानं मुनेः पक्वमिदं स्वसिद्धिभूः
स्याद् द्वादशाहैः[3] सहजः समाधिः सुसिद्धयः स्युश्च विपश्चिताम्[4]१४

nisargakumbhe kila ṣaṣṭināḍike60
dhyānaṃ muneḥ pakvamidaṃ svasiddhibhūḥ ॥
syād-dvādaśāhaiḥ sahajaḥ samādhiḥ
susiddhayaḥ syuśca vipaścitām ॥ 14 ॥

Tr. When a *muni* meditates for sixty *nāḍīs* while maintaining *nisarga kuṃbhaka*, he gets maturity to generate the *siddhis* (supernatural powers). A twelve day's practice brings about the state of *sahaja-samādhi* and the *yogī* attains *siddhis*. 14.

सर्वार्थतैकाग्र्यसुधर्मयोर्यः क्षये भवो धर्मिहृदोऽणुकालः ।
स स्वात्मसंस्थः परिणामकालः स्याद्धारणादित्रिलये स्वसिद्धेः ।१५।

sarvārthataikāgryasudharmayoryaḥ
kṣaye bhavo dharmihṛdo'ṇukālaḥ ॥
sa svātmasaṃsthaḥ pariṇāmakālaḥ
syāddhāraṇāditrilaye svasiddheḥ ॥ 15 ॥

Tr. Several-objectness and one-pointedness of mind are subjugated and manifested respectively. The three processes - *dhāraṇā*, *dhyāna* and *samādhi* merge when one remains in Self which is called *pariṇāmakāla*. 15.

प्रत्यग्वृत्या ध्यायतोऽत्रेष्टमूर्तिसोहंभावेनास्तसर्वैहिकस्य ।
योगीन्द्रस्य ज्ञानमायाभुजंगीसिद्धिष्वष्टासु[5] स्वयन्तं युनक्ति ॥१६॥

1. स्यु –b. 2. कालेऽस्मिन् सिद्धयो –b. 3. द्वाशाऽहैः —b. 4. विपाराशां –b. 5. सुष्विस्त्र् –b.

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pratyagvṛtyā dhyāyato'treṣṭamūrti-
sohaṃbhāvenāstasarvaihikasya ॥
yogīndrasya jñānamāyābhujaṅgī-
siddhiṣvaṣṭāsu svayntaṃ yunakti ॥ 16 ॥

Tr. Meditating on the desired deity (God) with an attitude of `I am That' and by turning the senses inwardly one annihilates all the mundane desires. Thus a *yogī* attains wisdom, raises *kuṇḍalinī* and gets eight supernatural powers. 16.

गन्धो विनेच्छामनुभूयते यथा
पुष्पाणि कामं नयतोत्तमानि[1] ॥
ब्रह्मण्यहंभाव[2]युतेन भूरिशो
लभ्यन्त[3] एवं सुविभूतयः स्वम् ॥ १७ ॥

gandho vinecchāmanubhūyate yathā
puṣpāṇi kāmaṃ nayatottamāni ॥
brahmaṇyahaṃbhāvayutena bhūriśo
labhyanta evaṃ suvibhūtayaḥ svam ॥ 17 ॥

Tr. Just as the fragrance of flowers is enjoyed even without wishing to do so, similarly, due to merging of the Self (I am That) in *brahman*, the supernatural powers reveal on their own. 17.

जितेन्द्रियस्याभिजितेरणस्य युक्तस्य सन्धारयतो हरौ मनः ।
सद्धारणायामुपयान्ति पाके सुसंयमस्य[4] स्वयमेव सिद्धयः ॥१८॥

jitendriyasyābhijiteraṇasya
yuktasya sandhārayato harau manaḥ ॥
saddhāraṇāyāmupayānti pāke
susaṃyamasya svayameva siddhayaḥ ॥ 18 ॥

Tr. One who has gained control over senses and *prāṇa* and one who is poised through meditation on *hari*, will accomplish the *siddhis* easily when *dhāraṇā* is matured. 18.

पञ्चतत्वात्मिकाधारणातो मुकौ[5]
भुवोः षष्टसप्ताह्नयो[6]र्मध्यसन्धौ ॥

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1. कामं न यतो तमानि–b. 2. ब्रह्मण्यहभाव–b. 3. लभ्यं न –b. 4. सुसयस्य – b. 5. धारणाज्ञेनुकौ –b. 6. सप्ताह्नयोर् —a.

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मुनौ तज्जयेन् मयादेति तन्मात्रकं
भूतसंघातजं तज्जसिद्धीस्तदा[1] ॥ १९ ॥

pañcatatvātmikā dhāraṇāto mukau
bhuvoḥ ṣaṣṭasaptāhnayormadhyasandhau ।
munau tajjayen mayādeti tanmātrakaṃ
bhūtasaṅghātajaṃ tajjasiddhīstadā ॥ 19 ॥

Tr. In a time between six and seven days a *muni* through *dhāraṇā*, gains control over the five elements related to *bhūmi* etc. for realization. Consequently he attains the supernatural power related to *tanmātrās* and power born out of the *bhūtas*. 19.

इह भूतधारणास्थे परोक्षवित्तज्ज[2]सिद्ध्युदयः ।
सत्वापत्यणुहृदये भूतजयैश्चित्तधारणा विशते ॥ २० ॥

iha bhūtadhāraṇāsthe parokṣavittajjasiddhyudayaḥ ।
satvāpatyaṇuhṛdaye bhūtajayaiścittadhāraṇā viśate ॥20॥

Tr. Establishment of *dhāraṇā* on the *bhūtas* brings about the Supernatural Powers like extra-sensory perception. When the mind is attenuated, there occurs an increment of *satva*. Control of the *bhūtas* establishes the *citta* in the practice of *dhāraṇā*. 20.

ऋतम्भरे धारणायां विपाकसदृशा मुनौ ।
संयमस्याणिमाद्याः[3] स्युः सिद्धयो भूतसञ्जयात् ॥ २१ ॥

ṛtambhare dhāraṇāyāṃ vipākasadṛśā munau ।
saṅyamasyāṇimādyāḥ syuḥ siddhayo bhūtasañjayāt ॥21॥

Tr. In the advanced practice of *ṛtaṃbharā dhāraṇā* when *saṃyama* is established, *siddhis* like *aṇimā* etc. are attained through control gained over *bhūtas*. 21.

विना न वायोर्जयमस्ति हृज्जयो न शक्तिबोधोऽग्निमरुज्जयं विना
न सिद्धयः संयमहृत्प्रसादनं विनाऽखिलं चित्तजयं विनास्ति नो२२

vinā na vāyorjayamasti hṛjjayo
na śaktibodho'gnimarujjayaṃ vinā ॥
na siddhayaḥ saṅyamahṛtprasādanaṃ
vinā'khilaṃ cittajayaṃ vināsti no ॥ 22 ॥

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1. सिद्धोस्तदा–b. 2.परोक्षवित्तज–पादस्य पुरावृत्तिः–b. 3. स्याऽणिमायाः—b.

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Tr. Control on the mind is not possible without gaining control over *prāṇa*. Arousal of *śakti* does not happen without having control over fire and *prāṇa*. *siddhis* do not occur without *saṃyama* and pacification of the mind. Nothing is possible without control of *citta* (mind). 22.

तथा चोक्तं केवलतन्त्रे –

tathā coktaṃ keralatantre—

It has been maintained in *keralatantra*—

मनोजयान् महेशानि सर्वं जयति लीलया ॥ इति ॥ २३ ॥

manojayān maheśāni sarvaṃ jayati līlayā ॥ iti ॥ 23 ॥

Tr. O *pārvatī!* Mental control leads to control of all with ease. 23.

निरोधधर्म वा वासनाविपाकदुष्टचेतसः ।
विहारशक्तिजीवनं यदात्र[1] धर्मदर्शनम् ॥ २४ ॥

nirodhadharma vā vāsanāvipākaduṣṭacetasaḥ ।
vihāraśaktijīvanaṃ yadātra dharmadarśanam ॥ 24 ॥

Tr. *nirodhadharma* (suspension of mental modifications), (enfeeblement) of the mind defiled due to maturation of desires and merging in the life force (*prāṇa*) one realizes *dharma* (virtues). 24.

प्राग्धर्मप्रविलयने ह्यधर्मभूतिव्युत्थाने प्रभवति या निरोधने च ।
सा प्रोक्तः खलु परिणाम एष धीरैश्चित्तस्य क्षणिकगतेर्मुनीश्वरस्य२५

prāgdharmapravilayane hyadharmabhūti-
vyutthāne prabhavati yā nirodhane ca ॥
sā proktaḥ khalu pariṇāma eṣa dhīraiś-
cittasya kṣaṇikagatermunīśvarasya ॥ 25 ॥

Tr. By the suppression of the disturbed impressions of the mind and by the rise of impressions of control, the mind, which persists in that moment of control, is said to attain the controlling modifications of *citta*. 25.

न रागधर्मं भजते कदापि व्युत्थानहीनं यमिनो मनोऽस्ति[2] ।
शान्तादिधर्मान्तरंगं तदानीं सत्वं[3] शुभैः प्रैति मुनौ विशोकः[4] ।२६।

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1. यदऽत्रय –b. 2. यमिनोऽस्ति –b. 3. सत्व –b. 4. विदोकः —b.

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na rāgadharmaṃ bhajate kadāpi
vyutthānahīnaṃ yamino mano'sti ॥
śāntādidharmāntaraṅgaṃ tadānīṃ
satvaṃ śubhaiḥ praiti munau viśokaḥ ॥ 26 ॥

Tr. The *yogīs* never entertain the traits of attachment after transcending the process of *vyutthāna* and the mind is pacified and internalized. Then the *muni* who has overcame suffering *(śoka)*, attains the higher virtues and auspicious *satva*. 26.

विवेकख्यातिमापन्नो भूतेन्द्रियजयी यदा ।
पदार्थाभाविनीं भूमिं ध्याने प्राप्तोऽस्तवासनः ॥ २७ ॥
vivekakhyātimāpanno bhūtendriyajayī yadā ।
padārthābhāvinīṃ bhūmiṃ dhyāne prāpto'stavāsanaḥ ।27।

Tr. One who has controlled the *bhūtas* (elements) and senses, attains the state of *vivekakhyāti* (discriminative knowledge). By overcoming the desires (*vāsanās*), one attains the state of *padārthābhāvinī* in *dhyāna*. 27.

व्युत्थाने वा सन्निरोधेऽस्य चित्तं चित्संलीनं सद्विवेकात्तबोधम् ।
नो यात्यन्तेऽलं तदा सिद्धिविघ्ना योगारूढस्योन्मनीं संगतस्य २८
vyutthāne vā sannirodhe'sya cittaṃ
citsaṅlīnaṃ sadvivekāttabodham ॥
no yātyante'laṃ tadā siddhivighnā
yogārūḍhasyonmanīṃ saṅgatasya ॥ 28 ॥

Tr. In the state of *vyutyhāna* or *nirodha* (suspension of mind) the mind merges in consciousness (*cit*) wherein discriminatory knowledge arises. Then the one who is *yogārūḍha* and who has attained (the state of) *unmanī* (*samādhi*) does not encounter the obstacles (i.e. *siddhis*) on his path. 28.

अस्य भूतेन्द्रियजयिनोऽतिक्रान्तभावनीयस्येत्यर्थः ॥ २९ ॥
asya bhūtendriyajayino'tikrāntabhāvanīyasyetyarthaḥ 29

Tr. *bhūtendriyajayino* (one who has gained control over the *bhūtas* and the senses) means *atikrāntabhāvanīya* (one who has overcome the *bhāvanās*—mental constructions). 29.

कर्मत्रिकूटानि तु धारणायां विशुद्धिसंयमी पश्यति शक्तिबोधात् ।
आयामतस्तानि विनाश्य कायव्यूहं निजैश्वर्यसुखाय दध्यात् ।३०।

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karmatrikūṭāni tu dhāraṇāyāṃ
viśuddhisaṃyamī paśyati śaktibodhāt ॥
āyāmatastāni vināśya kāya-
vyūhaṃ nijaiśvaryasukhāya dadhyāṭ ॥ 30 ॥

Tr. One who is a *saṃyayī* (a *yogī)* perceives the three aspects of *karma (prārabdha, sañcita* and *kriyamāṇa)* in the pure state of *dhāraṇā* through arousal of *śakti.* Through the practice of *prāṇāyāma* he annihilates the *karma* and mobilizes the body for pleasure. 30.

आरम्भान्तं वायुवह्न्योर्जयोत्था[1] भाक्ता सिद्धिर्वष्मसंपद्गुणाढ्या[2]
प्रत्याहारे सञ्जयात् स्युस्त्रयाणां दूरश्रुत्याद्यं हृदः सेन्द्रियस्य ।३१।
ārambhāntaṃ vāyuvahnyorjayotthā
bhāktā siddhirvarṣmasampadguṇāḍhyā ॥
pratyāhāre sañjayāt syustrayāṇāṃ
dūraśrutyādyaṃ hṛdaḥ sendriyasya ॥ 31 ॥

Tr. At the end of the state of *āraṃbha* one controls *prāṇa* and fire, which begets the supernatural powers in the body. Mastery over *pratyāhāra* brings in attainment of the three—clairvoyance etc., (control of) the mind and senses. 31.

शक्त्युद्बोधानन्तरं[3] सिद्धयो याः
पाकप्रख्याः[4] संयमस्थस्य वर्याः ॥
भूताक्षाणां[5] सञ्जये स्युः समस्ता
निष्पत्तौ तास्तत्वलीनस्य शून्ये ॥ ३२ ॥
śaktyudbodhānantaraṃ siddhayo yāḥ
pākaprakhyāḥ saṃyamasthasya varyāḥ ॥
bhūtākṣāṇāṃ sañjaye syuḥ samastā
niṣpattau tāstatvalīnasya śūnye ॥ 32 ॥

Tr. After the arousal of *kuṇḍalinī* the higher supernatural powers occur to the one established in *saṃyama.* On gaining control on the *bhūtas* (elements) and the senses, all the (powers) take place in the state of *niṣpatti* to the one who has merged in *tatva* in the state of *samādhi.* 32.

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1. वायुवन्स्नोर्जयोत्था –b. 2. गणाद्या –b. 3. बोधानान्तरं –b. 4. प्राकप्रख्याः –b. 5. भूताऽस्यारगां –b.

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शून्यः समाधिः ॥
śūnyaḥ samādhiḥ.
śūnya means *samādhi.*

आशक्तिचालोन्नयनाभुवं मुनेर्या[1] सिद्धयस्ता बहिरंगभूताः ।
यमासनायामसुबन्धमुद्रिकाद्यैः स्युर्जयाच्चित्तजये ऽग्नि[2]वाय्वोः ॥३३॥
āśakticālonnayanābhuvaṃ muner-
yā siddhyastā bahiraṅgabhūtāḥ ॥
yamāsanāyāmasubandhamudrikādyaiḥ
syurjayāccittajaye'gnivāyvoḥ ॥ 33 ॥

Tr. From *śakticālana* onwards the miraculous powers like levitation are external, which are attained through *yama, āsana, prāṇāyāma, bandha* and *mudrās* and mind is controlled through control gained over *agni* and *prāṇa.* 33.

तदुत्तरं संयमकेऽन्तरंग[3]संसाधने संयमसंस्थितस्य ।
ऋतम्भरप्रज्ञमुनेः स्युरग्न्याश्चियादि[4]धरासुसिद्धयः ॥ ३४ ॥
taduttaraṃ saṃyamake'ntaraṅga-
saṃsādhane saṃyamasaṅsthitasya ॥
ṛtambharaprajñamuneḥ syur-
agnyāściyādidharāsusiddhyaḥ ॥ 34 ॥

Tr. Thereafter, (follows) the *antaraṅga* (internal) that involves the process of *saṃyama.* Having established in *saṃ yama,* a *muni* in *ṛtaṃbharā* state attains the great *siddhis* like gaining control over fire, earth etc. 34.

सहजकेवलकुम्भवतो मुनेः परमसिद्धिषु कालमपेक्षते[5] ।
जितमनःस्थिरता शुभसंयमक्रमविपाके विवेकहताज्ञता ॥ ३५ ॥
sahajakevalakumbhavato muneḥ
paramasiddhiṣu kālamapekṣate ॥
jitamanaḥsthiratā śubhasaṃyama-
kramavipāke vivekahatājñatā ॥ 35 ॥

Tr. A *muni* perfecting *sahaja kevala kuṃbhaka* gets the higher *siddhis* in due course of time. He controls mind, gets stability, and *vivekakhyāti* (discriminative knowledge) by gradually progressing in the process of *saṃyama.* 35.

1. मुनेऽपि -a. 2. च्चित्तजयोऽग्नि –b. 3.संयमकैऽतरंग –b. 4. स्युरऽआश्चि –a. 5. मपेक्ष्यते –b.

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परतत्व इति शेषः ॥

paratatva iti śeṣaḥ ॥

The above said state is of *vivekakhyāti* of *paratatva* (the Absolute).

जितमनसो व्युत्थाने धारणासिद्धिभूमिकाकाला यथा ॥ ३६ ॥

jitamanaso vyutthāne dhāraṇāsiddhibhūmikākālā yathā ।36।

Tr. One who has controlled mind gets success in *dhāraṇā* in *vyuthāna* state in due course of time. 36.

तदुक्तं कुम्भकपद्धतौ –

taduktaṃ kumbhakapaddhatau—

It has been stated in *kumbhaka paddhati*—

जिताशना यामिता द्विघ्नी ज्योतिष्मती भवेत् ।

मात्राप्रकाशा प्रहरैश्चतुर्भिः प्रहरैः स्मृता ॥ ३७ ॥[1]

jitāśanā yāmamitā dvighnī jyotiṣmatī bhavet।

mātrāprakāśā praharaiścaturbhiḥ praharaiḥ smṛtā ॥ 37 ॥

Tr. In the state of *jitāśanā* (*prāṇa* is retained for) one *yāma* (three hours), in *jyotiṣmatī* for two *yāmas*, in *mātrāprakāśā* for four *praharas* (three hours) 37.

अहोरात्रमितायां गन्धवती द्विघ्ना[2] रसप्रदा ।

अहोरात्रैस्त्रिभिः प्रोक्ता रूपग्रहणकारिणी ॥ ३८ ॥

ahorātramitāyāṃ gandhavatī dvighnā rasapradā ।

ahorātraistribhiḥ proktā rūpagrahaṇakāriṇī ॥ 38 ॥

Tr. In *gandhavatī* (*prāṇa* is retained) for one day and night, in *rasapradā* for two days, in *rūpagrahaṇakāriṇī* for three days. 38.

चतुर्भिः स्पर्शवतिका पञ्चभिः शब्दसुश्रुतिः[3] ।

बुद्धिदा षडहोरात्रैः सप्तभिः श्रुतिबोधना ॥ ३९ ॥

caturbhiḥ sparśavatikā pañcabhiḥ śabdasuśrutiḥ ।

buddhidā ṣaḍahorātraiḥ saptabhiḥ śrutibodhanā ॥ 39 ॥

Tr. In *sparśavatikā* (*prāṇa* is retained) for four days, in *śabdasuśruti* for 5 days, in *buddhidā* for six days, in *śrutibodhanā* for seven days. 39.

---

1. तदुक्तं —-प्रहरैः स्मृता –अनुपलब्धपाठः —b. 2. विघ्ना –a,b. 3. सश्रुतिः — b.

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अहोरात्रैः[1] वसुमितैर्जठराग्निजयाभिधा ।
नवभिर्वाक्सिद्धिदा[2] स्याद् दशभिश्चित्रदर्शना ॥ ४० ॥
ahorātraiḥ vasumitairjaṭharāgnijayābhidhā ।
navabhirvāksiddhidā syād daśabhiścitradarśanā ॥ 40 ॥

Tr. In *jaṭharāgni-jayā* (*prāṇa* is retained) for eight days, in *vāksiddhidā* for nine days, in *citradarśanā* for ten days. 40.

एकादशाहोरात्रैः स्याद् वेगवत्यतिवेगदा[3] ।
रविसंख्यै१२रहोरात्रैः स्यान्मनोजवदायिनी ॥ ४१ ॥
ekādaśāhorātraiḥ syād vegavatyativegadā ।
ravisaṅkhyai12rahorātraiḥ syānmanojavadāyinī ॥ 41 ॥

Tr. In *vegavatī* (*prāṇa* is retained) for eleven days, which enhances high speed, in *manojavadāyinī* for twelve days. 41.

त्रयोदशमितैर्भूयात् खेचरी खगतिप्रदा ।
चतुर्दशदिनारभ्य द्व्यधिकैर्द्व्यधिकैर्दिनैः ॥ ४२ ॥
trayodaśamitairbhūyāt khecarī khagatipradā ।
caturdaśadinārabhya dvyadhikairdvyadhikairdinaiḥ ॥42॥

Tr. In *khagatipradā* (*prāṇa* is retained) for thirteen days which gains perfection in *khecarī*, from fourteenth day onwards, in each subsequent state (*prāṇa* is held for) two additional days in each state. 42.

अष्टाविंशतिपर्यन्तमणिमाद्याः सुसिद्धयः ।
भवन्ति भूमयश्चापि तासां नामभिरंकिताः ॥ ४३ ॥
aṣṭāviṃśatiparyantamaṇimādyāḥ susiddhayaḥ ।
bhavanti bhūmayaścāpi tāsāṃ nāmabhiraṅkitāḥ ॥ 43 ॥

Tr. Upto the twenty-eighth day, the *siddhis* like *aṇimā* etc. are attained. Therefore, these states are called by the names of that particular *siddhi*. 43.

प्राप्तं ब्रह्मपदं मार्गे विघ्नराशिरयं महान् ।
ईशस्य प्रणिधानेन किं न साध्यं च भूतले ॥ ४४ ॥
prāptaṃ brahmapadaṃ mārge vighnarāśirayaṃ mahān ।
īśasya praṇidhānena kiṃ na sādhyaṃ ca bhūtale ॥ 44 ॥

Tr. Approaching the state of *brahma* is the path full of

1. अहोरात्रै –b. 2. वास्क्यर्द्धदा –b. 3. इतिवेगदा –b.

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obstacles. What remains unattainable through the devotion to God? 44.

मासान्निवर्त्तिका भूयान्नवभिर्भूमयी[1] ततः ।
सार्धवर्षात्तोयमयी त्रिभिस्तेजोमयी भवेत् ॥ ४५ ॥

māsānnivarttikā būyānnavabhirbhūmayī tataḥ ।
sārdhavarṣāttoyamayī tribhistejomayī bhavet ॥ 45 ॥

Tr. A practice of one month leads to the state of *nivartikā*, nine month's practice to the state of *bhūmayī*, one and a half years practice to *toyamayī* and three years practice to *tejomayī*. 45.

षड्भिर्वर्षैः वायुमयी द्विघ्नै१२र्व्योममयी भवेत् ।
चतुर्विंशतिवर्षैः स्यात् प्रधानजयदायिनी ॥ ४६ ॥

ṣaḍbhirvarṣaiḥ vāyumayī dvighnai12rvyomamayī bhavet
caturviṃśativarṣaiḥ syāt pradhānajayadāyinī ॥ 46 ॥

Tr. Practice of six year's leads to *vāyumayī*, twelve years of practice to *vyomamayī*, twenty four years of practice to *pradhānajayadāyinī*. 46.

पूर्वा विवेकख्यातिश्च धर्ममेघस्ततः परम् ।
गुरूपदिष्टकालेन जीवन्मुक्तिमनःस्थिता ॥ ४७ ॥

pūrvā vivekakhyātiśca dharmameghastataḥ param ।
gurūpadiṣṭakālena jīvanmuktimanaḥsthitā ॥ 47 ॥

Tr. *vivekakhyāti* stage is followed by *dharmamegha* stage after the period as narrated by the *guru*, in which a *yogī* remains like a *jīvanmukta*. 47.

अत ऊर्ध्वं ब्रह्ममयी परमात्मप्रकाशभूः ।
एकैवाव्याहता तिष्ठेन्नान्या[4] भूमिरतः परम् ॥ ४८ ॥

ata ūrdhvaṃ brahmamayī paramātmaprakāśabhūḥ ।
ekaivāvyāhatā tiṣthennānyā bhūmirataḥ param ॥ 48 ॥

Tr. Hereafter, the *yogī* attains the final stage called *paramātmaprakāśabhū* which is also called *brahmamayī*, in which he continues to remain. There is no state after this. 48.

1. नवतिर्भूमयी–b. 2. तिष्ठेन्नाम्या–b.

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एतास्तु भूमयो मेरोः सप्तवेदमिताः४७ स्फुटाः ।
अगर्भस्य सगर्भेषु निरूपणं कृतं मया ॥ ४९ ॥

etāstu bhūmayo meroḥ saptavedamitāḥ47 sphuṭāḥ ।
agarbhasya sagarbheṣu nirūpaṇaṃ kṛtaṃ mayā ॥ 49 ॥

Tr. These are the forty-seven stages of *meru* enumerated clearly. I have discussed the *agarbha* in the context of *sagarbha*. 49.

आरूढयोगस्यैताः[1] स्युर्व्युत्थाने सिद्धिभूमयः ।
सुसंयम[2]परिपाकक्रमोत्तरशुभा मुनेः ॥ ५० ॥

ārūḍhayogasyaitāḥ syurvyutthāne siddhibhūmayaḥ ।
susaṃyamaparipākakramottaraśubhā muneḥ ॥ 50 ॥

Tr. These stages of *siddhis* are experienced by a *muni* in *vyuthāna* period, who has attained *yogārūḍha* stage and when the practice of *saṃyama* is matured. 50.

सद्विवेकख्यात्यवधि स्यादौदासीनता ततः ।
परमं रूपमाप्नोति धर्ममेघाह्वयं शुभम् ॥ ५१ ॥

sadvivekakhyātyavadhi syādaudāsīnatā tataḥ ।
paramaṃ rūpamāpnoti dharmameghāhvayaṃ śubham 51

Tr. Detachment supervenes uptill *vivekakhyāti*. Thereafter follows the absolute state of auspicious *dharmamegha*. 51.

प्रत्ययान्तरमस्यात्र नोपपद्येन्महात्मनः ।
संस्कारबीजक्षयतः क्लेशकर्मनिवृत्तये ॥ ५२ ॥

pratyayāntaramasyātra nopapadyenmahātmanaḥ ।
saṃskārabījakṣayataḥ kleśakarmanivṛttaye ॥ 52 ॥

Tr. Then a *yogī* does not experience any modifications of *pratyaya* (cognition) when seed of *sanskāra* (depository) is annihilated paving way to secession of *kliṣṭa-karma*. 52.

परमात्मप्रकाशाह्वां ततोऽन्त्यामेति भूमिकाम् ।
अगम्यावचसां शान्ता भूमिः संस्कारशेषतः ॥ ५३ ॥

paramātmaprakāśāhvāṃ tato'ntyāmeti bhūmikām ।
agamyāvacasāṃ śāntā bhūmiḥ saṃskāraśeṣataḥ ॥ 53 ॥

1. स्यैनाः —b. 2. सुसंम -b.

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Tr. The final state called *paramātmprakāśā* arises, the nature of which is inexplicable and ungraspable. This stage is of the nature of *śāntā* (quietude) as the *sanskāras* (depository) cease to exist. 53.

सा सीमा योगभूमीनां नित्यं तिष्ठन्ति योगिनः ।
नास्य दृश्येन सम्बन्धो व्युत्थानेऽपि हि चिन्मयः[1] ॥
ब्रह्मविष्ण्वीशभवनाद्यनुयाति यथेच्छया ॥ इति ॥ ५४ ॥

sā sīmā yogabhūmīnāṃ nityaṃ tiṣṭhanti yoginaḥ ।
nāsya dṛśyena sambandho vyutthāne'pi hi cinmayaḥ ॥
brahmaviṣṇvīśabhavanādyanuyāti yathecchayā ॥ iti ॥54॥

Tr. This is the limit to all the stages of *yoga* wherein the *yogī* dwells forever. Herein the *yogī* becomes *cinmaya* (merged in pure consciousness) and does not get affected by coming in contact with the objects. He attains the abode of *brahmā, viṣṇu* or *īśā* according to his choice. 54.

सर्वा सुसिद्धय इमास्तु भवन्ति दिव्या
दान्तस्य वाऽभ्यसन[2]भूरिजितानिलस्य ॥
शान्तस्पृहस्य दधतो गिरीशे मनः स्वं[3]
व्युत्थान एव वरसिद्धय उद्भवन्ति ॥ ५५ ॥

sarvā susiddhaya imāstu bhavanti divyā
dāntasya vā'bhyasanabhūrijitānilasya ॥
śāntaspṛhasya dadhato girīśe manaḥ svaṃ
vyutthāna eva varasiddhaya udbhavanti ॥ 55 ॥

Tr. All the great *siddhis* turn divine to the one who has attained restraintment through immense practice, controlled *prāṇa*, pacified the desires and concentrated the mind on *giriśa (śiva)*. The higher *siddhis* arise in *vyutthāna* state. 55.

अणिमाद्याः सिद्धयस्तु धारणाभिरुपासिताः ।
पतञ्जलेः सिद्धिपादयोगैर्ज्ञस्योद्भवन्त्यमी[4] ॥ ५६ ॥

aṇimādyāḥ siddhayastu dhāraṇābhirupāsitāḥ ।
patañjaleḥ siddhipādayogairjñasyodbhavantyamī ॥ 56 ॥

Tr. According to the *vibhūtipāda (siddhipāda)* of *patañjali*, the *siddis* like *aṇimā* etc. are attained by a *yogī* through the practice of *dhāraṇā* etc. 56.

1. चिन्मय –b. 2. वाःभ्यसन –b. 3. स्व –b. 4. स्योद्भवन्त्यमीः —b.

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व्युत्थान उपतिष्ठन्ति पक्वसंयमिनः शुभाः ।
स्वपदास्य इव उस्रं[1] मुनेः संस्कारशेषतः ॥ ५७ ॥

vyutthāna upatiṣṭhanti pakvasaṃyaminaḥ śubhāḥ ।
svapādasya iva usraṃ muneḥ saṃskāraśeṣataḥ ॥ 57 ॥

Tr. One who has mastered *saṃyama* realizes these great (*siddhis*) in *vyuthāna* state. Due to residual *sanskāra* a *yogī* enjoys radiance in this state. 57.

सिद्ध्यादिवासनामुक्तो जीवन्मुक्तो मुनिर्भवेत् ।
मनुतेऽसौ परानन्दसुखाग्रे सिद्धयस्तृणम् ॥ ५८ ॥

siddhyādivāsanāmukto jīvanmukto munirbhavet ।
manute'sau parānandasukhāgre siddhayastṛṇam ॥ 58 ॥

Tr. A *muni* relinquishing attachment towards *siddhis*, attains liberation during life. In the face of the exquisite Bliss, one considers *siddhis* as trash. 58.

सद्ध्यानपाकेन तु धर्ममेघं समाधिमानस्य[2] सुसंविदोजसा ।
मुनेरतिक्रान्तविभावनस्य विदेहभावे क्व तदास्य सिद्धयः ॥५९॥

saddhyānapākena tu dharmameghaṃ
samādhimānasya susaṃvidojasā ॥
muneratikrāntavibhāvanasya
videhabhāve kva tadāsya siddhayaḥ ॥ 59 ॥

Tr. Mastering the state of *dhyāna*, one proceeds for *dharmamegha-samādhi*, which further leads to *susaṃvid* (pure consciousness), *ojas*, and the attitude of bodilessness (*videha-bhāva*). After transcending these states, what is the importance of *siddhis*? 59.

॥ इति सुन्दरदेवविरचितायां हठतत्त्वकौमुद्यां संयमसिद्धिकालादिविवेचनो नामोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ saṃyamasiddhivivecano nāmodyotaḥ ॥

Here ends the chapter describing the time of *saṃyama-siddhis* in *haṭhatatvakaumudī* composed by *sundaradeva*.

1. स्वयंदास्यइवाऽउस्नुं –b. 2. समाप्तस्य–a.

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Chapter—47

अथ धारणादित्रयसिद्धिलक्षणप्रकारसमासः —

atha dhāraṇāditrayasiddhilakṣaṇaprakārasamāsaḥ—

Here follows a brief sketch of the characteristics of the success obtained through the practice of three techniques i.e. *dhāraṇā* etc—

आधारे घटिकाश्च पञ्च धारणाच्चित्तस्य वायोर्दृढं
स्वाधिष्ठानतले ऽनुपञ्चघटिका नाभ्यां तथा धारणात् ॥
पञ्च स्याद्धृदयान्तरे[1] ऽनुघटिका[2] भ्रूमध्य ऊर्ध्वं तथा
पृथ्व्यम्भोदहनाम्बरं जयति[3] चास्यां संयमाभ्यासतः ॥१॥

ādhāre ghaṭikāśca pañca dhāraṇāccittasya vāyordṛḍham
svādhiṣṭhānatale'nupañcaghaṭikā nābhyāṃ tathā dhāraṇāt ॥
pañca syāddhṛdayāntare'nughaṭikā bhrūmadhya ūrdhvaṃ tathā
pṛthvyambhodahanāmbaraṃ jayati cāsyāṃ saṃyamābhyāsataḥ1

Tr. One should firmly practise *dhāraṇā* of *prāṇa* and mind on the *ādhāra (mūlādhāra)* for five *ghaṭikās*. The same (technique) also should be followed on *svādhiṣṭhāna* and the navel later on. So also (it is practised) at the center of the heart, center of the eyebrows and also above this (the top of the head). Such a practice of *saṃyama* results in controlling earth, water, fire and ether elements. 1.

आरम्भकः सार्धघटीत्रयं स्या३॥न्
नाडी[4]विशुद्धिर्घटिकासपादं१। ॥
प्रत्याहृतिस्तद्द्विगुणा८ ऽनुकालः
स्यात्पञ्चविंशत्पलिकः[5] सुकुम्भे[6]२५ ॥ २ ॥

ārambhakaḥ sārdhaghaṭītrayaṃ
syā3॥nnāḍīviśuddhirghaṭikāsapādaṃ1। ॥
pratyāhṛtistaddviguṇā8'nukālaḥ
syātpañcaviṃśatpalikaḥ sukumbhe25 ॥ 2 ॥

Tr. When *kumbhaka* is maintained for 25 *palas*, *ārambha* state happens for three and half *ghaṭīkās*, *nāḍīśuddhi* for one and a quarter *ghaṭikās* and *pratyāhāra* for eight *ghaṭikās*. 2.

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1. स्याद्धृदयान्तरे –b. 2. ऽनुघटिकां –b. 3. पृथ्व्यांऽभोदहनाऽवरं जयति –b. 4. स्याइन्नाडी –b. 5. विंशत्यलिकः —b. 6. सुकुम्भैः -b.

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असौ सूक्ष्मः प्रत्याहारकालोऽर्कनिघ्नः
प्रधानो भूतजये धारणाकालः ॥

asau sūkṣmaḥ pratyāhārakālo'rkanighnaḥ
pradhāno bhūtajaye dhāraṇākālaḥ ॥

Tr. When this *pratyāhāra* is maintained for 12 *ghaṭikās*, it becomes *dhāraṇā* wherein one gains control on the elements.

तथा चोक्तं गोरक्षेण –

tathā coktaṃ gorakṣeṇa—

It has been stated by *gorakṣa*—

या पृथ्वी हरिताल[1]हेमरुचिरा तप्ता[2] लकारान्विता
संयुक्ता कमलासनेन हि चतुष्कोणा[3] हृदि स्थायिनी[4] ॥
प्राणं[5] तत्र विलीय पञ्चघटिकं चित्तान्वितं धारयेद्
एषा स्तम्भकरी सदा क्षितिजयः[6] कुर्याद् भुवो[7] धारणा ॥ ३ ॥

yā pṛthvī haritālahemarucirā taptā lakārānvitā
saṃyuktā kamalāsanena hi catuṣkoṇā hṛdi sthāyinī ॥
prāṇaṃ tatra vilīya pañcaghaṭikaṃ cittānvitaṃ dhārayed
eṣā stambhakarī sadā kṣitijayaḥ kuryād bhuvo dhāraṇā3

Tr. The earth element has hot golden colour of orpimant, having `*la*' (as the *bīja*), *brahmā* as the deity and is square in shape. One should take *prāṇa* at the heart and retain it for five *ghaṭikās*. This is *bhuvodhāraṇā* which brings restraint and by which one conquers earth element. 3.

अर्धेन्दुप्रतिमं[8] च कुन्दधवलं कण्ठे सुतत्वं[9] स्थितं
यत्पीयूषवकार[10]बीजसहितं युक्तं तदा विष्णुना ॥
प्राणं तत्र विलीय पञ्चघटिकं चित्तान्वितं[11] धारयेद्
एषा तोयजयं सदा विधत्ते श्रीवारुणीधारणा ॥ ४ ॥

ardhendupratimaṃ ca kundadhavalaṃ kaṇṭhe sutatvaṃ sthitaṃ
yatpīyūṣavakārabījasahitaṃ yuktaṃ tadā viṣṇunā ॥
prāṇaṃ tatra vilīya pañcaghaṭikaṃ cittānvitaṃ dhārayed
eṣā toyajayaṃ sadā vidhatte śrīvāruṇīdhāraṇā ॥ 4 ॥

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1. हरिताल –b. 2. तप्त –b. 3. चतुःकोण –b. 4. स्थापिनी –b. 5. प्राणां –b. 6. क्षितिजयं –b. 7. भवो –b. 8. अर्धेन्द्वे –b. 9. कन्देषुतत्वं –b. 10. चकार –b. 11. चित्तान्वितान्वितं –b.

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Tr. The water element, which is as white as crescent moon and *kunda* flower (jasmine) is located in the throat, having `*va*' as *bīja* and is presided over by *viṣṇu* as the deity. One should take the *prāṇa* along with mind there and hold it for five *ghaṭikās*. This is *vāruṇīdhāraṇā* which controls water element. 4.

यत्तालुस्थितमिन्द्र[1]गोपसदृशं तत्वं त्रिकोणानलं
तेजोरेफयुतं प्रवालरुचिरं रुद्रेण यत्संगतम् ॥
प्राणं[2] तत्र विलीय पञ्चघटिकं चित्तान्वितं धारयेद्
एषा वह्निजयं सदा विदधते वैश्वानरी धारणा ॥ ५ ॥

yattālusthitamindragopasadṛśaṃ tatvaṃ trikoṇānalaṃ
tejorephayutaṃ pravālaruciraṃ rudreṇa yatsaṃgatam ॥
prāṇaṃ tatra vilīya pañcaghaṭikaṃ cittānvitaṃ dhārayed
eṣā vahnijayaṃ sadā vidadhate vaiśvānarī dhāraṇā ॥ 5 ॥

Tr. The fire element located in the palate is as deep red as *indragopa* insect (cochineal), has three shinning corners, `*ra*' as the *bīja* and *rudra* as the deity. One should take the *prāṇa* there along with mind and hold it for five *ghaṭikās*. This is *vaiśvānarī dhāraṇā*, by which one controls fire element. 5.

यद्भिन्नाञ्जनपुञ्जसन्निभमिदं वृत्तं भ्रुवोरन्तरे
तत्वं वायुमयं[3] यकारसहितं तत्रेश्वरो[4] देवता ॥
प्राणं तत्र विलीय पञ्चघटिकं चित्तान्वितं धारयेद्
एषा खेगमनं करोति यमिनां स्याद् वायवी धारणा ॥६॥

yadbhinnāñjanapuñjasannibhamidaṃ vṛttaṃ bhruvorantare
tatvaṃ vāyumayaṃ yakārasahitaṃ tatreśvaro devatā ॥
prāṇaṃ tatra vilīya pañcaghaṭikaṃ cittānvitaṃ dhārayed
eṣā khegamanaṃ karoti yaminām syād vāyavī dhāraṇā ॥ 6 ॥

Tr. The air (element) is situated between the two eyebrows, is bright like a heap of *añjana* (collirium), round in shape, consists of *vāyu* and is associated with the letter `*ya*' (as *bīja*) and *īśvara* as presiding deity. One should bring the *prāṇa* along with mind there and maintain it for five *ghaṭikās*. This *vāyavī dhāraṇā* enables a *yogī* to move in the space. 6.

1. मिह –b. 2. प्राणे –b. 3. यायुमयं –b. 4. तत्रेश्वरी –a.

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Note: This description about the shape and the colour differs from text to text. 6.

आकाशं सुविशुद्धवारिसदृशं[1] यद्ब्रह्मरन्ध्रे स्थितं
तन्नादेन सदाशिवेन सहितं तत्वं हकारान्वितम् ॥
प्राणं तत्र विलीय पञ्चघटिकं चित्तान्वितं धारयेद्
एषा मोक्षकपाटपाटनपटुः प्रोक्ता नभोधारणा ॥ ७ ॥

ākāśaṃ suviśuddhavārisadṛśaṃ yadbrahmarandhre sthitaṃ
tannādena sadāśivena sahitaṃ tatvaṃ hakārānvitam ॥
prāṇaṃ tatra vilīya pañcaghaṭikaṃ cittānvitaṃ dhārayed
eṣā mokṣakapāṭapāṭanapaṭuḥ proktā nabhodhāraṇā ॥ 7 ॥

Tr. The *ākāśa* element, which is as pure as water, is placed in the *brahmarandhra*. It bears that (unheard) *nāda*, having *sadāśiva* as presiding deity and embedded with `*ha*' (as *bīja*). One should take the *prāṇa* there accompanied with mind for five *gaṭikās*. This *nabhodhāraṇā* opens the door of liberation to the *yogīs*. 7.

स्तम्भिनी द्राविणी चैव दहनी भ्रामणी तथा ।
शोषणी च भवेदेषा भूतानां पञ्चधारणा ॥ ८ ॥[2]

stambhinī drāviṇī caiva dahanī bhrāmaṇī tathā ।
śoṣaṇī ca bhavedeṣā bhūtānāṃ pañcadhāraṇā ॥ 8 ॥

Tr. These five *dhāraṇās* on the *bhūtas* are named as *stambhinī* (stability), *drāviṇī* (dilution), *dahanī* (burning), *bhrāmaṇī* (whirling) and *śoṣiṇī* (drying). 8.

मानसीं धारणां भूरि विभ्रन् मनः
सौक्ष्म्यमापद्यते सर्वभूतात्मनि ॥
मनो मानसेऽन्यस्य स्वं[3] सूक्ष्मं विशेत्
तद्वदेवाविशेद्धीश्च[4] सौक्ष्म्याद्धियम्[5] ॥ ९ ॥

mānasīṃ dhāraṇāṃ bhūri vibhran manaḥ
saukṣmyamāpadyate sarvabhūtātmani ॥
mano mānase'nyasya svaṃ sūkṣmaṃ viśet-
tadvadevāviśedhīśca saukṣmyāddhiyam ॥ 9 ॥

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1. वारित्यदृशं –b. 2. अनुपलब्धश्लोकः –b. 3. मानसेऽत्यस्या –b. 4. विशेद्वीश्च –b. 5. सौक्ष्म्याद्वियं –b.

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Tr. An intense practice of *mānasī dhāraṇā* renders the mind very subtle. A subtle mind penetrates the mind of all other creatures. Similarly, due to being very subtle intelligence *(dhī)* would also penetrate another intelligence. 9.

भवेद्वाक्[1]संसिद्धिः सलिलभिदि शक्तेस्तु विविधा
ततो वह्नेर्भेदे भवति परकायान्तरगतिः ॥
मरुद्भेदेऽबन्धाखचरगतिरभ्रस्य[2] विभिदि
तथा दिव्याः सिद्धीः सकलमिति चित्ते सुविजिते ॥१०॥

bhavedvāksaṃsiddhiḥ salilabhidi śaktestu vividhā
tato vahnerbhede bhavati parakāyāntaragatiḥ ॥
marudbhede'bandhākhacaragatirabhrasya vibhidi
tathā divyāḥ siddhīḥ sakalamiti citte suvijite ॥ 10 ॥

Tr. By gaining control on water (element), one gets control on speech and several other powers. Gaining control on fire (element), one gains ability to enter another body. Control over air (element), makes one free to move in the space (levitation). Control on ether (element), gains all the divine *siddhis*. When the mind is controlled, all the above mentioned (powers) can be gained. 10.

अथ प्रागुक्तानां धारणासिद्धिकालभूमीनां विवेकख्यात्यन्तं फलानि ॥

atha prāguktānāṃ dhāraṇāsiddhikālabhūmīnāṃ vivekakhyātyantaṃ phalāni ॥

The results of perfecting *dhāraṇā* and states *(bhūmis)* and their duration as stated earlier would be obtained uptil *vivekakhyāti* state follows.

तदुक्तं कुम्भकपद्धतौ –

taduktaṃ kumbhakapaddhatau —

It is stated in *kumbhaka paddhati*—

जितासनायामाहारगूथमूत्राल्पता भवेत् ।
लाघवं स्निग्धता देहे योगिनः स्याच्चिरा दृढा ॥ ११ ॥

1. भवेद्वाकु –b. 2. गतिःऽभ्रस्य —b.

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jitāsanāyāmāhāragūthamūtrālpatā bhavet ।
lāghavaṃ snigdhatā dehe yoginaḥ syāccirā dṛḍhā ॥ 11 ॥

Tr. In the state of *jitāsanā*, the food intake, urine and faeces are reduced and the body of the *yogī* becomes light, smooth and stubborn and one lives long. 11.

ज्योतिष्मतीमनुप्राप्तसप्तज्यानुभावनं च[1] ।
ज्योतिर्भानुभिरादीप्तं व्युत्थाने तमसि स्थितिः ॥ १२ ॥
jotiṣmatīmanuprāptasaptajyānubhāvanaṃ ca ।
jotirbhānubhirādīptaṃ vyutthāne tamasi sthitiḥ ॥ 12 ॥
तेन स्वतेजसा[2] विश्वं प्रकाशयति[3] चेच्छया ।
सुप्तोत्थितोऽन्धकारेऽपि स्वदेहं भानुवत् स्थितम् ॥ १३ ॥
tena svatejasā viśvaṃ prakāśayati cecchayā ।
sptotthito'ndhakāre'pi svadehaṃ bhānuvat sthitam ॥13॥

Tr. In the *jyotiṣmatī* state, one visualizes the seven worlds filled with light and one moves out of darkness to the light in *vyutthāna* state. Then one can light up the entire universe with radiance at will. Being awakened from the sleep, one sees his body like a sun in darkness. 12-13.

पश्यतीत्याह भगवान् विश्वनाथो जगद्गुरुः ।
मात्राप्रकाशगो भूयाः स्वात्मतत्व[4]प्रकाशतः ॥ १४ ॥
paśyatītyāha bhagavān viśvanātho jagadguruḥ ।
mātrāprakāśago bhūyāḥ svātmatatvaprakāśataḥ ॥ 14 ॥

Tr. This is stated by *viṣvanātha* the universal *guru*. One gets enlightenment of one's *ātman* in *mātrāprakāśā* state. 14.

इन्द्रियज्ञान[5]विस्तारे क्षमः कर्त्तुं जगत्यपि ।
गन्धवत्यां दूरगन्ध वेत्ति व्युत्थितचेतसि ॥ १५ ॥
indriyajñānavistāre kṣamaḥ kartuṃ jagatyapi ।
gandhavatyāṃ dūragandha vetti vyutthitacetasi ॥ 15 ॥

Tr. In the *gandhavatī* state one gets the extrasensory perception of smell in the evolved state of the mind. And one is able to expand the capacity of the senses. 15.

1. मनुप्रासरसपूज्यानुभावनवं –b. 2. स्वेतेजसा –b. 3. प्रकाशति –a. 4. स्वात्मातत्व –b. 5. इन्द्रियाज्ञान –b.

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रसप्रदा दूरसंस्थं रसं बोधयति क्षणात् ।
रूपग्रहणकारिण्यां दूररूपज्ञता[1] भवेत् ॥ १६ ॥

rasapradā dūrasaṃsthaṃ rasaṃ bodhayati kṣaṇāt ।
rūpagrahaṇakāriṇyāṃ dūrarūpajñatā bhavet ॥ 16 ॥

Tr. In the *rasapradā* state one gets extrasensory perception of taste. The state of *rūpagrahaṇa-kāriṇī* brings extrasensory perception of vision by which one is able to perceive the forms located far off. 16.

स्पर्शवत्यां स्पर्शबोधो दूरतः सम्प्रवर्त्तते ।
शब्दसुश्रुतिकायां तु श्रूयन्ते दूरतो गिरः ॥ १७ ॥

sparśavatyāṃ sparśabodho dūrataḥ sampravarttate ।
śabdasuśrutikāyāṃ tu śrūyante dūrato giraḥ ॥ 17 ॥

Tr. In the state of *sparśavatī*, a *yogī* gets extrasensory perception of touch. In *śabdasuśrutikā* one gets the ability to hears the sounds from a remote source. 17.

पञ्चेन्द्रियज्ञानमिदं महत्स्वानुभवात्मकम् ।
विश्ववर्त्तनमेतेन[2] योगी वेत्त्यखिलं सुखात् ॥ १८ ॥

pañcendriyajñānamidaṃ mahatsvānubhavātmakam ।
viśvavarttanametena yogī vettyakhilaṃ sukhāt ॥ 18 ॥

Tr. Thus are narrated the extrasensory perception of all the five senses based on rich personal experience. This helps a *yogī* easily gaining the entire knowledge of the functioning of the universe. 18.

बुद्धिदायां[3] महाबुद्धिर्योगिनः सम्प्रवर्त्तते ।
यया विश्वं ज्ञानविश्वं वितर्क्या भाति यदृतम्[4] ॥ १९ ॥

buddhidāyāṃ mahābuddhiryoginaḥ sampravarttate ।
yayā viśvaṃ jñānaviśvaṃ vitarkyā bhāti yadṛtam ॥ 19 ॥

Tr. In *buddhidā* state, a *yogī* develops a apperception of the Reality by which one gains knowledge of the Universe and the *ṛta* (Truth) reveals. 19.

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1. रूपज्ञाता –b. 2. मेतन –b. 3. बुद्धिदायाः –a. 4. य इतं –b.

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श्रुतिबोधनभूम्यां तु वेदविज्जायते मुनिः ।
आब्रह्मविश्ववेत्तृत्वं व्युत्थाने सम्प्रवर्त्तते ॥ २० ॥

śrutibodhanabhumyāṃ tu vedavijjāyate muniḥ ।
ābrahmaviśvavettṛtvaṃ vyutthāne sampravarttate ॥ 20 ॥

Tr. In the state of *śrutibodhnā*, a *muni* acquires the wisdom of the *vedas*. In the state of *vyutthāna*, one has access to knowledge from material world upto *brahma*. 20.

जठराग्निजयायां[1] तु सहजस्थोऽपि योगिराट् ।
निरोगः क्षुत्पिपासाद्यैर्न बाधामुपगच्छति ॥ २१ ॥

jaṭharāgnijayāyāṃ tu sahajastho'pi yogirāṭ ।
nirogaḥ kṣutpipāsādyairna bādhāmupagacchati ॥ 21 ॥

Tr. In the *jaṭharāgni-jayā* state, a *yogī* remains in his *sahaja* state and is not affected by hunger and thirst and remains free from diseases. 21.

वाक्सिद्धिदायां वाक्सिद्धिः शापानुग्रहणकारिणी ।
चित्रदर्शनभूम्यां तु गुप्तकार्याणि पश्यति ॥
व्युत्थाने तु विचित्राणि तत्र चेतो[2] न विन्यसेत् ॥ २२ ॥

vāksiddhidāyāṃ vāksiddhiḥ śāpānugrahaṇakāriṇī ।
citradarśanabhūmyāṃ tu guptakāryāṇi paśyati ॥
vyutthāne tu vicitrāṇi tatra ceto na vinyaset ॥ 22 ॥

Tr. In the *vāksiddhidā* state, one attains supernatural power of speech, which gives ability to curse or grace. In *citradarśanā* state of *vyutthāna*, one perceives many secret amazing events. One should not get carried away by these. 22.

वेगवत्यां तु मनसो वृत्या सह शरीरकम् ।
जबोदयाद्याति दग्धं तूलवद् योगवह्निना[3] ॥ २३ ॥

vegavatyāṃ tu manasā vṛtyā saha śarīrakam ।
javodayādyāti dagdhaṃ tūlavadyogavahninā ॥ 23 ॥

Tr. In *vegavatī* state, one attains high speed of the mind and body which enables him to move as light as cotton through the effect of *yoga*. 23.

1. जयायाः –a. 2. चित्तो –b. 3. जयोदद्यातुमिच्छेदिति शंकरभाषितम–a,b.

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स्यान्मनोजवदायिन्या विश्वभूमण्डलक्रमे ।
शक्तिरर्ध[1]निमेषेण भूमितत्वस्य सिद्धितः ॥
खेचर्यां च गतिर्भूयाच्चि[2]न्तनादपि योगिनः ॥ २४ ॥

syanmanojavadāyinyā viśvabhūmaṇḍalakrame ।
śaktirardhanimeṣeṇa bhūmitatvasya siddhitaḥ ॥
khecaryāṃ ca gatirbhūyāccintanādpai yoginaḥ ॥ 24 ॥

Tr. By gaining control over the earth element even for a fraction of moment, one attains supernatural power by which a *yogī* in the state of *manojavadāyinī* can move in the entire universe and in the state of *khecarī* he can move freely. 24.

अणिमाद्यष्टसिद्धीनां स्वनामसदृशं फलम् ।
समाधावुपसर्गाः स्युर्व्युत्थाने सिद्धयस्त्विमाः ॥ २५ ॥

aṇimādyaṣṭasiddhīnāṃ svanāmasadṛśaṃ phalam ।
samādhāvupasargāḥ syurvyutthāne siddhayastvimāḥ ॥25॥

Tr. In the eight stages of *aṇimā* etc. one attains the results according to their names. These are useful in *vyutthāna* state but obstacles in *samādhi* state. 25.

निवर्त्तिकामनुप्राप्तो व्युत्थानैर्नोपहन्यते ।
यावद्विदेहकैवल्यं जीवन्मुक्तोऽयमीरितः ॥ २६ ॥

nivarttikāmanuprāpto vyutthānairnopahanyate ।
yāvadvidehakaivalyaṃ jīvanmukto'yamīritaḥ ॥ 26 ॥

Tr. After having attained the state of *nivarttikā*, one is not (adversely) affected in *vyuthāna* state. When *videha-kaivalya* state is attained, one is called *jīvanmukta*. 26.

विदेहोऽपीक्ष्यते लोकैः सदेह इव चिन्मयः ।
सर्वाण्यस्य शरीराणि नैकमप्यस्य योगिनः ॥ २७ ॥

videho'pīkṣyate lokaiḥ sadeha iva cinmayaḥ ।
sarvāṇyasya śarīrāṇi naikamapyasya yoginaḥ ॥ 27 ॥

Tr. The public opinion considers a *videha* (bodiless) to be in the form though it is merged in consciousness. Since a *yogī* exists in all the bodies, nothing in particular belongs to him. 27.

1. शक्तिरर्ध –b. 2. गतिर्भूयाच्चि –b.

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भूमय्यां भूमिकायां तु श्रमणो वज्रसन्निभम् ।
देहं लभेद् भूमितत्वं सिद्ध्यत्युक्तं कपर्द्दिना ॥ २८ ॥

bhūmayyāṃ bhūmikāyāṃ tu śramaṇo vajrasannibham ।
*dehaṃ labhed bhūmitatvaṃ siddhyatyuktaṃkapardinā*28

Tr. In the *bhūmayī* state, the *śramaṇa* (*yogī*) gets an adamantine body and gets control over earth element. This is stated by *kapardī (śiva).* 28.

तत्तत्तत्वमयं[1] चैव शरीरमपि तन्मयम् ।
भूतस्वनामलिंगासु भूमिष्वित्याह शंकरः ॥ २९ ॥

tattattatvamayaṃ caiva śarīramapi tanmayam ।
bhūtasvanāmaliṅgāsu bhūmiṣvityāha śaṅkaraḥ ॥ 29 ॥

Tr. By controlling a specific *tatva* (element) the body gets influenced by that very name and form of the element. This is stated by *śaṇkara.* 29.

प्रधानजयदायिन्यां प्रख्यादिगुणसाम्यया ।
यत्रास्त्यव्याकृताकाशे तद्वातरशनो[2] जयेत् ॥ ३० ॥

pradhānajayadāyinyāṃ prakhyādiguṇasāmyayā ।
yatrāstyavyākṛtākāśe tdvātaraśano jayet ॥ 30 ॥

करामलकवत् पश्येत् ब्रह्माण्डमिह योगिराट् ।
काय[3]निर्माणमखिलं यथावत्पश्यति ध्रुवम् ॥ ३१ ॥

karāmalakavat paśyet brahmāṇḍamiha yogirāṭ ।
kāyanirmāṇamakhilaṃ yathāvatpaśyati dhruvam ॥ 31 ॥

Tr. In the state of *pradhānajayadāyinī,* a *yogī* gets the apperception of the balance of three *guṇas*, like that of a clear and pure sky. In this state the *yogī* subsists on air. The *yogī* perceives the whole universe like an Embolic Myrobalan at hand and is able to get the clear vision of the evolution of the body. 30-31.

लिंगमात्रेण व्युत्थाने लिंगमात्रे विशेषकान् ।
अविशेषं च पुरुषमलिंगं च विलक्षणे ॥
वेत्ति पश्यदृतं[4] यावदित्युदासीन पूरुषः ॥ इति ॥ ३२ ॥

1. तत्र तत्वमय –b. 2. तदद्वारशन –a,b. 3. काया –b. 4. यश्यदूतं –b.

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liṅgamātreṇa vyutthāne liṅgamātre viśeṣakān ।
aviśeṣaṃ ca puruṣamaliṅgaṃ ca vilakṣaṇe ॥
vetti paśyadṛtaṃ yāvadityudāsīna pūruṣaḥ ॥ iti ॥ 32 ॥

Tr. In the unique state of *vyutthāna*, an indifferent *yogī* perceives the *ṛta* (Truth) through *liṅga, aliṅga, viśeṣa* and *aviśeṣa* (*liṅga- prakṛti, buddhi; aliṅga-puruṣa; viśeṣa*-five *mahābhūtas*, five *karmendriyas* and *manas; aviśeṣa*—five *tanmātrās* and *ahaṅkāra*), which leads to further indifference. 32.

क्रान्तसप्तधाराप्रज्ञो जितश्वासाग्निहृत्तनुः ।
साक्षान् मधुमतीहस्य स्युरेताः सिद्धिभूमयः ॥ ३३ ॥

krāntasaptadhārāprajño jitaśvāsāgnihṛttanuḥ ।
sākṣān madhumatīhasya syuretāḥ siddhibhūmayaḥ ॥33॥

Tr. One who has gained control over *prāṇa*, fire, mind and body attains *madhumatī* state while passing through all these seven *siddhibhūmis*. 33.

सांगायामाभ्यासनिष्ठस्य दीर्घं शक्त्युद्बोधा[1]द्धारणाध्यानसिद्धौ[2] ।
उन्मन्याख्यो राजयोगो न पूर्वमस्तात्महे धर्ममेघोऽस्तसिद्धौ[2] ।३४।

saṅgāyāmābhyāsaniṣṭhasya dīrgham
śaktyudbodhāddhāraṇādhyānasiddhau ॥
unmanyākhyo rājayogo na pūrvam-
astātmahe dharmamegho'stasiddhau ॥ 34 ॥

Tr. Devoted practice of *prāṇāyāma* with its components for a long time would arouse *śakti (kuṇḍalinī)* which brings success in *dhāraṇā* and *dhyāna*. The state of *rājayoga* which is also called *unmanī* (state), does not occur before (the state of) *dharmamegha (samādhi)*. 34.

उत्पन्नयोगिनि मरुच्छिखिनोर्जयेन
विण्मूत्रणाऽशनतनुत्वमुखादि यत्तत् ॥
प्रोक्तं घटावधि मुनावजये रसाम्बु-
स्थानस्य वर्ष्मण इदं कृतकं दीर्घम् ॥ ३५ ॥

utpannayogini marucchikhinorjayena
viṇmūtraṇā'śanatanutvamukhādi yattat ॥

1. प्रप्युदबोधा –b. 2. सिध्यै –b.

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proktaṃ ghaṭāvadhi munāvajaye rasāmbu-
sthānasya varṣmaṇa idaṃ kṛtakaṃ dīrgham ।35।

Tr. An *utpannayogī*, who has controlled *prāṇa* and fire, has scanty urination, faeces and food intake, gains control over *svādhiṣṭhāna* in the body uptil the state of *ghaṭa* which may take long time. 35.

घटान्ते वाक्सिद्धिः स्थितिकमलभिद्दीर्घमदृढं[1]
मुनौ नार्या सिद्धिस्त्वपर[2]मिति वै भूतजयजम् ॥
सुलक्ष्मौघं[3] दूरश्रुतिसुरभिरूपग्रहमुखा-
दिकं गौणं[4] देहेऽजित उदकभूवायुजयतः ॥ ३६ ॥

ghaṭānte vāksiddhiḥ sthitikamalabhiddīrghamadṛḍhaṃ
munau nāryā siddhistvaparamiti vai bhūtajayajam ॥
sulakṣmaughaṃ dūraśrutisurabhirūpagrahamukhā-
dikaṃ gauṇaṃ dehe'jita udakabhūvāyujayataḥ ॥ 36 ॥

Tr. At the end of *ghaṭa* (state) one gains control on speech through piercing of *mūlādhāra*. A *yogī* without a firm practice of this does not attain the other higher *siddhis* of gaining control over the *bhūtas*. By gaining control over water, earth, air elements in the body the secondary *siddhis* like clairvoyance, good smell, beautiful form etc. are attained. 36.

अभ्यासिना[5] मधुमतीमवसानभूमौ
साक्षान्मुनेर्विदधतो[6] हृदयेऽन्ति[7]मायाम् ॥
मुक्तेः यदान्तिक[8]मुपागतरूपकस्य
प्रायस्तदा स्युरमरौघकृतोपसर्गाः ॥ ३७ ॥

abhyāsinā madhumatīmavasānabhūmau
sākṣānmunervidadhato hṛdaye'ntimāyām ॥
mukteḥ yadāntikamupāgatarūpakasya
prāyastadā syuramarughakṛtopasargāḥ ॥ 37 ॥

Tr. A *yogī* after going through the *madhumatī* state when comes to the last state, approaches close to liberation, may face the obstacles created by the gods on the path of emancipation. 37.

1. भिद्वीर्यमदृढे –b. 2. स्त्वापर –a. 3. सुलक्ष्यौघं –b. 4. गौण –b. 5. अभ्यासिनो –a. 6. मुनेर्विदतो –b. 7. हृदयोति –b. 8. पदान्तिक –b.

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दुःक्लेशबीजाः खलु सिद्धयो या रजस्तमःसत्वपदाः सुयोगिनाम् ।
प्रयान्ति सत्वघ्नसुरेरितास्ता विनिबीजशून्येन[1] प्रेषन्ति चार्वाक् ।३८।

duḥkleśabījāḥ khalu siddhayo yā
rajastamaḥsatvapadāḥ suyoginām ॥
prayānti satvaghnasureritāstā
vinibījaśūnyena preṣanti cārvāk ॥ 38 ॥

Tr. The *siddhis* are indeed rooted in suffering which are of the nature of *rajas*, *tamas* and *satva* from which the *yogīs* should remove even *satva* thus making them free even of the potentiality. 38.

यदा विशोकाभिधया सुसिद्ध्या प्रक्षीणदुःक्लेशगणे वशी मुनिः ।
तदा स सर्वज्ञमुपैति दग्ध्वा[2] स्वोत्पत्तिहेतूंश्च गुणानुपैति शम् ३९

yadā viśokābhidhayā susiddhyā
prakṣīṇaduḥkleśagaṇe vaśī muniḥ ॥
tadā sa sarvajñamupaiti dagdhvā
svotpattihetūṅśca guṇānupaiti śam ॥ 39 ॥

Tr. When a *muni* attains the great supernatural power named *viśokā* attenuates the host of severe *kleśas* (sufferings), then he becomes omniscient by burning the *guṇas* which are the very cause of his own rebirth and attains the state of equilibrium (*prakṛti*). 39.

तूष्णीं[3] श्रीब्रह्मरन्ध्रे न्यगुपरि भुजगी प्राणयातानुयातैर्
आस्वाधिष्ठानमूर्ध्वं दशशतकमलान्तं सदा चक्रभेदैः ॥
यावत्कालार्थदेशावधि कलनतयैकत्र लक्ष्येऽच्युतं नो
किञ्चिदूर्ध्वा[4] सर्वं तां[5] ध्रियत इति मनो धीरमन्यन्न[6] सिद्ध्यै ४०

tūṣṇīṃ śrībrahmarandhre nyugupari bhujagī prāṇayātānuyātair
āsvādhiṣṭhānamūrdhvaṃ daśaśatakamalāntaṃ sadā cakrabhedaiḥ
yāvatkālārthadeśāvadhi kalanatayaikatra lakṣye'cyutaṃ no
kiñcidūrdhvā sarvaṃ tāṃ dhriyata iti mano dhīramanyanna
siddyai ॥ 40 ॥

Tr. *bhujagī* resides silent above *brahmarandhra* due to movements of *prāṇa* till the *cakras* from *svādhiṣṭhāna* to *sahasrāra*

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1. सुरेरितास्तानि निवीजशून्येन –b. 2. दध्वा –b. 3. तूष्णी –a. 4. किञ्चिदुध्वा –b. 5. सर्वतं –b. 6. मन्यत्र —b.

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are pierced. It remains there till the time one attains absolute concentration in regard to time, object and place. One should hold her *(kuṇḍalinī)* a little above *brahmarandhra.* Then there remains nothing for attainment. 40.

साक्षात्कारावधि[1] जितरूपवस्तुषु संयमात् ।
युनक्ति शक्तिस्तादात्म्यै[2] तद्वह्न्यात्ततनोरसुम्[3] ॥ ४१ ॥

sākṣātkārāvadhi jitarūpavastuṣu saṃyamāt ।
yunakti śaktistādātmyai tadvahnyāttatanorasum ॥ 41 ॥

Tr. By practising *saṃyama* on the forms and objects which are gained control over till the state of self-realization, the *śakti (kuyṇḍalinī)* should be conjoined with fire and *prāṇa* for its arousal. 41.

स्वतः साक्षात्कारादवगतिसुसिद्ध्यात्मकमुनेर्
अभिन्ने हेतुत्वे भुवसकलसिद्धिव्रजभुवाम् ॥
अहो सिद्धौ[4] स्वापानुभव इह वै संयमकृतौ
तृवित्तिसिद्धिव्रातो[5] भवति पुरतः श्रावणमुखः ॥ ४२ ॥

svataḥ sākṣātkārādavagatisusiddhyātmakamuner
abhinne hetutve bhuvasakalasiddhivrajabhuvām ॥
aho siddhau svāpānubhava iha vai saṃyamakṛtau
tṛvritsiddhivrāto bhavati puratah śrāvaṇamukhaḥ ॥ 42 ॥

Tr. A *muni* gets self-realization which leads to *siddhis,* which unifies him with the cause of all *siddhis* on the earth. The *siddhis* which are like dreams are also realized while one practises *saṃyama.* The *siddhis* come to him at hand. 42.

भूता एवात्मनि विष्णौ तन्मात्रं धारयन् मनो विजितम् ।
मुनिरणिमानं लभते तन्मात्रोपासका विशदः ॥ ४३ ॥

bhūtā evātmani viṣṇau tanmātraṃ dhārayan mano vijitam
muniraṇimānaṃ labhate tanmātropāsakā viśadaḥ ॥ 43 ॥

Tr. A *muni* retains the *bhūtas* (elements) in the Self and the *tanmātrās* in *viṣṇu.* Thus he gains control on mind. A *yogī* who is *viśada* (pure) attains the *aṇimās* (supernatural powers)

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1. साक्षात्करावधि –b. 2. स्तादात्मये –b. 3. तद्वन्यातनोरऽसुं –a. 4. सिध्यै –b. 5. नृवित्तिसिद्धिव्रातो –b.

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by meditating on the *tanmātrās*. 43.

यद्यत्पदार्थजातं तन्मात्रव्यापिनं हरिं ध्यायन् ।
तत्तादात्म्येन[1] स तथा भूयाद्योगी लभेच्छक्त्या ॥ ४४ ॥

yadyatpadārthajātaṃ tanmātravyāpinaṃ hariṃ dhyāyan
tattādātmyena sa tathā bhūyādyogī labhecchaktyā ॥ 44 ॥

Tr. All matter is pervaded by *tanmātrās* which is further pervaded by *hari* on whom a *yogī* should meditate with complete absorption in Him so that he too becomes *hari*. A *yogī* attains this state through *śakti*. 44.

योगी बुभूषत्य[2]जवीर्यमाश्रितो रूपं हि यद्यत् परिगृह्य वै यदा ।
तत्तद् भजेन्[3] मानसरूपमश्व[4]गजादितत्स्थं सममेकमीश्वरम् ।४५।

yogī vubhūṣatyajavīryamāśrito
rūpaṃ hi yadyat parigṛhya vai yadā ॥
tattad bhajen mānasarūpamaśva-
gajāditatsthaṃ samamekamīśvaram ॥ 45 ॥

Tr. A *yogī* due to his (supernatural) power can adopt any form mentally, like that of horse or elephant, in whom he perceives one God. 45.

यद्देशबन्धात्मकधारणात्तं तदात्मता[5]दात्म्यलये ऽणु[6] तद्विशेत् ।
हृद्भृंगिकाकीटवदाशु शक्त्या जिताणुवातं तनुदाहिवह्निना ॥४६॥

yaddeśabandhātmakadhāraṇāttaṃ
tadātmatādātmyalaye'ṇu tadviśet ॥
hṛdbhṛṅgikākīṭavadāśu śaktyā
jitāṇuvātaṃ tanudāhavahninā ॥ 46 ॥

Tr. On whatever object (*deśa*) a *yogī* practises *dhāraṇā*, he becoming subtle merges in it by controlling *prāṇa*, the bodily fire and by awakening *śakti (kuṇḍalinī)* like an insect assuming the form of a bee in the heart. 46.

सूक्ष्मवज्रकणिकाय[7] विवेधेऽलं यथैवमणिमादिविभेदे ।
तत्र योग इति सत्त्रय[8]मोजो भूरिसंयमयुजो वशिनो हि ॥ ४७ ॥

sūkṣmavajrakaṇikāya vivedhe-
'laṃ yathaivamaṇimādivibhede ॥

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1. तत्तदाम्यन –b. 2. वुभूषयत्य –b. 3. इजेन् —b. 4. रूपश्च –b. 5. अनुपलब्धपाठः —b. 6. लयेऽण –b. 7. कणिकाप –b. 8. सत्रय –b.

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tatra yoga iti sattrayamojo
bhūrisaṃyamayujo vaśino hi ॥ 47 ॥

Tr. Just as a small piece of diamond can cut through a jewel, similarly, a *yogī* through abundant practice of the three *saṃyamas (dhāraṇā, dhyāna* and *samādhi*) gains success in *yoga* by transcending *aṇimās.* 47.

निष्पन्नः संयमान्ते परमसुखपदे स्वस्वरूपे समाधौ
उन्मन्याख्ये[1] व्रजति सुमनसा साभिभूमिं सुषष्टगाः[2] ॥
तत्सन्धौ धारणायां स्थितवति मधुमत्यां मुनावत्र साक्षाद्
देवाः सत्वैक्षकास्तं[3] चादुभिरुपसमायान्ति[4] योगोपसर्गाः ॥ ४८ ॥

niṣpannaḥ saṃyamānte paramasukhapade svasvarūpe samādhau
unmanyākhye vrajati sumanasā sābhibhūmiṃ suṣaṣṭagāḥ ॥
tatsandhau dhāraṇāyāṃ sthitavati madhumatyāṃ munāvatra sākṣād
devāḥ satvaikśakāstaṃ cāṭubhirupasamāyānti yogopasargāḥ ॥48॥

Tr. At the end of *saṃyama* an accomplished *yogī* attains the state of *samādhi* named *unmanī* which is the sixth state which reveals the true nature of the Self and which offers Absolute Bliss. A *yogī* remains in the *madhumatī* state by practising *dhāraṇā* therein and the deities appear before him to cajole which poses to be an obstacle to a *yogī.* 48.

तथा चोक्तं योगामृते –

tathā coktaṃ yogāmṛte—

It has been said in *yogāmṛta*—

देवाह्वयनपात्रं न प्रथमोऽस्य द्वितीयकः ।
पात्रं तुर्यतृतीयौ तु देवान्[5] गणयतो[6] न हि ॥ ४९ ॥

devāhvayanapātraṃ na prathamo'sya dvitīyakaḥ ।
pātraṃ turyatṛtīyau tu devān gaṇayato na hi ॥ 49 ॥

Tr. In the first and second stages one does not qualify to perceive the gods. In the third and fourth stages (even being qualified) one does not value the gods much. 49.

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1. वन्मन्याखे –b. 2. सुषष्टयः —a. 3. सर्त्वेक्ष्यकास्तं –b. 4. चादुभिरुव समायान्ति –b. 5. देवा न –b. 6. गणयन्तो –b.

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देहेन्द्रियादिपरिणाममयो ह्यपूर्व-
जात्यन्तरेण परिणाममुपैत्यपूर्वम्[1] ॥
भूतेन्द्रियप्रकृतिभिः[2] ह्युपवृंहणेन
पूर्वैः स्वकैरवयवैश्च सह क्षणेन ॥ ५० ॥

dehendriyādipariṇāmamayo hyapūrva-
jātyantareṇa pariṇāmamupaityapūrvam ॥
bhūtendriyaprakṛtibhiḥ hyupavṛṅhaṇena
pūrvaiḥ svakairavayavaiśca saha kṣaṇena ॥ 50 ॥

Tr. The body and the senses are subjected to transformation to a future form (life). One can quickly transform by nourishing the *bhūtas* (elements), *indriyas* (senses) and *prakṛti* along with the previous constituents. 50.

सर्वा एव हि सिद्धयोऽणिममुखाः संकल्पमात्रात्
प्रकृत्यापूराच्च तथा प्रकृत्यपचयाद्योगप्रभावात् ॥
सतोयानदाम्बुनिधेः प्रकृत्यपचयः क्षिप्रं मुनेरिच्छया
विष्णोः स्यान्नृहरित्रिविक्रमवराहादौ तदा पूरणम् ॥५१॥

sarvā eva hi siddhayo'ṇimamukhāḥ saṅkalpamātrāt
prakṛtyāpūrācca tathā prakṛtyapacayādyogaprabhāvāt ॥
satoyānadāmbunidheḥ prakṛtyapacayaḥ kṣipraṃ munericchayā
viṣṇoḥ syānnṛharitrivikramavarāhādau tadā pūraṇaṃ ॥ 51 ॥

Tr. All the *siddhis* such as *aṇimā* and the like are realized just by overflow of material from *prakṛti* by mere will of the *yogī*. By will he can also quickly increase or decrease just as a river flowing into the ocean. He can also take the form of *viṣṇu, hari, trivikrama (vāmana)* or *varāha* (sow). 51.

नन्दीश्वरं च नहुषं समुदाहरन्ति
धर्माद्ययोरिह परस्परबाधनेन ॥
देवात्मना परिणतौ प्रकृतिप्रवृत्तौ
सार्यात्मना च त्यगिनीश्वरकुम्भजेष्ठ्या[3] ॥ ५२ ॥

nandīśvaraṃ ca nahuṣaṃ samudāharanti
dharmādyayoriha parasparabādhanena ॥

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1. परिणाममपाह्यपूर्व —b. 2. भूतेन्द्रियकृतिभिः —b. 3. सगिनीश्वरकुम्भजेष्टग् —b.

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devātmanā pariṇatau prakṛtipravṛttau
sāryātmanā ca tyaginīśvarakumbhajyeṣṭhyā ॥52॥

Tr. Upgradation of *nandīśvara* to godhood and degradation of *nahuṣa* from and elevated stature is cited in contrast to one another. Such an upheaval occurs due to interplay of *prakṛti* (base nature) and *pravṛtti* (inclination) for upward or downward movements. 52.

नानाकायेषु योगी युगपदपि हि भोगेच्छया निर्ममीते
चित्तान्यस्मित्व[1]मात्रादपि बहुमनसा चित्तमेकं प्रयोक्तृ ॥
तत्तद्भिन्नप्रवृत्तौ बहुषु मनुतपोध्यानजन्मौषधोत्थेषु
एकैकं रागरोषाशयमुखरहितं योगजं चित्तमेव ॥ ५३ ॥

nānākāyeṣu yogī yugapadapi hi bhogecchayā nirmimīte
cittānyasmitvamātrādapi bahumanasā cittamekaṃ prayoktṛ ॥
tattadbhinnapravṛttau bahuṣu manutapodhyānajanmauṣadhottheṣu
ekaikaṃ rāgaroṣāśayamukharahitaṃ yogajacittameva ॥ 53 ॥

Tr. A *yogī* with an intention to enjoy, simultaneously creates many minds in many bodies just out of *asmitā* (I-ness) alone which are different from the original mind. The created *cittas* (minds) are having varied inclinations and are of five types depending on *mantra* (incantation), *tapas* (penance), *dhyāna* (meditation), *janma* (birth) and *auṣadha* (medicine). Each *citta* being produced through *yoga* is free from attachment, anger and aversion. 53.

संकल्पतो योगसमुत्थधर्मा-
दिकं निमित्तं प्रकृतीरणं न हि ॥
अत्रापि पाकात् स्वत एव तस्या-
णिमादि जात्यन्तर[2]पाकतो भवेत् ॥ ५४ ॥

saṅkalpato yogasamutthadharmā-
dikaṃ nimittaṃ prakṛtīraṇaṃ na hi ॥
atrāpi pākāt svata eva tasyā-
ṇimādi jātyantarapākato bhavet ॥ 54 ॥

Tr. Good and bad deeds are not the direct causes in the transformations of nature *(prakṛti)*. Maturity of the virtues bring

1. चित्तान्यःस्मित्व –b. 2. र्जन्यन्तर –b.

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about the powers like *aṇimā* etc. on their own. 54.

मनुष्यादिदेहेषु जात्यन्तरात्मा
परीपाक एषोऽस्ति धर्मान्मुनेस्तु[1] ॥
भवेत् साधुसत्वादिवैशिष्ट्या[2] रूपा-
मराद्यंगकारम्भ[3]योग्याभिपूर्त्त्या ॥ ५५ ॥

manuṣyādideheṣu jātyantarātmā
parīpāka eṣo'sti dharmānmunestu ॥
bhavet sādhusatvādivaiśiṣṭyā rūpā-
marādyaṅgakārambhayogyābhipūrttyā ॥ 55 ॥

Tr. Maturity of the virtues transmigrates one in the human body. Due to enhancement of *satva*, one becomes a *sādhu* (saint) and then may be elevated to the position of gods. 55.

भिन्न[4]तारम्भसंयोगत इह प्रकृतीनां शरीरादि काय-
व्यूहादीनां च पूर्त्त्याप्यपसरणतया लक्ष्यतेऽथो प्रकृत्या ॥
पाकाज्जात्यन्तराणां यमवति सकलाः[5] सिद्धयः स्युस्तदायं[6]
तत्तद्देहं प्रतिस्वं प्रतिनियतं[7] हृदो निर्मिमीते स्वचित्तात् ॥ ५६ ॥

bhinnatārambhasaṃyogata iha prakṛtīnāṃ śarīrādi kāya-
vhyūhādīnāṃ ca pūrttyāpyapasaraṇatayā lakṣyate'tho prakṛtyā ।
pākājjātyantarāṇāṃ yamavati sakalāḥ siddhayaḥ syustadāyam
tattaddehaṃ pratisvaṃ pratiniyataṃ hṛdo nirmimīte svacittāt ।56।

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1. घर्मात्मनेस्तु –a. 2. वैशिष्टवारूपा –b. 3. मराद्यंऽगकारम्भ –b. 4. भिन्ने –a.
5. न स्वं स्वं दृयथाशक्त्याऽभ्यासं प्रतिदिवसमेवं विदधतः
सुषुम्णान्तश्चायं प्रसरति शनैर्देहपवनः
तदा नादो नैजो भवति सहजानन्दजननः
क्रमाद् वीणावादिप्रहतमृदुवीणारवसमः
आदौ मत्ताःलिमाला गलपथविगलतारकं कारहा
लीनादोऽसौ वांशिकाऽस्यानिलभरितलसद्वंशनिःस्वानतुल्यः
घंटानादानुकारी तदनुजलनिधिध्वानधीरोगभीरो
घर्जत्यर्जन्यघोषः पर इह कुहरे वर्त्तते ब्रह्मनाड्याः
विजीतो भवतीह तेन वायुः सहजो यस्य संमुत्थितः प्राणादः
अनमादिगुणा भवन्ति तस्यामितपुण्यस्य महागुणस्पदस्य
सुरराजतनूभवारिवक्रे विनिरुध्य स्वकरांगुलद्वयेन जलधेरिव धीरनादमन्तः प्रसरन्तं ॥ –b.
6. सुसिद्धयःस्युःतदाऽयं –b. 7. प्रतिनियत –b.

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Tr. Due to variation in the content of *ārambha* state the formation of the body and their nature being inflated and depleted can be observed through *prakṛti*. All the *siddhis* occur in a *yogī* due to maturity in the process of transmigration. Then alone a *yogī* creates many bodies and minds out of his *citta* (mind). 56.

अहंकारमात्राद् बहून्येव योगी स्वसंकल्पतः संविधत्ते मनांसि ।
शरीराणि तैर्भूरि निर्माति सांगस्वयं त्वेकनिर्मातृचित्तः प्रवृत्तेः ५७

ahaṅkāramātrād bahūnyeva yogī
svasaṅkalpataḥ saṃvidhatte manāṅsi ॥
śarīrāṇi tairbhūri nirmāti sāṅga-
svayaṃ tvekanirmātṛcittaḥ pravṛtteḥ ॥ 57 ॥

Tr. A *yogī* produces many minds (*manas*) through mental construction just out of I-ness (ego). So also many bodies are created inclusive of their constituents from one original *citta*. 57.

तद्यथा —

tadyathā —

This is as follows—

प्राप्नोति कैश्चिद्विषयानुदारानुग्रं तपः संविदधाति[1] कैश्चित् ।
करोति वर्ष्माणि च योगिराजो भ्राजिष्णुतेजा विकरोति च स्वम्५८

prāpnoti kaiścidviṣayānudārān-
ugraṃ tapaḥ saṃvidadhāti kaiścit ॥
karoti varṣmāṇi ca yogirājo
bhrājiṣṇutejā vikaroti ca svaṃ ॥ 58 ॥

Tr. Some turn towards the mundane world while others undertake severe penance. A *yogī* full of radiance, creates other identical bodies from his own self. 58.

प्रवृत्तेर्निवृत्तेः पृथक् कल्पितं तद्विभागक्रियामज्जितप्राणनाम्ना[2] ।
देहं च[3] निर्माणचित्तव्रजानां मुनीन्द्रस्य निर्माणचित्तं[4] स्वतन्त्रम्५९

pravṛtternivṛtteḥ pṛthak kalpitaṃ tad-
vibhāgakriyāmajjitaprāṇanāmnā ॥

1. संविदध्याति –a. 2. प्राणनाम्नाय –a. 3. पदं हतं –b. 4. मुनीन्द्रस्यनिर्माणचित्तव्रजानां – अधिकपाठः —b.

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dehaṃ ca nirmāṇacittavrajānāṃ
munīndrasya nirmāṇacittaṃ svatantram ॥ 59 ॥

Tr. On sublimation of inclinations separate *kriyā* (function) and *prāṇa* etc. are differently created. The created body and mind are different from the original *citta* (mind) of a *muni*. 59.

कादाचित्कन्त्वेकमेव न निराक्रियते मुनेः ।
स्वतन्त्रेच्छस्य विविधदेहाधिष्ठानमात्मनः ॥ ६० ॥
kādācitkantvekameva na nirākriyate muneḥ ।
svatantrecchasya vividhadehādhiṣṭhānamātmanaḥ ॥ 60 ॥

Tr. A *muni*, who is free, never severes (the relationship) with the different bodies that he creates out of his self. 60.

प्रकृत्यापूरणाज्जीवः स्वस्वौपाधिकयोगतः ।
गजाश्वादीनि निर्माय भुङ्क्ते ह्यैश्वर्य[1]सम्पदः ॥ ६१ ॥
prakṛtyāpūraṇājjivaḥ svasvaupādhikayogataḥ ।
gajāśvādīni nirmāya bhuṅkte hyaiśvaryasampadaḥ ॥61॥

Tr. A *jīva* (an embodied soul) through transformation according to one's qualities creates and enjoys elephants, horses etc. 61.

क्लेशादिहीनममलं मुनिनायकस्य[2]
दुष्कर्मदुर्व्यसन[3]वासनया विहीनम् ॥
चेतः सदाऽन्यहृदयेभ्य उदात्तभावं[4]
डित्थादिशब्दवदपास्त[5]फलाभिसन्धि ॥ ६२ ॥
kleśādihīnamamalaṃ munināyakasya
duṣkarmadurvyasanavāsanayā vihīnam ॥
cetaḥ sadā'nyahṛdayebhya udāttabhāvaṃ
ḍitthādiśabdavadapāstaphalābhisandhi ॥ 62 ॥

Tr. A great *muni* who is pure having been free from *kleśa* (sufferings) etc., and also a *citta* free from vicious *karmas*, bad inclinations and desires would always be attached to others hearts expressing noble attitudes, not expecting any returns as

1. स्वैश्वर्य –b. 2. मुनिनायकस्पदः —b. 3. दर्व्यसन –b. 4. उत्ताभावं –b. 5. वदऽपास्त –b.

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one may utter (the meaningless words like) *ḍittha* etc. 62.

इति समाधिसिद्धयः[1] उक्ताः ॥

iti samādhisiddhayaḥ uktāḥ ॥

Here ends the narration of success in *samādhi*.

एवमेव जन्मादिसिद्धयो मन्तव्या इति दिक् ॥

evameva janmādisiddhayo mantavyā iti dik ॥

In the same manner, the (supernatural powers) related to *janma* (birth) etc. are also to be understood.

संयमसिद्धिविवेचनविस्तरः पातञ्जलभाष्ये द्रष्टव्यः । विस्तरभयादत्र न प्रपञ्चितम्[2] इति[3] ॥

saṃyamasiddhivivecanavistaraḥ pātañjalabhāṣye draṣṭavyaḥ । vistarabhayādatra na prapañcitam iti ॥

For the details in regard to success in *saṃyama* one may consult the *pātañjala-(sūtra-) bhāṣya* (commentary on *pātañjala-yoga-sūtra)*. This has not been accounted here to avoid an elaboration.

॥ इति सुन्दरदेवविरचितायां हठतत्वकौमुद्यां संयमसिद्धिविवेचनोद्योतः[4] ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ saṃyamasiddhivivecanodyotaḥ ॥

Here ends the chapter narrating the success in *saṃyama* in *haṭhatatvakaumudī* composed by *sundaradeva*.

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1. समाधिद्वय –b.2. प्रपञ्चित –b. 3. अनुपलब्धपाठः —b. 4. हठतत्वकौमुद्योसंयमसिद्धिविवेचद्योतः —b.

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Chapter—48

[1]अथ धारणासिद्धयः —

atha dhāraṇāsiddhayaḥ—

Here follows the narration of *dhāraṇā-siddhi*—

भूततन्मात्रकधारणाभूमुखा मूर्ध्नि सन्धारयेद्यो वशी स्वल्पभुक् ।
तन्मयस्तद्गुणान् सूक्ष्मकान् हन्त्ययं तत्रैति भूते लयं वश्यखः ।१।

bhūtatanmātrakadhāraṇābhūmukhā
mūrdhni sandhārayedyo vaśī svalpabhuk ॥
tanmayastadguṇān sūkṣmakān hantyayaṃ
tatraiti bhūte layaṃ vaśyakhaḥ ॥ 1 ॥

Tr. A *yogī* who resorts to moderate diet practises *dhāraṇā* of *bhūta* and *tanmātrās* like *bhū* etc. on the head, controls the senses and gets absorbed in the subtle attributes (of the *bhūtas*), becomes united with them. 1.

वश्यखः जितेन्द्रिय इति ॥

vaśyakhaḥ jitendriya iti ॥

vaśyakha means one who has controlled the senses.

विशते मनसाखिलभूतमनो मुनिराट् तु यदा हृदि धारणया ।
अणुतामनुयाति तदास्य मनोलयमेति सुरादिकसंगमृते ॥ २ ॥

viśate manasākhilabhūtamano
munirāṭ tu yadā hṛdi dhāraṇayā ॥
aṇutāmanuyāti tadāsya mano-
layameti surādikasaṅgamṛte ॥ 2 ॥

Tr. A *yogī* merges in the entire range of *bhūtas* by mentally practising *dhāraṇā* in the heart. Then he becomes subtle and attains the state of absorption (*laya*) but remains without the company of gods. 2.

इति जन्तुमात्रमतिः सूक्ष्मधारणां प्रविहाय तद्गुणमनुत्वमवाप्य ।
सुमतेः स यत्र कुरुते मतिरागं समवाप्य सक्तिमथ तत्र नश्यति।३।

iti jantumātramatiḥ sūkṣmadhāraṇāṃ
pravihāya tadguṇamanutvamavāpya ॥

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1. Chapter 48 धारणानिरूपण to chapter 54 -*śloka* 48 (verses) are not available in 'b'.

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summateḥ sa yatra kurute matirāgaṃ
samavāpya saktimatha tatra naśyati ॥ 3 ॥

Tr. Thus a *yogī* who reduces the mind to the level of lower creature, attains the subtle qualities and leaves even the subtle *dhāraṇā* behind. With clear conscience one applies the mind in an object and it gets absorbed. Thus one removes attachment towards it. 3.

सक्तिनि सूक्ष्मापि मिथो विदित्वा जहात्यतो यः सपदं स्वमेति ।
एतानि सूक्ष्माणि तु सप्त नित्यं भवप्रबन्धाय हि चेतनानाम् ॥४॥

saktitini sūkṣmāpi mitho viditvā
jahātyato yaḥ sapadaṃ svameti ॥
etāni sūkṣmāṇi tu sapta nityaṃ
bhavaprabandhāya hi cetanānām ॥ 4 ॥

Tr. One learns even the subtle attachment and relinquishes it. Thereafter, he returns to his own Self. For the human beings these seven form the subtle causes of mundane attachment. 4.

भूतादिगन्धादिगुणेष्वरागोऽत्राविर्भवेद्यस्य स मुक्त एव ।
जगत् समस्तं परिसक्तमेतद् गन्धादिषु ब्रह्मनरामरघम् ॥ ५ ॥

bhūtādigandhādiguṇeṣvarāgo'-
trāvirbhavedyasya sa mukta eva ॥
jagat samastaṃ parisaktametad
gandhādiṣu brahmanarāmaragham ॥ 5 ॥

Tr. The entire universe including *brahma*, human being and gods – is attached towards the qualities of *gandha* (smell) etc. One is free (liberated) who has developed detachment towards the *bhūtas* and their attributes like *gandha* (smell) etc. 5.

इमाः सप्तयो धारणाः संविहाय यदिच्छत्यसौ तत्र तत्रैव भूते ।
विधानेन योगी लयं याति देहे तदा देवमर्त्यादिकानां न संगः ।६।

imāḥ saptayo dhāraṇāḥ saṃvihāya
yadicchatyasau tatra tatraiva bhūte ॥
vidhānena yogī layaṃ yāti dehe
tadā devamartyādikānāṃ na saṅgaḥ ॥ 6 ॥

Tr. A *yogī* has to transcend these seven *dhāraṇās* and

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may get merged in the *bhūtas* as he may wish to follow the proper process. In such a state, remaining in the body, he can not be attained even by the gods or the human beings. 6.

इति सप्तधारणाः ॥

iti saptadhāraṇā ॥

Here end the seven *dhāraṇās*.

मनःप्रवृत्तं ससमीरणोऽयं युनक्ति सिद्धिष्ठ्विवह्निमित्रम् ।
सत्वोत्कटं शुद्धमणुश्च शक्त्या मुनेस्तु तन्मात्रकलिंगवाहि ॥ ७ ॥

manaḥpravṛttaṃ sasamīraṇo'yaṃ
yunakti siddhicchvivahnimitram ॥
satvotkaṭaṃ śuddhamaṇuśca śaktyā
munestu tanmātrakaliṅgavāhi ॥ 7 ॥

Tr. One applies mind, *prāṇa* and fire for success. When *satva* becomes heightened, pure and subtle due to *śakti*, one remains in *tanmātrās* in the form of *liṅga*. 7.

यमादिसम्यग्गुणमण्डितस्य मुनेः स्थितिः स्वात्मनि मानसस्य ।
या धारणा सा कथिता मुनीन्द्रैः सा पाञ्चभूतैरिह पञ्चधेति ।८।

yamādisamyagguṇamaṇḍitasya
muneḥ sthitiḥ svātmani mānasasya ॥
yā dhāraṇā sā kathitā munīndraiḥ
sā pāñcabhūtairiha pañcadheti ॥ 8 ॥

Tr. The mind of a *muni*, who is adorned with the qualities like *yama* etc., remains focused on the Self. This is the five types of *dhāraṇās* due to five *bhūtas* as narrated by the great *munis*. 8.

यथा –

yathā –

Which is as follows—

आपादात् स्याज्जानुपर्यन्तमुर्व्या आजानोर्वै पायुपर्यन्तमस्त्यापः ।
आपायोर्हृद्देशपर्यन्तमग्नेरेवं वायोर्भ्रन्तमूर्ध्वं ततः खम् ॥ ९ ॥

āpādāt syājjānuparyantamurvyā
ājānorvai pāyuparyantamastyāpaḥ ॥
āpāyorhṛddeśaparyantamagner
evaṃ vāyorbhrvantamūrdhvaṃ tataḥ kham ॥ 9 ॥

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Tr. From feet upto the knees is the abode of *pṛthvī* (earth element), from knees to the anus is the location of water (element), from anus upto the heart is the place dominated by the fire (element). In the same manner, (from heart) upto the eyebrows is the location of air (element) and above this is the location of *kha* (ether element). 9.

आधारणोक्ता दश१० प्रदिष्टा शुभधारणा ज्ञैः ॥ १० ॥

ādhāraṇoktā daśa10 pradiṣṭā śubhadhāraṇā jñaiḥ ॥ 10 ॥

Tr. According to the experts, there are ten auspicious *dhāraṇās*. 10.

गुरूपदेशाद्यदि चित्तमेकस्मिन् स्थानके रुद्धत इरणेन ।
यत्रोक्तकालावधि धारणा साभिधीयतेऽभीप्सितसिद्धिहेतुः११

gurūpadeśādyadi cittamekasmin sthānake ruddhata iraṇena
yatroktakālāvadhi dhāraṇā
sābhidhīyate'bhīpsitasiddhihetuḥ ॥ 11 ॥

Tr. Being guided by the *guru*, one should focus the mind along with *prāṇa* on one object for the prescribed length of time. This is called *dhāraṇā* which gives desired results. 11.

तद्यथा सिद्धान्तशेखरे –

tadyathā siddhāntaśekhare –

It has been stated in *siddhāntaśekhara*—

धारणा कथ्यतेऽथातो योगांगं षष्टमुच्यते ।
घटिकापञ्चकान्तं वा मनो वायोश्च धारणा ॥ १२ ॥

dhāraṇā kathyate'thāto yogāṅgaṃ ṣaṣṭamucyate ।
ghaṭikāpañcakāntaṃ vā mano vāyośca dhāraṇā ॥ 12 ॥

Tr. *dhāraṇā* which is the sixth component of *yoga* is being narrated in which mind and *prāṇa* are held for five *ghaṭikās*. 12.

जान्वन्तं बाह्यगुल्फान्तं भूस्थानं चरणादितः ।
इडया वायुमापूर्य भूमिस्थानं निरुध्यतम् ॥
संस्मरेन् मनसा तत्र भूमिं च चतुरस्रकम् ॥१३ ॥

jānvantaṃ bāhyagulphāntaṃ bhūsthānaṃ caraṇāditaḥ ।
iḍayā vāyumāpūrya bhūmisthānaṃ nirudhyatam ॥

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saṃsmaren manasā tatra bhūmiṃ ca caturasrakam ॥ 13 ॥

Tr. From feet upto the outer ankles and the knees is the location of earth element. One should inhale through left nostril and hold *(prāṇa)* in the abode of earth element, while mentally concentrating on the earth (element) which is quadrangular in shape. 13.

इत्यादि पञ्चभूतानां धारणाप्रकारो ध्यानपूर्वकः प्रत्येकमिडया वायुपूरणपूर्वस्ततोऽपादिस्थानमूर्त्तिवर्णाक्षरादिः सिद्धान्तशेखरे द्रष्टव्यः ॥

ityādi pañcabhūtānāṃ dhāraṇāprakāro dhyānapūrvakaḥ pratyekamiḍayā vāyupūraṇapūrvastato'-pādisthānamūrtti-varṇākṣarādiḥ siddhāntaśekhare draṣṭavyaḥ ॥

Tr. In this manner one should practise the five *dhāraṇās* on the five elements with full attention after inhaling through the left nostril and applying on the locations of *apas* (water element) etc., image (deity), *varṇa* (colour) and *akṣara* (letters). One may consult *siddhāntaśekhara* for this.

तत्तत्स्वेप्सितसिद्धिबीजमथ तत्तत्सिद्धिसंस्थं च तत्
तादात्म्यसुसंरामैर्जितमरुच्चित्तेन्द्रियो योगिराट् ॥
विष्णुं हृत्कमलान्तरेऽभिकलयेत्तद्धारणां धारयन्
तत्तत्स्वेप्सितसिद्धिमेति गतभीर्मुक्तिं स वीतस्पृहः ॥१४॥

tattatsvepsitasiddhibījamatha tattatsiddhisaṃsthaṃ ca tat
tādātmyasusaṃrāmairjitamaruccittendriyo yogirāṭ ॥
viṣṇuṃ hṛtkamalāntare'bhikalayettaddhāraṇāṃ dhārayan
tattatsvepsitasiddhimeti gatabhīrmuktiṃ sa vītaspṛhaḥ ॥ 14 ॥

Tr. The secret of success in the desired *siddhis* is (imbued) in those respective points, which a *yogī* can explore for success through a concentrated effort by controlling *prāṇa*, mind and senses and by holding *viṣṇu* in the lotus of the heart and practising a particular *dhāraṇā*. Thus one becomes free from fear, liberated and relinquishes desires and attains desired goals. 14.

जितां जितां शनैः शनैः समारुहन् मुनीश्वरः ।
शमेत्यऽथान्यथा गदानुपैति भूमिरर्जिता ॥ १५ ॥

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jitāṃ jitāṃ śanaiḥ śanaiḥ samāruhan munīśvaraḥ ।
śametya'thānyathā gadānupaiti bhūmirarjitā ॥ 15 ॥

Tr. A *muni* very gradually controls each step and attains peace. Otherwise, despite control gained on the *bhūmis* he contracts diseases. 15.

बीजात् संयमविषयसाक्षात्कारात्तु सिद्धयः ।
संयमस्वस्वविषयसाक्षात्कारनिमित्ततः ॥ १६ ॥

bījāt saṃyamaviṣayasākṣātkārāttu siddhayaḥ ।
saṃyamasvasvaviṣayasākṣātkāranimittataḥ ॥ 16 ॥

Tr. Realization of the subject of *saṃyama* through *bīja* (essence) leads to *siddhis* (success). Moreover, success is gained by realizing the respective object of *saṃyama*. 16.

क्रमाद्धीनमध्योत्तमं चित्तरोधं मुनेः कुर्वतः संयमैः पक्तितुल्यम् ।
अतीतादिसाक्षात्कृतौ ज्ञानमीड्यं भवेन्निर्विचारे स्युरस्योपसर्गाः ।१७।

kramāddhīnamadhyottamaṃ cittarodhaṃ
muneḥ kurvataḥ saṃyamaiḥ paktitulyaṃ ॥
atītādisākṣātkṛtau jñānamīḍyaṃ
bhavennirvicāre syurasyopasargāḥ ॥ 17 ॥

Tr. A *muni* controls *citta* with *saṃyama* till its maturity while indulging in an orderly practice of inferior, mediocre and superior practices. Thus he perceives the past (life) etc. and acquires higher wisdom in the state of *nirvicāra* wherein he encounters the obstacles. 17.

निजपरिणतिकाले प्राप्तधर्मान्तरं यत्
तरुफलमिह मिष्टं प्राक्कषायं यथा स्यात् ॥
मलवृत्तिजचेतो मुक्तकाषायमच्छं
कलयति शुभसिद्धोः सन्निरोधोऽस्य पाके ॥ १८ ॥

nijapariṇatikāle prāptadharmāntaraṃ yat-
taruphalamiha miṣṭaṃ prākkaṣāyaṃ yathā syāt ।
malavṛttijaceto muktakāṣāyamacchaṃ
kalayati śubhasiddhoḥ sannirodho'sya pāke ॥18॥

Tr. Transformation in the quality in due course of time makes a fruit sweet, which otherwise tastes astringent. Similarly, impure mental modifications are rid off like astringence, turning

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it (mind) pure on maturity through restraint leading to success. 18.

मृच्चूर्णपिण्डः परिणामभेदैरनेकतां याति परीक्षिणोऽक्ष्णि ।
यथा तथा योगहुताशपक्वं पाकानुरूपा मन एति सिद्धिः ॥ १९ ॥

mṛccūrṇapiṇḍaḥ pariṇāmabhedair-
anekatāṃ yāti parīkṣiṇo'kṣṇi ॥
yathā tathā yogahutāśapakvaṃ
pākānurūpā mana eti siddhiḥ ॥ 19 ॥

Tr. It is observed that a lump of mud takes various shapes and forms due to transformation. Similarly, mind is transformed accordingly due to the fire of *yoga*. 19.

न ग्रन्थबाहुल्यधियाऽत्र सिद्धिसंघस्त्वनन्तः कथितो मुनीनाम् ।
आनन्त्य एजद्विषयप्रभेदभाजां यमादेरुपसर्ग एषः ॥ २० ॥

na granthabāhulyadhiyā'tra siddhi-
saṅghastvanantaḥ kathito munīnām ॥
ānantya ejadviṣayaprabheda-
bhājāṃ yamāderupasarga eṣaḥ ॥ 20 ॥

Tr. To avoid inflation of the size of the book we avoid elaboration. Otherwise, there are innumerable *siddhis* for the *munis*. For those who see many, the *siddhis* pose as obstacles in the practice of *yama*. There are many *siddhis* due to variation in the objects, which pose as obstacles in observance of the *yamas*. 20.

यः पञ्चघट्यात्मककाल उक्तः प्रवृत्तसज्ज्योतिरसावृतम्भरः ।
षड्भूमिकान्ते स्थिरचित्तवृत्तेऽत्र भूतेन्द्रियजेऽप्यशक्तिकः ॥२१॥

yaḥ pañcaghaṭyātmakakāla uktaḥ
pravṛttasajjyotirasāvṛtambharaḥ ॥
ṣaḍbhūmikānte sthiracittavṛtte'-
tra bhūtendriyaje'pyaśaktikaḥ ॥ 21 ॥

Tr. If one indulges in the practice for five *ghaṭikās*, one perceives light and is called *ṛtambhara*. At the end of six *bhūmikās*, one gains stability of the mind by gaining control over *bhūtas* (elements) and the senses making them powerless. 21.

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शरीरमेतत् खलु पञ्भूतात्मकं मरुत्पित्तकफावृते इह ।
सद्धारणां भूरि च कुर्वतोऽग्नौ नश्यन्ति सर्वे पवमानजा गदाः।२२।

śarīrametat khalu pañcabhūtā-
tmakaṃ marutpittakaphāvṛte iha ॥
saddhāraṇāṃ bhūri ca kurvato'gnau
naśyanti sarve pavamānajā gadāḥ ॥ 22 ॥

Tr. The (human) body is comprised of the five *bhūtas* (elements), which is further constituted of *marut* (*vāta*), *pitta* and *kapha*. One should abundantly practise auspicious *dhāraṇā* on *agni* (fire) which will burn all the diseases caused by fire. 22.

नश्यन्ति सर्वे कफजाश्च वातजाश्च द्राक् पार्थिवांशे ह्यथवा जलांशे
विधास्यतो धारणमेकचित्तस्त्रिदोषजा वा खलु वै अनिलांशे ॥२३॥

naśyanti sarve kaphajāśca vātajāś-
ca drāk pārthivāṅśe hyathavā jalāṅśe ॥
vidhāsyato dhāraṇamekacittas-
tridoṣajā vā khalu vai anilāṅśe ॥ 23 ॥

Tr. Moreover, all the diseases caused due to *kapha* (phlegm) and *vāta* humours or all the three humours effecting the elements of earth, water and air can soon be cured if one practises *dhāraṇā* with devotion. 23.

प्राणसंयमनतस्तु समस्ता वातपित्तकफजाः खलु रोगाः ।
शोणितोद्भवगदाः सुदृढा ये सम्प्रयान्ति सहसा विलयन्ते ॥२४॥

prāṇasaṃyamanatastu samastā
vātapittakaphajāḥ khalu rogāḥ ॥
śoṇitodbhavagadāḥ sudṛḍhā ye
samprayānti sahasā vilayante ॥ 24 ॥

Tr. Practice of *prāṇāyāma* indeed certainly removes all the ailments caused by *vāta*, *pitta* and *kapha* humours. The toxic fluids causing severe diseases (flowing) in the blood are also quickly overcome. 24.

पञ्चभूतधारणां समभ्यसेत्तु यः सदा ।
तस्य मृत्युभीः क्वचिन्न जायते युगक्षये ॥ २५ ॥

pañcabhūtadhāraṇāṃ samabhyasettu yaḥ sadā ।
tasya mṛtyubhīḥ kvacinna jāyate yugakṣaye ॥ 25 ॥

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Tr. One who consistently practises *dhāraṇā* on the five *bhūtas* would not be frightened of (premature) death and lives long. 25.

वाशिष्ठे —

vāsiṣṭhe—

According to *vāśiṣṭha*—

सर्वासां शक्तीनां जवं तेजः प्रददाति शरीरे अष्टशक्तयः ।
तिष्ठन्ति तासां प्रधाना कुण्डली तस्याश्चलनेन सर्वाश्चलन्ति ॥इति॥२६॥

sarvāsāṃ śaktīnāṃ javaṃ tejaḥ
pradadāti śarīre aṣṭaśaktayaḥ ॥
tiṣṭhanti tāsāṃ pradhānā kuṇḍalī
tasyāścalanena sarvāścalanti ॥ iti ॥ 26 ॥

Tr. There are eight *śaktis* in the body which stimulate and give vigour to all the *śaktis* prominent of which is *kuṇḍalī*. Movement of *kuṇḍalī* moves all the *śaktis*. 26.

सर्वशक्तिजवप्रदा ।

sarvaśaktijavapradā ।

It enhances allround power.

पुर्यष्टकां पराख्यस्य जीवस्य प्राणनामिकाम् ।
विद्धि कुण्डलीनीमन्तरामोदयेव मञ्जरीम् ॥ २७ ॥

puryaṣṭakāṃ parākhyasya jīvasya prāṇanāmikām ।
viddhi kuṇḍalīnīmantarāmodayeva mañjarīm ॥ 27 ॥

Tr. One should know *kuṇḍalinī* named *prāṇa*, which energizes all the *śaktis* and which resides in the *puryaṣṭaka* (body) of *jīva* named *prāṇa*, awakening of which offers Bliss. 27.

तां यदा पूरकाभ्यासादापूर्य स्थीयते समम् ।
तदेति भैरवं स्थैर्यं तथा कायस्य पीनता ॥ २८ ॥

tāṃ yadā pūrakābhyāsādāpūrya sthīyate samam ।
tadeti bhairavaṃ sthairyaṃ tathā kāyasya pīnatā ॥ 28 ॥

Tr. If she (*kuṇḍalinī*) is stabilized by the practice of *pūraka* then alone one attains stability of *bhairava (śiva)* and the body becomes stout. 28.

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यदा पूरकपूर्णोत्तरा यत प्राणमारुते ।
नीयते संविदेवोर्ध्वं सोढुं घर्मपरिश्रमः ॥ २९ ॥
yadā pūrakapūrṇottarā yata prāṇamārute ।
nīyate saṃvidevordhvaṃ soḍhuṃ gharmapariśramaḥ ।29।

Tr. After fully filling up of *prāṇa-vāyu* (followed by inhalation), consciousness is moved upwards and one experiences perspiration due to exertion. 29.

सर्पीव त्वरितैवोर्ध्वं याति दण्डोपमां गता ।
नाड्यः सर्वाः समादाय देहबद्धलतोपमाः ॥ ३० ॥
sarpīva tvaritaivordhvaṃ yāti daṇḍopamāṃ gatā ।
nāḍyaḥ sarvāḥ samādāya dehabaddhalatopamāḥ ॥ 30 ॥

Tr. Having been like a stick, she (*kuṇḍalinī*) moves up like a snake, involving all the *nāḍīs* in the body like a creeper. 30.

तदा समस्तमेवेदमास्नावयति देहकम् ।
नीरन्ध्रपवनापूर्णा भस्त्रेवाम्बुगता नरम् ॥ ३१ ॥
tadā samastamevedamāsnāvayati dehakam ।
nīrandhrapavanāpūrṇā bhastrevāmbugatā naram ॥ 31 ॥

Tr. Then all the channels of the body of a man fills with *prāṇa* like a bellows filled with water. 31.

इत्यभ्यासविलासेन योगेन व्योमगामिना ।
योगिनः प्राप्नुवन्त्युच्चैर्हीना इन्द्रदशामिव ॥ ३२ ॥
ityabhyāsavilāsena yogena vyomagāminā ।
yoginaḥ prāpnuvantyuccairhīnā indradaśāmiva ॥ 32 ॥

Tr. Thus the *yogīs* who are devoted to the *yoga* practice move in the space and attain the lofty as well as degraded (deprived) seat like that of *indra*. 32.

ब्रह्मनाडीप्रवाहेण शक्तिः कुण्डलिनी यदा ।
बहिरूर्ध्वं कपाटस्य द्वादशांगुलमूर्धनि ॥ ३३ ॥
brahmanāḍīpravāheṇa śaktiḥ kuṇḍalinī yadā ।
bahirūrdhvaṃ kapāṭasya dvādaśaṅgulamūrdhani ॥ 33 ॥
रेचकेन प्रयोगेण नाडीशतनिरोधिना ।
मुहूर्त्ते स्थितिमाप्नोति तदा व्योमगदर्शनम् ॥ ३४ ॥

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recakena prayogeṇa nāḍīśatanirodhinā ।
muhūrte sthitimāpnoti tadā vyomagadarśanam ॥ 34 ॥

Tr. When *kuṇḍalinī-śakti* moves to the *brahmanāḍī* outside the opening twelve digits in the head. Practice of *recaka* for a *muhūrta* (48 minutes) blocks all the *nāḍīs* and one attains stability. Thus one perceives the entities in the space. 33-34.

विज्ञानादूरसंस्थेन बुद्धिर्नेत्रेण राघव ।
दृश्यन्ते व्योमगाः सिद्धाः स्वप्नवत् स्वार्थदा अपि ॥ ३५ ॥
vijñānādūrasaṃsthena buddhirnetreṇa rāghava ।
dṛśyante vyomagāḥ siddhāḥ svapnavat svārthadā api ।35।

Tr. O *rāghava* ! Through the internal eyes (*buddhi*) and through special wisdom one can perceive (the objects) at a remote place like the *siddhas* (adepts) who move in the space which is like a dream and which brings desired success. 35.

मुखाद् बहिर्द्वादशान्ते रेचकाभ्यासयुक्तितः ।
प्राणे चिरं स्थितिं नीते प्रविशत्यपरां पुरीम् ॥ ३६ ॥
mukhād bahirdvādaśānte recakābhyāsayuktitaḥ ।
prāṇe ciraṃ sthitiṃ nīte praviśatyaparāṃ purīm ॥ 36 ॥

Tr. During the practice of *recaka*, *prāṇa* is held for a long time twelve digits outside the mouth which enables one to enter into another body. 36.

सर्वथात्मनि तिष्ठेच्चेत् क्वाध्वोर्ध्वे गमागमौ
तज्जन्तोर्हीयते व्याधिरन्तर्मारुतरोधतः ॥
राज्यादिमोक्षपर्यन्ताः समस्ता एव सम्पदाः
देहानिलविधेयत्वसाध्याः सर्वस्य राघव ॥ इति ॥ ३७ ॥
sarvathātmani tiṣṭheccet kvādhvordhve gamāgamau
tajjantorhīyate vyādhirantarmārutarodhataḥ ॥
rājyādimokṣaparyantāḥ samastā eva sampadāḥ
dehānilavidheyatvasādhyāḥ sarvasya rāghava iti ॥ 37 ॥

Tr. O *rāghava* ! If one remains with the Self, there arises no occasion for upward or downward movements. Internal retention of *prāṇa* alleviates all the diseases. From the kingdom

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to liberation all the wealth is achievable through the practice of *prāṇāyāma*. 37.

॥ इति सुन्दरदेवविरचितायां हठतत्वकौमुद्यां धारणानिरूपणोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ dhāraṇānirūpaṇodyotaḥ ॥

Here ends the chapter narrating *dhāraṇā* in *haṭhatatvakaumudī* composed by *sundaradeva*.

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Chapter—49

अथ ध्यानम् —

atha dhyānam —

***dhyāna* follows—**

प्रोक्ता पुरा भूतजयाय धारणा ऋतम्भरप्रज्ञमुनेः सुयोगात् ।
भूतेन्द्रियाणां विजयी निरूप्यते ध्येयावलम्बाऽस्तभवप्रपञ्चः ॥१॥

proktā purā bhūtajayāya dhāraṇā
ṛtambharaprajñamuneḥ suyogāt ॥
bhūtendriyāṇāṃ vijayīnirūpyate
dhyeyāvalambā'stabhavaprapañcaḥ ॥ 1 ॥

Tr. Earlier, *dhāraṇā* has been narrated for gaining control on the *bhūtas* (elements). A *muni* who has attained *ṛtaṃbharā-prajñā*, who has gained control over *bhūtas* and senses and who has overcome the paraphernalia of the worldly affairs (for him the technique of *dhyāna* follows). 1.

शब्दादीनां सूक्ष्मतन्मात्रकं तु यावत् कर्णादीन्द्रिये पुरस्थितं स्यात्
तावद्देहे ध्यानमाहुर्मुनीन्द्रास्तेषां लैन्येषां दशा सा समाधिः ॥२॥

śabdādīnāṃ sūkṣmatanmātrakaṃ tu
yāvat karṇādīndriye purasthitaṃ syāt ॥
tāvaddehe dhyānamāhurmunīndrās-
teṣāṃ lainyeṣāṃ daśā sā samādhiḥ ॥ 2 ॥

Tr. According to the munis, so long as the subtle *tanmātrās* like sound etc. are heard in the ears in the body, it is called *dhyāna*. Complete absorption of all these leads to *samādhi*. 2.

अथ ध्यानलक्षणम् —

atha dhyānalakṣaṇam—

Now follows the characteristics of *dhyāna*—

तत्र सूत्रम् —

tatra sūtraṃ—

A *sūtra* (of *pātañjali)* follows—

प्रत्ययैकतानता ध्यानम् ॥ इति ॥

pratyaikatānatā dhyānam ॥ iti ॥

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Uninterrupted flow (of the mind) towards the (chosen) object (for meditation) is *dhyāna*.

प्रत्ययस्य एकतानता तत्वैकविषयः प्रवाहः ॥

pratyayasya ekatānatā tatvaikaviṣayaḥ pravāhaḥ ॥

Continuous flow of the mind faculty towards the object of meditation.

स च द्विविधः । विच्छिद्य विच्छिद्य ज्ञायमानः सन्ततश्चैति । तावुभौ ध्यानसमाधी भवतः । तदुभयं सर्वानुभवयोगिना दर्शितं चित्तैकाग्र्याद्यतो ज्ञानमुक्तं समुपजायते । तत्साधनमतो ध्यानं यथा बहूपदिश्यते ॥ ३ ॥

sa ca dvividhaḥ । vicchidya vicchidya jñāyamānaḥ santataścaiti । tāvubhau dhyānasamādhī bhavataḥ । tadubhayaṃ sarvānubhavayoginā darśitaṃ cittaikāgryādyato jñānamuktaṃ samupajāyate । tatsādhanamato dhyānaṃ yathā bahūpadiśyate ॥ 3 ॥

Tr. This is of two kinds—intermittent flow and continuous flow. Both of these become *dhyāna* and *samādhi*. Both are experienced by the *yogīs*. The above said knowledge is experienced through concentration of mind—as the technique of *dhyāna* is widely taught. 3.

विलीय प्रकृतिं कृत्स्नां सम्भवं व्यत्ययक्रमात् ।
परिशिष्टं च सन्मात्रं चिदानन्दं विचिन्तयेत् ॥ ४ ॥

vilīya prakṛtiṃ kṛtsnāṃ sambhavaṃ vyatyayakramāt ।
pariśiṣṭaṃ ca sanmātraṃ cidānandaṃ vicintayet ॥ 4 ॥

Tr. Absorb the entire *prakṛti* following the process of involution and meditate only on *cit* (conscious) and *ānanda* (Bliss), which alone is *cit* (eternal). 4.

ब्रह्माकारमनोवृत्तिप्रवाहोऽहंकृतिं विना ।
सम्प्रज्ञातसमाधिः स्याद् ध्यानाभ्यासप्रकर्षतः ॥ इति ॥ ५ ॥

brahmākāramanovṛttipravāho'haṃkṛtiṃ vinā ।
samprajñātasamādhiḥ syād dhyānābhyāsaprakarṣataḥ॥iti॥ 5॥

Tr. With the intense practice of *dhyāna* on *brahma*-hood where there is complete absence of ego, is called *saṃprajñāta samādhi*. 5.

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स्कान्दे –

skānde—

According to *skanda(-purāṇa)* —

ध्यै चिन्तायां स्मृतो धातुः चिन्ता तत्वे सुनिश्चला ।
या तद्ध्यानमिति प्रोक्तं सगुणं निर्गुणं द्विधा ॥ ६ ॥

dhyai cintāyāṃ smṛto dhātuḥ cintā tatve suniścalā ।
yā taddhyānamiti proktaṃ saguṇaṃ nirguṇaṃ dvidhā6

Tr. The root '*dhai*' denotes *cintā* (to think). Absorption only in one thought is called *dhyāna*. This is of two types— *saguṇa* and *nirguṇa*. 6.

सगुणं सर्वभेदेन निर्गुणं केवलं मतम् ।
समन्त्रं सगुणं विद्धि निर्गुणं मन्त्रवर्जितम् ॥ इति ॥ ७ ॥

saguṇaṃ sarvabhedena nirguṇaṃ kevalaṃ matam ।
samantraṃ saguṇaṃ viddhi nirguṇaṃ mantravarjitam॥iti॥ 7॥

Tr. *saguṇa* is on varied objects. While *nirguṇa* is (Absolute). With *mantra* it is *saguṇa*. Without *mantra*, it is *nirguṇa*. 7

विष्णुपुराणे –

viṣṇupurāṇe—

According to *viṣṇupurāṇa*—

तद्वति प्रत्ययैकाग्रसन्ततिर्याऽन्यनिःस्पृहा ।
तद्ध्यानं प्रथमैः षड्भिरंगैः निष्पाद्यते नृप ॥ इति ॥ ८ ॥

tadvati pratyaikāgrasantatiryā'nyaniḥspṛhā ।
taddhyānaṃ prathamaiḥ ṣaḍbhiraṅgaiḥ niṣpādyate nṛpa ॥ iti ॥ 8 ॥

Tr. When mind is unidirectionally absorbed in one object alone and is detached towards everything else, it is called *dhyāna* which, O king! is attained through (the practice of) the first six components (of *yoga*). 8.

भारते —

bhārate—

It has been said in (*mahā-*) *bhārata*—

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पौनःपुन्येन तत्रैव विषये सैव धारणा ।
ध्यानाख्यं लभते राजन् समाधिमपि मे शृणु ॥ इति ॥ ९ ॥

paunaḥpunyena tatraiva viṣaye saiva dhāraṇā ।
dhyānākhyaṃ labhate rājan samādhimapi me śṛṇu ॥iti॥9॥

Tr. One repeatedly concentrates on one object which is called *dhāraṇā* which leads to *dhyāna*. O king! Now I narrate *samādhi*. 9.

यमादिधारणान्तानि षडंगानि ध्यानं
समाधिः शुभधारणा चेत्येतत् त्रयम् ॥
साध्ववलम्ब्य यत्नात् एकत्र सद्धचेय
उमेश एतत् स्थूलादिमूर्त्तिक्रमतो विधेयम् ॥ १० ॥

yamādidhāraṇāntāni ṣaḍaṅgāni dhyānaṃ
samādhiḥ śubhadhāraṇā cetyetat trayam ॥
sādhvavalambya yatnāt ekatra saddhyeya
umeśa etat sthūlādimūrttikramato vidheyam ॥10॥

Tr. The six components from *yama* to *dhāraṇā* and three (components of) *dhāraṇā*, *dhyāna* and *samādhi*— are to be carefully adhered to on *umeśa (śiva)*. These three are practised together on gross idol to subtle objects in an orderly fashion. 10.

ध्यानं हरेर्वागीशस्य योजितं पूर्वं सगर्भेषु समाधिषूत्तमम् ।
स्थूलेति तं चित्तमनुक्रमेण हि शनैः सुसूक्ष्मां विशते च भूमिकाम्११

dhyānaṃ harervāgīśasya yojitaṃ
pūrvaṃ sagarbheṣu samādhiṣūttamam ॥
sthūleti taṃ cittamanukrameṇa hi
śanaiḥ susūkṣmāṃ viśate ca bhūmikām ॥ 11 ॥

Tr. In the preliminary course of practice of *sagarbha samādhi* the finest form of practice would be to properly meditate on *hari* and *vāgīśa*. Though this may be considered as gross practice, gradually the *citta* enters extremely subtle *bhūmikā* (state). 11.

गुरुप्रसादाद्यदि चेश्वरस्य वा विलोक्यते हृत्स्थितियोग्यता पुरा ।
सुसूक्ष्मभूमौ विनिवेश इष्यते स्थूलादिमूर्त्तौ न तदा स्थितिर्हिता१२

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guruprasādādyadi ceśvarasya vā
vilokyate hṛtsthitiyogyatā purā ॥
susūkṣmabhūmau viniveśa iṣyate
sthūlādimūrttau na tadā sthitirhitā ॥ 12 ॥

Tr. By the grace of *guru* if the mind gains stability and perceives *īśvara*, it can enter from subtle to subtler levels. Then it is not desirable to continue concentration on gross idols etc. 12.

ध्येयावलम्बनेन हि वृत्तेरेकाग्रता परमा ।
तज्ज्ञैर्ध्यानं कथितं सम्प्रज्ञातः परः समाधिः सः ॥ १३ ॥
dhyeyāvalambanena hi vṛtterekāgratā paramā ।
tajjñairdhyānaṃ kathitaṃ samprajñātaḥ paraḥ samādhiḥ saḥ ॥ 13 ॥

Tr. The mind (it's modifications) becomes highly one pointed only when one sticks to the (one) object of *dhyāna*. This makes *dhyāna*. This further culminates into *saṃprajñāta samādhi*. 13.

सद्धारणान्तः खलु मध्यवर्त्ती प्रज्ञातनामा समयः समाधिः ।
ध्यानं तदुक्तं प्रहराष्टमानं स्थूलं तदन्ते शुभसिद्धयः स्युः ॥१४॥
saddhāraṇāntaḥ khalu madhyavarttī
prajñātanāmā samayaḥ samādhiḥ ॥
dhyānaṃ taduktaṃ praharāṣṭamānaṃ
sthūlaṃ tadante śubhasiddhayaḥ syuḥ ॥ 14 ॥

Tr. The intermediate time at the end of *dhāraṇā* is called *prajñāta-samādhi*. This is called *sthūla-dhyāna* which extends for eight *praharas*. This is followed by the auspicious *siddhis*. 14.

तथा चोक्तं <u>दत्तात्रेयभगवता</u> –
tathā coktaṃ dattātreyabhagavatā —
It has been maintained by *bhagavān dattātreya-*
समभ्यसेत्ततो ध्यानं घटिकाषष्टिमेव च ।
वायुं निरुध्य ध्यायेत्तु देवतामिष्टदायिनीम् ॥
सगुणध्यानमेवं स्यादणिमादिगुणप्रदम् ॥ इति ॥ १५ ॥

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samabhyasettato dhyānaṃ ghaṭikāṣaṣṭimeva ca ।
vāyuṃ nirudhya dhyāyettu devatāmiṣṭadāyinīm ॥
saguṇadhyānamevaṃ syādaṇimādiguṇapradam ॥ iti ॥15॥

Tr. Thereafter, one should parctise *dhyāna* for sixty *ghaṭikās*, and by holding the *prāṇa*, the tutelary deity should be meditated upon. This forms *saguṇa dhyāna* which results in *siddhis* like *aṇimā* etc. 15.

तथा च भागवते एकादशे भगवद्वाक्यमुद्धवं प्रति –

tathā ca bhāgavate ekādaśe bhagavadvākyamuddhavaṃ prati –

It has been stated in the eleventh chapter of *bhāgavata* which is addressed to *uddhava* by *bhagavān*

मुनिर्म तादात्म्येन यां यां सिद्धिं भावयेत्तं तत्तत्सिद्धावहं योजयामि ॥ इति ॥ १६ ॥

munirma tādātmyena yāṃ yāṃ siddhiṃ bhāvayettaṃ tattatsiddhāvahaṃ yojayāmi ॥ iti ॥ 16 ॥

Tr. When one devotedly meditates on whichever *siddhi*, I bestow upon him that very particular *siddhi*. 16.

अतः सगुणध्यान एव सिध्युपसर्गा आविर्भवन्ति । संयमपरिणतौ कीटभृंगीन्यायेन यद्धारणं तत्तादात्म्यापत्तौ शुद्धस्फटिकार्ककरयोगयोरन्तरग्नेरिव निर्विचारादचेतो ज्ञानात्मशुद्धेश्वरयोः सोऽहंभावतादात्म्ये शुभसिद्धयः ॥ इति ॥ १७ ॥

ataḥ saguṇadhyāna eva siddhyupasargā āvirbhavanti । saṃyamapariṇatau kīṭabhṛṅgīnyāyena yaddhāraṇaṃ tattādātmyāpattau śuddhasphaṭikārkakarayogayorantraragneriva nirvicārādaceto jñānātmaśuddheśvarayoḥ so'haṃbhāvatādātmye śubhasiddhayaḥ ॥ iti ॥ 17 ॥

Tr. Therefore, in *saguṇa dhyāna*, *siddhis* appear in the form of obstacles. In the culmination of *saṃyama*, as per the logic of *kīṭa-bhṛṅgi*, on whichever (object) *dhāraṇā* is practised, the mind merges in the same form like a pure crystal placed in the sun which appears containing fire. When the mind attains the state of *nirvicāra* (no-thought), then alone the wisdom of the

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pure Self and *īśvara* with *sohaṃbhāva* (I am That) and auspicious *siddhis* arise. 17.

प्राथमिको धानुष्कः स्थूलं लक्ष्यं यथा पुरा विध्येत् ।
अनु सूक्ष्मं चाभ्यासात्तद्वत् स्थूलेऽन्वणीयसिद्धयः ॥ १८ ॥

prāthamiko dhānuṣkaḥ sthūlaṃ
lakṣyaṃ yathā purā vidhyet ॥
anu sūkṣmaṃ cābhyāsāttadvat
sthūle'nvaṇīyasiddhyaḥ ॥ 18 ॥

Tr. In the beginning an archer shoots at a gross object and afterwards the subtle one. Similarly, one should (meditate) on gross to the subtler (objects). 18.

सविषयमतिरम्यं ध्यानमादौ विधेयं
तदनु विषयहीने साधु निर्बीजमुक्तम् ॥
भृशमिति हृदयस्य स्थैर्यतो धैर्यवृत्ति-
सकलदुरितसंघा ध्यानतो यान्ति नाशम् ॥ १९ ॥

saviṣayamatiramyaṃ dhyānamādau vidheyaṃ
tadanu viṣayahīne sādhu nirbījamuktaṃ ॥
bhṛśamiti hṛdayasya sthairyato dhairyavṛtti-
sakaladuritasaṅghā dhyānato yānti nāśam ॥ 19 ॥

Tr. In the beginning, one should practise meditation *(dhyāna)* on objects which is very much enjoyable and thereafter, it is wise to meditate without object. (The later) is called *nirbīja*, repeated practice of which brings stability of the mind. Continuation of this meditation removes all the sufferings. 19.

प्रागुक्ताधारचक्रादिषु विशदमिदं ध्यानमग्र्यविधेयं
स्थित्वैकान्ते गुहायां नियमितपवनः सन्नियम्येन्द्रियाणि ॥
चित्तं संरुध्य हित्वा भवविषयसमस्ताः क्रियाः संविसृज्य
ध्येयैकाग्र्ये सुचित्ते भवति वरमुनौ सत्समाधिस्तदैव ॥ २० ॥

prāguktādhāracakrādiṣu viśadamidaṃ dhyānamagryavidheyaṃ
sthitvaikānte guhāyāṃ niyamitapavanaḥ sanniyamyendriyāṇi ॥
cittaṃ saṃrudhya hitvā bhavaviṣayasamastāḥ kriyāḥ saṃvisṛjya
dhyeyaikāgrye sucitte bhavati varamunau satsamādhistadaiva ॥20॥

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Tr. As explained earlier, one should first meditate on *ādhāracakra* etc. while staying in a lonely place, like a cave. *prāṇāyāma* must be practised regularly by controlling the senses and the mind *(citta)* and by relinquishing all the mundane objects and activities. Only when a *yogī* is able to meditate with intense concentration (of *citta)*, then alone he attains the state of *samādhi*. 20.

समाधिनिष्पत्तिनिदानमुक्तं ध्यानं सबीजं सविकल्पकं यत् ।
यदैव निष्पत्तिभृशं समाधिः स्यात् स्वेच्छया योगिन एव आर्यः२१

samādhiniṣpattinidānamuktaṃ
dhyānaṃ sabījaṃ savikalpakaṃ yat ॥
yadaiva niṣpattibhṛśaṃ samādhiḥ
syāt svecchayā yogina eva āryaḥ ॥ 21 ॥

Tr. *sabīja* and *savikalpaka dhyāna* are the characteristics of *samādhi*. Only when the state of *samādhi* leading to *niṣpatti* happens on its own, this is called the (superior or) true state of *samādhi* of a *yogī*. 21.

तदा क्रियाशक्तिमरं सुचेतनां प्राणो गृहीत्वा भृशवेगवर्त्ती ।
निर्जित्य चक्राण्यखिलानि योगिनोऽसौ ज्ञानशक्तौ परिलीयतेऽनु ॥२२॥

tadā kriyāśaktimaraṃ sucetanāṃ
prāṇo gṛhītvā bhṛśavegavarttī ॥
nirjitya cakrāṇyakhilāni yogino' -
sau jñānaśaktau parilīyate'nu ॥ 22 ॥

Tr. *prāṇa*, which is forceful and speedy, takes *kriyāśakti* and *araṃ (cakra)* along with consciousness and controls all the *cakras* of a *yogī* which *(kriyāśakti)* subsequently merges in *jñānaśakti*. 22.

युग्मम् —

yugmam —

A *śloka* follows—

तदारूढयोगिनः परावशिकारविवेकख्यातिपरिणतौ ॥
गुणान्तहेतुधर्ममेघसमाधिरसंप्रज्ञसमाधिप्राग्रूपध्नाविर्भवति ।इति।२३।

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tadārūḍhayoginaḥ parāvaśikāra-
vivekakhyātipariṇatau ॥
guṇāntahetudharmameghasamādhir-
asaṃprajñasamādhiprāgrūpaghnāvirbhavati \iti23

Tr. Then for the *ārūḍha-yogī*, the culmination of the pair (of the states) i.e. *parā-vaśīkāra* and *vivekakhyāti* brings an end to *guṇas*, (and the following states such as) *dharmamegha samādhi* and *asaṃprajña samādhi* supervene. 23.

असम्प्रज्ञाते अस्मिन् विगलितविकल्पे भृशतरं
सदा ध्येयाकारं स्फुरति गतभेदं हृदि दृशिः ॥
न निद्रा नोन्विता स्मृतिरपि न वाचि स्मृतिरपि
चिदानन्दे मग्नस्य हि परसमाधौ प्रभवति ॥ २४ ॥

asaṃprajñāte asmin vigalitavikalpe bhṛśataraṃ
sadā dhyeyākāraṃ sphurati gatabhedaṃ hṛdi dṛśiḥ ॥
na nidrā nonvitā smṛtirapi na vāci smṛtirapi
cidānande magnasya hi parasamādhau prabhavati ॥ 24 ॥

Tr. In this (state of) *asaṃprajñāta, vikalpa* (mental constructions) is completely annihilated. Thus only object (of meditation) remains and in the heart and (all) discrimination is removed. He attains a state in which there is no sleep, no memory and no speech. One gets absorbed in the Bliss of consciousness and (the state of) Ultimate *samādhi* supervenes. 24.

तथा चोक्तं <u>हठप्रदीपिकायाम्</u> —

tathā coktaṃ haṭhapradīpikāyām—

It has been stated in *haṭhapradīpikā*—

यत्र दृष्टिर्लयस्तत्र भूतेन्द्रियसनातनः ।
न सा शक्तिर्भावभूतानां दृष्टे लक्षे क्षयं गता ॥ २५ ॥

yatra dṛṣṭirlayastatra bhūtendriyasanātanaḥ ।
na sā śaktirbhāvabhūtānāṃ dṛṣṭe lakṣe kṣayaṃ gatā ॥25॥

Tr. The interaction between the objects of perception and senses is eternal in the form of *śakti*. Therefore, on whatever the mind is fixed, it merges into it. 25.

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वेदशास्त्रपुराणानि सामान्यगणिका इव ।
एकैव शाम्भवीमुद्रा सर्वतन्त्रेषु गोपिता ॥ २६ ॥

vedaśāstrapurāṇāni sāmānyagaṇikā iva ।
ekaiva śāmbhavī mudrā sarvatantreṣu gopitā ॥ 26 ॥

Tr. The *vedas, śāstras* and *purāṇas* are like public women. *śāṃbhavī mudrā* alone is kept a secret in all the scriptures. 26.

अन्तर्लक्षविलीनचित्तपवनो योगी यदा वर्त्तते ।
दृष्ट्या निश्चलतारया बहिरधः पश्यन्नपश्यन्नपि ॥
मुद्रेयं खलु शाम्भवी भवति सा युष्मत्प्रसादात् गुरोः ।
शून्याशून्यविवर्जितं स्फुरति यत्तत्वं पदं शाम्भवम् ॥ २७ ॥

antarlakṣavilīnacittapavano yogī yadā varttate
dṛṣṭyā niścalatārayā bahiradhaḥ paśyannapaśyannapi ॥
mudreyaṃ khalu śāmbhavī bhavati sā yuṣmatprasādāt guroḥ
śūnyāśūnyavivarjitaṃ sphurati yattatvaṃ padaṃ śāmbhavam ।27।

Tr. When the *yogī* is in a state where both *citta* and *prāṇa* are merged in the internal object of concentration and the gaze is directed outwards but remains steady, seeing yet not seeing, that indeed is *śāṃbhavī mudrā*, which is received only by the fortunate ones by the grace of the *guru*, who bestows upon the state of *śāṃbhavī*, transcending both *śūnya* and *aśūnya*. 27.

तारे ज्योतिषि संयोज्य किञ्चिदुन्नमयेद् भ्रुवौ
पूर्वयोगस्य मार्गोऽयमुन्मनीकरणं क्षणात् ॥ २८ ॥

tāre jyotiṣi saṃyojya kiñcidunnamayed bhruvau ।
pūrvayogasya mārgo'yamunmanīkaraṇaṃ kṣaṇāt ॥ 28 ॥

Tr. Direct the vision towards the (internal) *jyoti* (light) and raise the eye-brows a little. This is the pristine technique which brings about the state of *unmanī*. 28.

केचिदागमजालेन केचिन्निगमसंकुले ।
केचित्तर्केण मुह्यन्ति नैव जानन्ति तारकम् ॥ २९ ॥

kecidāgamajālena kecinnigamasaṃkule ।
kecittarkeṇa muhyanti naiva jānanti tārakam ॥ 29 ॥

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Tr. Some get bewildered by contradictory views available in the *āgamas* (scriptures), some by those expressed in the *nigamas*, others are perplexed by logic and reasoning. No one knows *tāraka* (the highest state of consciousness). 29.

अर्धोद्घाटितलोचनः स्थिरमना नासाग्रदत्तेक्षणः
चन्द्रार्कावपि लीनतामुपनयेन्निस्पन्दवाच्यं ततः ॥
ज्योतीरूपविशेषबाह्यरहितं देदीप्यमानं परं
तत्वं तत्परमस्ति वस्तु परमं वाच्यं किमत्राधिकम् ॥ इति ॥३०॥

ardhodghāṭitalocanaḥ sthiramanā nāsāgradattekṣaṇaḥ
candrārkāvapi līnatāmupanayennispandavācyaṃ tataḥ ॥
jyotīrūpaviśeṣabāhyarahitaṃ dedīpyamānaṃ paraṃ
tatvaṃ tatparamasti vastu paramaṃ vācyaṃ kimatrādhikaṃ ॥iti॥30॥

Tr. Keep the eyes half open and mind poised, fix the gaze on the tip of the nose, suspend the movement of both *iḍā* and *piṅgalā*, maintain the internal calm, visualize the Ultimate Reality as brightly shinning internal light. Thus, one attains the Absolute State of *tatva* (Self) beyond all material realms. What else remains to be said? 30.

इति निर्गुणध्यानमुद्रा ॥

iti nirguṇadhyānamudrā ॥

(Here ends) the technique of *nirguṇa-dhyāna.*

अथ सगुणध्यानमुद्रा –

atha saguṇadhyānamudrā —

Here follows the technique of *saguṇa-dhyāna*—

यथा –

yathā—

Which is—

अधः समास्थाप्य सुखासनं सदन्तर्मनोबाह्यनिरीहचक्षुः ।
समत्वमुच्चैर्वपुषस्तु यत्र सा ध्यानमुद्रा कथिता मुनीन्द्रैः ॥ ३१ ॥

adhaḥ samāsthāpya sukhāsanaṃ sad-
antarmanobāhyanirīhacakṣuḥ ॥
samatvamuccairvapuṣastu yatra
sā dhyānamudrā kathitā munīndraiḥ ॥ 31 ॥

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Tr. Adopt *sukhāsana* (a comfortable posture) on the floor. Fix the eyes and withdraw the mind from the external objects and focus it internally. Keep the body steady and straight. The great *yogīs* know this as *dhyāna-mudrā* (meditation). 31.

योगचन्द्रिकायाम् —

yogacandrikāyām —

According to *yogacandrikā*—

अन्तश्चेतो बहिश्चक्षुर्बद्धस्थेव सुखासने ।
समत्वं च शरीरस्य ध्यानमुद्रेति सिद्धिदः ॥ ३२ ॥

antaśceto bahiścakṣurbaddhastheva sukhāsane ।
samatvaṃ ca śarīrasya dhyānamudreti siddhidaḥ ॥ 32 ॥

Tr. Mind is internally tuned even though the eyes are fixed on an external object while one adopts *sukhāsana* which keeps the body straight. This is called *dhyānamudrā* which brings success. 32.

अन्तः अभ्यन्तरे । मनः बाह्यव्यापाररहितम् । चक्षुर्भ्रुवोरन्तरे संस्थाप्य । क्व सहीति सुखासने बद्धे सति । समत्वं शरीरस्य देहस्य ॥ ३३ ॥

antaḥ abhyantare । manaḥ bāhyavyāpārarahitam । cakṣurbhruvorantare saṃsthāpya । kva sahīti sukhāsane baddhe sati । samatvaṃ śarīrasya dehasya ॥ 33 ॥

Tr. *antaḥ* means internal.The *manas* (mind) is suspended of external activity. Eyes are fixed between the eyebrows and one adopts *sukhāsana*. *samatva* means steadiness of trhe body. 33.

शान्तिगुणत्वं केनापि प्रकारेण न विकृतिं याति शरीरम् ।
तच्छरीरसमत्वं स्थैर्यं स त्रैकालिकज्ञानकरं हि ॥ ३४ ॥

śāntiguṇatvaṃ kenāpi prakāreṇa na vikṛtiṃ yāti śarīram
taccharīrasamatvaṃ sthairyaṃ sa traikālikajñānakaraṃ hi34

Tr. One also keeps the body steady and at peace by not allowing any diviation of the body. Such a practice bestows upon knowledge of all three times (past, present and future). 34.

योगाभ्यासात्तथाध्यात्मिकबोधबीजकमुपाधिहान्या ।
भवति प्रयुक्तं ध्यानं हरेर्द्वीपवदज्ञाताद्यजित् ॥ ३५ ॥

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yogābhyāsāttathādhyātmikabodhabījakamupādhihānyā ॥
bhavati prayuktaṃ dhyānaṃ harerddīpavadajñātādyajit ।35।

Tr. By removing the attributes through practice of *dhyāna* on *hari* in the course of *yoga* sows the seed of spiritual evolution. This enkindles wisdom like a lamp dispelling darkness of ignorance. 35.

बुद्धिप्रवाहरूपस्य ध्यानस्यास्यावलम्बनम् ।
ध्येयमित्युच्यते सद्भिस्तच्च साम्बः सदाशिवः ॥ ३६ ॥

buddhipravāharūpasya dhyānasyāsyāvalambanam ।
dhyeyamityucyate sadbhistacca sāmbaḥ sadāśivaḥ ॥36॥

Tr. The flow of consciousness makes the support for *dhyāna*. According to wise, continuation of this on *sadāśiva* along with *aṃbā* makes (the best) technique of *dhyāna*. 36.

ज्ञानवैराग्यसम्पन्नो नित्यमुद्रिक्तमानसः ।
श्रद्दधानः प्रसन्नात्मा ध्याता सद्भिरुदाहृता ॥ ३७ ॥

jñānavairāgyasampanno nityamudriktamānasaḥ ।
śraddadhānaḥ prasannātmā dhyātā sadbhirudāhṛtā ॥ 37 ॥

Tr. According to the wise, a practitioner of *dhyāna* is always endowed with wisdom, detachment, a poised mind, devotion and remains cheerful. 37.

असम्प्रज्ञातपर्यन्तं परमेश्वरसंयमः ।
योगेऽनुकल्पो जीवात्मसंयमो विघ्नहेशधीः ॥ ३८ ॥

asaṃprajñātaparyantaṃ parameśvarasaṃyamaḥ ।
yoge'nukalpo jīvātmasaṃyamo vighnaheśadhīḥ ॥ 38 ॥

Tr. Till the state of *asaṃprajñāta* appears, one should practise *saṃyama* on *parameśvara*. This will help (developing) devotion and merger of *jīva* and *ātmā* (the embodied soul), which (empowers) the conscience to overcome obstacles and devotion to *īśa* (God). 38.

तथा चास्य मुखत्वं स्मर्यते । तस्मान्मुमुक्षोः सुमुखो मार्गः श्रीविष्णुसंश्रयः चित्तेन । चिन्तयानेन वञ्च्यते । ध्रुवमन्यथेति । तदेवमुपायप्रत्ययो ह्याख्यातः ॥ ३९ ॥

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tathā cāsya mukhatvaṃ smaryate । tasmānmumukṣoḥ sumukho mārgaḥ śrīviṣṇusaṃśrayaḥ cittena । cintayānena vañcyate । dhruvamanyatheti । tadevamupāyapratyayo hyākhyātaḥ ॥ 39 ॥

Tr. The significance of this is upheld. Therefore, for the one who is craving for liberation has the effective path of wholeheartedly surrendering to *śrīviṣṇu*. Thus one is saved from the worries. Therefore, *upāyapratyaya* (*yogic* techniques) has been narrated. 39.

असम्प्रज्ञातस्तु ध्येयाभावान्निरालम्बः ।
योगस्योत्तमाधिकारी योगारूढः ॥
स योगे उदात्त उच्यते ॥ ४० ॥

asamprajñātastu dhyeyābhāvānnirālambaḥ ।
yogasyottamādhikārī yogārūḍhaḥ ॥
sa yoge udātta ucyate ॥ 40 ॥

Tr. *asaṃprajñāta* means—where there remains no object for meditation, that forms the absolute supportlessness. A *yogārūḍha* is the one who commands expertise in *yoga*. He is considered illustrious in *yoga*. 40.

तदुक्तं <u>गीतायाम्</u> —

taduktaṃ gītāyāṃ —

It has been stated in the *gītā* —

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ इति ॥ ४१ ॥

yadā hi nendriyārtheṣu na karmaṣvanuṣajjate ।
sarvasaṃkalpasannyāsī yogārūḍhastadocyate ॥ iti ॥ 41 ॥

Tr. When one does not get involved in the objects of the senses, and the *karmas* and gives up all the mental constructions, then alone one is called a *yogārūḍha*. 41.

योगारूढत्वं तु दीर्घाभ्यासपाटवादुपैति । अभ्यासो नाम चित्तस्थितौ यत्नः । यत्नो नाम ध्येयाद् बहिर्गच्छतो मनसः पौनःपुन्येन ध्येये आनयनम् ॥ ४२ ॥

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yogārūḍhatvaṃ tu dīrghābhyāsapāṭavādupaiti । abhyāso nāma cittasthitau yatnaḥ । yatno nāma dhyeyād bahirgacchato manasaḥ paunaḥpunyena dhyeye ānayanam ॥ 42 ॥

Tr. The state of *yogārūḍha* is attained after a prolonged and skillful practice. Practice *(abhyāsa)* stands for putting an effort to make the mind steady. `Putting an effort' –`*yatna*' means to bring the mind back on the object again and again which keeps on straying outwardly. 42.

तथा चोक्तं <u>गीतायां</u> भगवता –

tathā coktaṃ gītāyāṃ bhagavatā —

Therefore, in the *gītā bhagavān* has stated—

यतो यतो निश्चलति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेद् ॥ इति ॥ ४३ ॥

yato yato niścalati manaścañcalamasthiram ।
tatastato niyamyaitadātmanyeva vaśaṃ nayed ॥ iti ॥ 43 ॥

Tr. The mind which is restive and unsteady has to be brought back from the objects through discipline and has to be focused on the Self. 43.

तद्यथा –

tadyathā —

For instance—

पिण्डीकृत्याक्षवर्गं मुनिरुपल इवासीन एकान्तदेशे
श्रोत्राभ्यां नैव विन्द्यान्निनदमपि मनाक् स्पर्शमक्ष्णा च रूपम् ॥
विद्यान्नो जिह्वयेशदूरनिचयमुदाराणि कर्माणि जह्याद्
योगीन्द्रः खप्रमाथीन्यतिधृतिकलितस्तानि नैच्छेत् कदापि ॥४४॥

piṇḍīkṛtyākṣavargaṃ munirupala ivāsīna ekāntadeśe
śrotrābhyāṃ naiva vindyānninadamapi manāk sparśamakṣṇā ca rūpam ॥
vidyānno jihvayeśadūranicayamudārāṇi karmāṇi jahyād
yogīndraḥ khapramāthīnyatidhṛtikalitastāni naicchet kadāpi ॥44॥

Tr. A *muni* withdraws all the senses and sits steadily in a desolate place like a rock. He does not listen even to a loud sound through the ears, does not feel any touch, does not see

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any form through the eyes, does not taste any taste through the tongue. A *yogī* gives up all the *karmas* inclusive of the noble ones which cause afflictions and he should never aspire for them. 44.

तमो मनसि संसृज्य पञ्चवर्गं विचक्षणः ॥
समादध्यान्मनोभ्रान्तिमिन्द्रियार्थैः स पञ्चभिः ॥ ४५ ॥

tamo manasi saṃsṛjya
pañcavargaṃ vicakṣaṇaḥ ॥
samādadhyānmanobhrāntim-
indriyārthaiḥ sa pañcabhiḥ ॥ 45 ॥

Tr. *tamas* (darkness) lying in the mind is removed by a wise. The group of five senses which embodies the five objects of the senses (five) is also dissolved which causes mental illusion. 45.

पूर्वं पञ्चद्वारमत्यन्तलोला-
ऽलोलं निःसंसार्यः नालम्बमेकः ॥
नित्यं दध्याद् ध्यानमार्गे सुधीरः
स्वस्यान्तर्हृत्खैश्च पिण्डीकरोति ॥ ४६ ॥

pūrvaṃ pañcadvāramatyantalolā'-
lolaṃ niḥsaṃsāryaḥ nālambamekaḥ ॥
nityaṃ dadhyād dhyānamārge sudhīraḥ
svasyāntarhṛtkhaiśca piṇḍīkarotī ॥ 46 ॥

Tr. First of all, all the five restless senses should be completely controlled, so that not even a single object remains. A wise should regularly devout to the practice of meditation, so that he merges the heart in the void by withdrawing the senses. 46.

ध्यानपथ पूर्वो मया परिवर्णितः सुधियाम् ।
स्थानाऽध्वन्यत्र समाहितः क्षणं तिष्ठति प्राज्ञः ॥ ४७ ॥

dhyānapatha pūrvo mayā parivarṇitaḥ sudhiyām ।
sthānā'dhvanyatra samāhitaḥ kṣaṇaṃ tiṣṭhati prājñaḥ॥47॥

Tr. This is the technique of meditation narrated by me in the beginning, which is for the wise. A wise becomes

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samāhita (tranquil) even if he follows this for a little. 47.

भ्रान्तं पुनर्वायुपथेन चित्तं भवत्यवार्यं प्रचलं समीरवत् ।
अपास्तखेदो गतमत्सरोऽस्तक्लेशोऽपतन्द्रः सुसमाहितमनः ॥४८॥

bhrāntaṃ punarvāyupathena cittaṃ
bhavatyavāryaṃ pracalaṃ samīravat ॥
apāstakhedo gatamatsaro'sta-
kleśo'patandraḥ susamāhitamanaḥ ॥ 48 ॥

Tr. If the mind again wonders due to the movement of *prāṇa*, which is difficult to restrain like air, a *yogī* being intuitively discriminative gives up worries, jealousy, conflicts and lethargy, thus being highly concentrated through the practice of *dhyāna*. 48.

ध्यानेन कुर्यान् मुनिराड् विचारवितर्कवांश्चानुविवेकवान् स्यात् ।
समादधानस्य मुनेस्तु पूर्वं ध्यानं भवेदात्मन उक्तरीत्या ॥ ४९ ॥

dhyānena kuryān munirāḍ vicāra-
vitarkavāṅścānuvivekavān syāt ॥
samādadhānasya munestu pūrvaṃ
dhyānaṃ bhavedātmana uktarītyā ॥ 49 ॥

Tr. A poised *yogī* who has developed an analytical and logical mind along with discrimination, gains success in the practice of *dhyāna* on the Self as told earlier. 49.

पिण्डीकृत्य प्रत्याहृत्येत्यर्थः ॥

piṇḍīkṛtya pratyāhṛtyetyarthaḥ ॥

`*pīṇḍīkṛtya*' means withdrawing (the senses).

याज्ञवल्क्ये –

yājñavalkye—

According to ***yājñavalkya***—

अहमेव परं ब्रह्म परमात्माहमव्ययः ।
एवं यद्वेदनं चित्ते सगुणं ध्यानमुच्यते ॥ इति ॥ ५० ॥

ahameva paraṃ brahma paramātmāhamavyayaḥ ।
evaṃ yadvedanaṃ citte saguṇaṃ dhyānamucyate ॥iti॥50॥

Tr. I am the Absolute *brahma*, *paramātmā* and *avyaya*.

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When such a feeling arises in the mind, it is called *saguṇa dhyāna*. 50.

भागवत एकादशस्कन्धे भगवद्वाक्यम् —

bhāgavata ekādaśaskandhe bhagavadvākyam —

Here follows the words of ***bhagavān*** in the eleventh chapter of the ***bhāgavata***—

इन्द्रियाणीन्द्रियार्थेभ्यो मनसाकृष्य तन्मनाः ।
बुद्ध्या सारथिना धीरः प्रणमेन्मयि सर्वतः ॥ इति ॥ ५१ ॥

indriyāṇīndriyārthebhyo manasākṛṣya tanmanāḥ ।
buddhyā sārathinā dhīraḥ praṇamenmayi sarvataḥ ॥iti॥51॥

Tr. The senses are withdrawn from their (respective) objects with the mind by the one who is absorbed. A wise surrenders completely in me by directing the *buddhi* (discrimination) which is like a charioteer. 51.

॥ इति सुन्दरदेवविरचितायां हठतत्त्वकौमुद्यां ध्यानविधिविवेचनोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ dhyānavidhivivecanodyotaḥ ॥

Here ends the chapter narrating the technique of *dhyāna* in *haṭhatatvakaumudī* composed by *sundaradeva*.

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Chapter—50

अथ ध्यानसमासः —

atha dhyānasamāsaḥ —

Here follows a brief sketch of *dhyāna*—

भक्त्या भावयेच्चेतसि सम्प्रसादस्ततः स्मृतिर्ध्यानमनाकुलं ततः ।
क्रमात्स्वरूपस्य हरेः सबीजाल्लयादतोऽगर्भलयो मुनेः स्यात् ॥१॥

bhaktyā bhāvayeccetasi samprasādas-
tataḥ smṛtirdhyānamanākulaṃ tataḥ ॥
kramātsvarūpasya hareḥ sabījā-
llayādato'garbhalayo muneḥ syāt ॥ 1 ॥

Tr. Devotion (in the heart) brings pacification which results into (clarity of) memory and (the state of) poise through *dhyāna* and thereafter follows (perception of the) real form of *hari*. From absorption in *sabīja* (state) a *muni* enters (the state of) absorption in *agarbha (nirbīja)*. 1.

अतः अस्मात् —

ataḥ asmāt—

***ataḥ* means thereafter—**

विमार्गयापि प्रचलं मनो मुहुः प्रवेशयन्ती स्थितिलम्भनेन ।
मातेव भक्तिः परिपाति योगिनं कृत्वा हरेर्ध्यानसुधा लयान्ते ।२।

vimārgayāpi pracalaṃ mano muhuḥ
praveśayantī sthitilambhanena ॥
māteva bhaktiḥ paripāti yoginaṃ
kṛtvā harerdhyānasudhā layānte ॥ 2 ॥

Tr. Even if the mind gets distracted, it quickly returns to steadiness due to devotion which protects one like a mother. Devotion transforms a *yogī* and turns him towards the nectar of meditation on *hari* at the end of *laya* (absorption). 2.

उपरतिमुपयातस्यामवैराग्यभाग्यं
प्रणवजपपरस्य प्राणसंरोधनेन ॥
विचलहृदयमेतद्यावदाप्तं न भक्तेः
अमृतमचलताऽस्मिन् नास्ति तावद्धठैः किम् ॥ ३ ॥

uparatimupayātasyāmavairāgyabhāgyaṃ
praṇavajapaparasya prāṇasaṅrodhanena ॥

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vicalahṛdayametadyāvadāptaṃ na bhakteḥ
amṛtamacalatā'smin nāsti tāvaddhṭhaiḥ kim ॥ 3 ॥

Tr. One who has practised *prāṇāyāma* coupled with recitation of *praṇava (om)* attains quietude and qualifies for *vairāgya* (detachment). What is the use of *haṭha* if one does not find out the nectar (Bliss) and stability for a fickle mind through *bhakti* (devotion)? 3.

आनन्दाश्रूण्यभिसृजति मुहुर्योगिनः प्रेमभक्ति-
प्रोद्यद्भागच्छरितहृदयं लीयते श्रीशरूपे ॥
प्रेम्णा सत्तद्गुणमधुसुधापानसद्ध्यानमुग्धं
सौख्याम्भोधौ प्लुतमिव सदा जायते निष्प्रपञ्चम् ॥ ४ ॥

ānandāśrūṇyabhisṛjati muhuryoginaḥ premabhakti-
prodyadbhāgaccharitahṛdayaṃ līyate śrīśarūpe ॥
premṇā sattadguṇamadhusudhāpānasaddhyānamugdhaṃ
saukhyāmbhodhau plutamiva sadā jāyate niṣprapañcam ॥ 4 ॥

Tr. A *yogī* frequently gets drenched in the tears of intense Bliss arising out of love and devotion in the heart which merges in the form of *śrīśa*. The *yogī* enjoying the sweet nectar of eternal love springing out of absorption in meditation, plunges in the ocean of love. He becomes ever free from mundane paraphernalia. 4.

विवेकवैराग्य उभं सुयोगिनो-
ऽभ्यासस्तृतीयो हरिभक्तिरुत्तमा ॥
ध्यानस्य निष्पत्तिरिति त्रिभिर्भवेत्
प्राणावरोधादि यदंगमस्य तत् ॥ ५ ॥

vivekavairāgya ubhaṃ suyogino'-
bhyāsastṛtīyo haribhaktiruttamā ॥
dhyānasya niṣpattiriti tribhirbhavet
prāṇāvarodhādi yadaṅgamasya tat ॥ 5 ॥

Tr. For a *yogī* conscience, detachment, (regular) practice, devotion towards *hari*, *niṣpatti* state of *dhyāna* and *prāṇāyāma* form the components of *yoga*. 5.

अथ ध्यानम् —
atha dhyānam —

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dhyāna follows—

हृत्पद्मेऽष्टदलोपेते कन्दमध्यात् समुत्थिते ।
द्वादशांगुलनालेऽस्मिन् चतुरंगुलवन्मुखे ॥ ६ ॥
hṛtpadme'ṣṭadalopete kandamadhyāt samutthite ।
dvādaśāṅgulanāle'smin caturaṅgulavanmukhe ॥ 6 ॥

Tr. One should meditate on the lotus of eight petals in the heart which shoots from *kanda* which has a stalk of twelve digits having breadth of four digits. 6.

प्राणायामैर्विकसिते केसरान्वितकर्णिके ।
वासुदेवं जगन्नाथं नारायणमजं हरिम् ॥ ७ ॥
prāṇāyāmairvikasite kesarānvitakarṇike ।
vāsudevaṃ jagannāthaṃ nārāyaṇamajaṃ harim ॥ 7 ॥
चतुर्बाहुमुदारांगं शंखचक्रगदाधरम् ।
किरीटकेयूरधरं पद्मपत्रनिभेक्षणम् ॥ ८ ॥
caturbāhumudārāṅgaṃ śaṅkhacakragadādharam ।
kirīṭakeyūradharaṃ padmapatranibhekṣaṇam ॥ 8 ॥
श्रीवत्सवक्षसं विष्णुं पूर्णचन्द्रनिभाननम् ।
पद्मोदरतलाभाक्षं सुप्रसन्नं शुचिस्मितम् ॥ ९ ॥
śrīvatsavakṣasaṃ viṣṇuṃ pūrṇacandranibhānanam ।
padmodaratalābhākṣaṃ suprasannaṃ śucismitam ॥ 9 ॥
शुद्धस्फटिकसंकाशं पीतवाससमच्युतम् ।
पद्मच्छविपदद्वन्द्वं परमात्मानमीश्वरम् ॥ १० ॥
śuddhasphaṭikasaṅkāśaṃ pītavāsasamacyutam ।
padmachavipadadvandvaṃ paramātmānamīśvaram ॥10॥
प्रभाभिर्भासयद्रूपं परितः पुरुषोत्तमम् ।
मनसालोक्य देवेशं सर्वभूतहृदि स्थितम् ॥
सोऽहमात्मेति विज्ञाय सगुणं ध्यानमुत्तमम् ॥ ११ ॥
prabhābhirbhāsayadrūpaṃ paritaḥ puruṣottamam ।
manasālokya deveśaṃ sarvabhūtahṛdi sthitam ॥
so'hamātmeti vijñāya saguṇaṃ dhyānamuttamam ॥ 11 ॥

Tr. Practice of *prāṇāyāma* which blossoms through the pericurp adorned with filament (wherein) *vāsudeva, jagannātha, nārāyaṇa*, the Unborn, *hari*, who has four hands with a handsome body, holding a conch, a wheel *(cakra)* and a club, a crown and

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peacock feather (adorning the crown), eyes like the blossoming lotus, the chest embossed with *śrīvatsa*, who is *viṣṇu* whose face is as bright as the full moon, and eyes as shinning as the core of the lotus, who is very delighted and smiling, who is *acyuta* wearing a yellow drape, who is as blazing as the pure crystal, who has the pair of feet like lotus, who is but *paramātmā, īśvara* who is the Supreme *puruṣa* who enlightens everything with His brightness. He is *deveṣa* (God of all gods) residing in every heart. `That *ātmā* is me' — this realization should be followed which forms the *saguṇa* kind of meditation which is considered superior. 7-11.

इति योगयाज्ञवल्क्यात् ॥

iti yogayāñjyavalkyāt ॥

This is quoted from *yoga-yājñavalkya.*

तथा च भागवते –

tathā ca bhāgavate—

It has been said also in *bhāgavata—*

केचित् स्वदेहान्तहृदयावकाशे प्रादेशमात्रं पुरुषं वसन्तम् ।
चतुर्भुजं कञ्जरथांगशंखगदाधरं धारणया स्मरन्ति ॥ १२ ॥

kecit svadehāntahṛdayāvakāśe
prādeśamātraṃ puruṣaṃ vasantam ॥
caturbhujaṃ kañjarathāṅgaśaṅkha-
gadādharaṃ dhāraṇayā smarani ॥ 12 ॥

प्रसन्नवक्त्रं नलिनायतेक्षणं कदम्बकिंजल्कपिशंगवाससम् ।
लसन्महारत्नहिरण्मयांगं स्फुरन् महारत्नकिरीटकुण्डलम् ॥१३॥

prasannavaktraṃ nalināyatekṣaṇaṃ
kadambakiñjalkapiśaṅgavāsasam ॥
lasanmahāratnahiraṇmayāṅgaṃ
sphuran mahāratnakirīṭakuṇḍalam ॥ 13 ॥

Tr. Some meditate consistently on the *puruṣa* (the Supreme Being) residing in the space of the heart in the body pervading the whole region, having four arms holding lotus, a *cakra* (wheel), conch and a club, having a pleasing countenance, eyes like a lotus, wearing the tawny cloth as shinning as the filament of a lotus, sparkling great jewels on the body, the

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crown and *kuṇḍala* with a shinning big jewel. 12-13.

उन्निद्रहृत्पंकजकर्णिकालये योगेश्वरा स्थापितपादवल्लभम् ।
श्रीलक्ष्मणं कौस्तुभरत्नकधरमम्लानलक्ष्म्या वनमालयाञ्चितम् ॥१४॥

unnidrahṛtpaṅkajakarṇikālaye
yogeśvarā sthāpitapādavallabham ॥
śrīlakṣmaṇaṃ kaustubharatnakadharam-
amlānalakṣmyā vanamālayāñcitam ॥ 14 ॥

Tr. The *yogīs* establish the holy feet along with *śrīlakṣmaṇa* (having signs of *śrīlakṣmī*) adorned with the jewel of *kaustabha* and delightful *lakṣmī* having garland in the head in the blossomed lotus of the *citta.* 14.

विभूषितं मेखलयांगुलीयकैर्महाधनैर्नूपुरकंकणादिभिः ।
स्निग्धामलाकुञ्चितनीलकुन्तलैर्विरोचमाननहासपेशलम् ॥ १५ ॥

vibhūṣitaṃ mekhalayāṅgulīyakair-
mahādhanairnūpurakaṅkaṇādibhiḥ ॥
snigdhāmalākuñcitanīlakuntalair-
virocamānānanahāsapeśalam ॥ 15 ॥

Tr. He is decorated with waistband, highly precious rings, anklets and bracelets. He has flowing soft curling beautiful dark hair and a smiling face. 15.

अदीनलीलाहसितेक्षणाल्लसद्भ्रूभंगसम्भूतभूर्यनुग्रहम् ।
ईक्षेत चिन्तामयमेनमीश्वरं यावन्मनोधारणयावतिष्ठते ॥ १६ ॥

adīnalīlāhasitekṣaṇāllasadbhrū-
bhaṅgasambhūtabhūryanugraham ॥
īkṣate cintāmayamenamīśvaraṃ
yāvanmanodhāraṇyāvatiṣṭhate ॥ 16 ॥

Tr. One should visualize and meditate on this *īśvara* who is graceful, glancing with a pleasant smile, bestowing immense grace with a knitting of the eyebrows, so long as the mind remains in the state of *dhāraṇā.* 16.

एकैकशोऽगानि धिया च भावयेत्
पादादि यावद्धसितं गदाभृतः ॥
जितं जितं स्थानमपोह्य धारयेत्
परं परं शुद्ध्यति धीर्यथा यथा ॥ १७ ॥

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ekaikaśo'ṅgāni dhiyā ca bhāvayet
pādādi yāvaddhasitaṃ gadābhṛtaḥ ॥
jitaṃ jitaṃ sthānamapohya dhārayet
paraṃ paraṃ śudhyati dhīryathā yathā ॥ 17 ॥

Tr. One should hold the mind on a particular limb like feet etc. after visualizing the smiling (God *viṣṇu*) holding the club and then leaving for another limb. Thus consequently the mind gets purified. 17.

यावन्न जायेत परावरेऽस्मिन् विश्वेश्वरे द्रष्टरि भक्तियोगः ।
तावत् स्थवीयः पुरुषस्य रूपं क्रियावसाने प्रयत स्मरेत ॥इति॥१८॥
yāvanna jāyeta parāvare'smin
viśveśvare draṣṭari bhaktiyogaḥ ॥
tāvat sthavīyaḥ puruṣasya rūpaṃ
kriyāvasāne prayat smareta ॥ iti ॥ 18 ॥

Tr. So long as one does not inculcate *bhaktiyoga* (devotion) in *viśveśvara* who is the Absolute Seer, one should meditate on gross form, activities and their results. Therefore, one should meditate on Him. 18.

इति याज्ञवल्क्ये ॥
iti yājñavalkye ॥
This above is quoted from *yājñyavalkya*.

भ्रुवोः मध्येऽन्तरात्मानं भारूपं सर्वकारणम् ।
स्थाणुवत् मूर्धपर्यन्तं मध्यदेहात् समुत्थितम् ॥ १९ ॥
bhruvoḥ madhye'ntarātmānaṃ
bhārūpaṃ sarvakāraṇam ॥
sthāṇuvat mūrdhaparyantaṃ
madhyadehāt samutthitam ॥ 19 ॥

जगत्कारणमव्यक्तं ज्वलन्तममितौजसम् ।
मनसालोक्य सोऽहं स्यामित्येतद् ध्यानमुत्तमम् ॥ २० ॥
jagatkāraṇamavyaktaṃ jvalantamamitaujasam ।
manasālokya so'haṃ syāmityetad dhyānamuttamam ॥20॥

Tr. One should meditate on the *ātmā*, which originates from the center of the body and reaches up to the top of the head and is stable— the Absolute cause, who is in the form of illumination at the centre of the eyebrows. One meditates upon

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the cause of the creation who is unmanifest, blazing with lustre and thinking `May I be That'. This forms the superior technique of meditation. 19-20.

अथ वा बद्धपर्यंकः शिथिलीकृतविग्रहः ।
शिव एव स्वयं भूत्वा नासाग्रारोपितेक्षणः ॥ २१ ॥
atha vā baddhaparyaṅkaḥ śithilīkṛtavigrahaḥ ।
śiva eva svayaṃ bhūtvā nāsāgrāropitekṣaṇaḥ ॥ 21 ॥

Tr. Or else – adopt *baddhaparyaṅka āsana* and keep the body relaxed. Imagine yourself as *śiva* while keeping the gaze at the tip of the nose. 21.

निर्विकारं शिवं शान्तं परमात्मानमव्ययम् ।
भारूपममृतं ध्यायेद् भ्रुवोर्मध्ये वरानने ॥ २२ ॥
nirvikāraṃ śivaṃ śāntaṃ paramātmānamavyayam ।
bhārūpamamṛtaṃ dhyāyed bhruvormadhye varānane।22।

Tr. O beautiful lady! One should meditate on *śiva* who is *nirvikāra* (without mutation), *paramātman*, peaceful, *avyaya* (eternal), in the very form of illumination and *amṛta* (immortal) at the center of the eyebrows. 22.

सोहमेवेति या बुद्धिः सा च ध्याने प्रशस्यते ।
अहमेव परं ब्रह्म परमात्माहमव्ययम् ॥
एवं यद्वेदनं ध्येये सगुणध्यानमुच्यते ॥ इति ॥२३ ॥
sohameveti yā buddhiḥ sā ca dhyāne praśasyate ।
ahameva paraṃ brahma paramātmāhamavyayam ॥
evaṃ yadvedanaṃ dhyeye saguṇadhyānamucyate ।iti।23।

Tr. Attitude of `I am That' is considered beneficial. `I am eternal *paramātmā* and *brahma* the immutable'—such a feeling in the course of meditation is known as *saguṇa dhyāna*. 23.

बोधेत्तदीशप्रणिधातो हठात् ध्यानेऽमनस्के सगुणस्वरूपे ।
जीवात्मनोरैक्यमनुक्रमेण स्वयं भवेद्यत्र स मोक्ष उक्तः ॥ २४ ॥
bodhettadīśapraṇidhāto haṭhāt
dhyāne'manaske saguṇasvarūpe ॥
jīvātmanoraikyamanukrameṇa
svayaṃ bhavedyatra sa mokṣa uktaḥ ॥ 24 ॥

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Tr. In the course of meditation through *haṭha* practice remains in the state of *amanaska* (no mind), while meditating on *īśa* with his attributes (*saguṇa*), followed by unification of *jīva* and *ātman*. This is called (liberation). 24.

तद्यथा –

tadyathā—

Therefore—

ध्येयः पुरा शंखगदादिमान् हरिर्यदा ह्यवस्था भवतीह धारणा ।
तदा किरीटांगदभूषणोज्झितं ध्यायेत्तदेकावयवन्तमच्युतम् ॥२५॥

dhyeyaḥ purā śaṅkhagadādimān harir-
yadā hyavasthā bhavatīha dhāraṇā ॥
tadā kirīṭāṅgadabhūṣaṇojjhitaṃ
dhyāyettadekāvayavantamacyutam ॥ 25 ॥

Tr. *hari* holding conch and club etc. should initially be meditated upon. When such a stage of *dhāraṇā* appears, then one should meditate only *acyuta* alone without crown and ornaments. 25.

ततश्च सोऽहं हठभावबुद्ध्या
सत्वोऽथ यातं प्रणिधाय मानसे ॥
अहन्तया ध्यानपरो मुनिः स्याज्
जित्वाऽधरां भूमिमथोत्तरां विशेत् ॥ २६ ॥

tataśca so'haṃ haṭhabhāvabuddhyā
satvo'tha yātaṃ praṇidhāya mānase ॥
ahantayā dhyānaparo muniḥ syāj-
jitvā'dharāṃ bhūmimathottarāṃ viśet ॥ 26 ॥

Tr. Thereafter, having been replete with *satva* and intensely feeling—`I am That' in the mind, a *yogī* meditates with this transformed ego, leaves the lower benefits and attains the higher state. 26.

अथ निर्गुणध्यानम् –

atha nirguṇadhyānam—

Here follows the narration of *nirguṇa dhyāna*—

तद्यथा याज्ञवल्क्ये –

tadyathā yājñavalkye—

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It has been held in *yājñavalkya*—

ध्यानं तु सम्प्रवक्ष्यामि शृणु गार्गि वरानने ।
ध्यानमेव हि जन्तूनां कारणं बन्धमोक्षयोः ॥ २७ ॥

dhyānaṃ tu saṃpravakṣyāmi śṛṇu gārgi varānane ।
dhyānameva hi jantūnāṃ kāraṇaṃ bandhamokṣayoḥ ।27।

Tr. O beautiful lady, *gārgi*! Now I shall narrate the technique of meditation which you may listen to. For the living creatures *dhyāna* makes the very cause of bondage and liberation. 27.

ध्यानमात्मस्वरूपस्य वेदनं मनसा खलु ।
सगुणं निर्गुणं तच्च सगुणं बहुधा स्मृतम् ॥ २८ ॥

dhyānamātmasvarūpasya vedanaṃ manasā khalu ।
saguṇaṃ nirguṇaṃ tacca saguṇaṃ bahudhā smṛtam ॥28॥

Tr. The form of the true Self is indeed realized by the mind in *dhyāna*. *dhyāna* is *saguṇa* and *nirguṇa*. Moreover, *saguṇa* is of various kinds. 28.

यत्रोत्तमानि तत्राहुर्वैदिकानि द्विजोत्तमे ।
एषु मुख्यतमास्तिस्र एक एव तु निर्गुणम् ॥ २९ ॥

yatrottamāni tatrāhurvaidikāni dvijottame ।
eṣu mukhyatamāstisra eka eva tu nirguṇam ॥ 29 ॥

Tr. O great *dvija*! The superior (techniques of meditation) are the *vaidika* ones, among which these are three prominent ones. But *nirguṇa* is only one. 29.

मर्मस्थानानि नाडीनां संस्थानं च पृथक् पृथक् ।
वायूनां स्थानकर्माणि ज्ञात्वा कुर्वात्मवेदनम् ॥ ३० ॥

marmasthānāni nāḍīnāṃ saṃsthānaṃ ca pṛthak pṛthak ।
vāyūnāṃ sthānakarmāṇi jñātvā kurvātmavedanam ॥30॥

Tr. There are various vital points (*marmas*) and locations of the *nāḍīs*. There are also various locations and functions of *prāṇa* which one should know to realize the Self. 30.

ध्येयस्य नानाविधकल्पनोज्झितं स्वरूपसञ्चिन्तनमात्मनो हृदा ।
यद्ध्याननिष्पाद्यमसौ समाधिर्ध्यानं स्मृतं ध्येयसुकल्पनांके ॥३१॥

dhyeyasya nānāvidhakalpanojjhitaṃ
svarūpasañcintanamātmano hṛdā ॥

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yaddhyānaniṣpādyamasau samādhir-
dhyānaṃ smṛtaṃ dhyeyasukalpanāṅke ॥ 31 ॥

Tr. When one is busy in chosen mental constructions it is called *dhyāna*. Meditation on the Self in the mind while leaving aside various mental constructions, is *samādhi* which is the culmination of *dhyāna*. 31.

यत्कल्पनाहीनमजं स्वरूपं तन्निर्गुणं धाम हरेरवाच्यम् ।
निजस्वरूपे परतत्वमेतदवाप्यतेऽभ्यासबलेन चित्ते ॥ ३२ ॥

yatkalpanāhīnamajaṃ svarūpaṃ
tannirguṇaṃ dhāma hareravācyam ॥
nijasvarūpe paratatvametad-
avāpyate'bhyāsabalena citte ॥ 32 ॥

Tr. When there remains no mental construction but only the real form of *hari* who is *aja* (unborn), who is also inexplicable, it is *nirguṇa dhyāna*, the abode *(of hari)*. Through a consistent practice, one experiences the Absolute (*tatva*—Self) in one's own self (*citta*). 32.

तथा चोक्तं <u>योगचन्द्रिकायाम्</u> —

tathā coktaṃ yogacandrikāyām—

It has been maintained in *yogacandrikā*—

निर्मथ्यमानः सूक्ष्मत्वाद् रूपाणीमानि दर्शयेत् ।
शैशिरस्तु यथा धूमः सूक्ष्म संश्रयते नभः ॥
तथा देहाद्विमुक्तस्य पूर्वरूपं भव सुत ॥ ३३ ॥

mirmathyamānaḥ sūkṣmatvād rūpāṇīmāni darśayet ।
śaiśirastu yathā dhūmaḥ sūkṣma saṃśrayate nabhaḥ ।
tathā dehādvimuktasya pūrvarūpaṃ bhava suta ॥ 33 ॥

Tr. The form which is very subtle, can be perceived through *prāṇāyāma*, like the subtle (layers of) mist in the winter sky. Similarly, O my son! one who is liberated from the body, would be able to perceive his former form. 33.

अथ धूमस्य विरमे द्वितीयं धूमदर्शनमात्मा वायुना निर्मथ्यमानश्चाल्यमानः ॥ 34 ॥

atha dhūmasya virame dvitīyaṃ dhūmadarśanamātmā vāyunā nirmathyamānaścālyamānaḥ ॥ 34 ॥

Tr. One perceives the subtler (layer) of mist when the

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gross mist subsides. Similarly, *ātmā* is activated by the *prāṇa (prāṇāyāma)* and is perceived. 34.

इमानि वक्ष्यमाणानि रूपाणि दर्शयेत् ।
क्रमतो वायुसाधनात्तानि दर्शयति ॥ ३५ ॥

imāni vakṣyamāṇāni rūpāṇi darśayet ।
kramato vāyusādhanāttāni darśayati ॥ 35 ॥

Tr. All these forms which are being told, may be shown in sequence through the practice of *prāṇāyāma*. 35.

प्रथमतः स्वल्पाभ्यासे यथा शैशिरः शिशिरर्त्तूद्भवो धूमो वाष्पम् । शिशिरे वाष्पं सूक्ष्म निःसरति । तथा योगिभिः प्रथमतो दृश्यते सूक्ष्मधूमाकारः ॥ ३६ ॥

prathamataḥ svalpābhyāse yathā śaiśiraḥ śiśirartūdbhavo dhūmo vāṣpaṃ । śiśire vāṣpaṃ sūkṣma niḥsarati । tathā yogibhiḥ prathamato dṛśyate sūkṣmadhūmākāraḥ ॥ 36 ॥

Tr. Initially through simple practice, *ātmā* is perceived by the *yogīs* like the subtle form of mist, which is like the winter (water) vapours taking form of subtle mist (which is perceived) in the winter. 36.

आत्मा किंविशिष्टो ? धूमा सूक्ष्म अतिकृशः नभः संश्रयते । आकाशाश्रयो धूमः अतिलघु दृश्यते । अत एवोक्तं नभः संश्रयत इति ॥ ३७ ॥

ātmā kiṃviśiṣṭo? dhūmā sūkṣma atikṛśaḥ nabhaḥ saṃ śrayate । ākāśāśrayo dhūmaḥ atilaghu dṛśyate । ata evoktaṃ nabhaḥ saṃśrayata iti ॥ 37 ॥

Tr. How is *ātmā*? It is like the very subtle layer of mist particles held in the sky which can be seen. 37.

यद्वा –

yadvā—

Moreover--

यथा धूमो नभः संश्रयते तथा आत्मा सूक्ष्मः पवनोर्ध्वकरणान्नभो ब्रह्माण्डं सहस्रपत्रकमलं श्रूयते ॥ इति ॥ ३८ ॥

yathā dhūmo nabhaḥ saṃśrayate tathā ātmā sūkṣmaḥ pavanordhvakaraṇānnabho brahmāṇḍaṃ sahasrapatrakamalaṃ śrūyate ॥ iti ॥ 38 ॥

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Tr. That is why it has been said that *ātmā* which is subtle, is (seen) as it is placed in the space, just as smoke pervades the sky, which is called lotus of thousand petals through the practice of *prāṇāyāma*. 38.

तथा तेनैव प्रकारेण देहाद्विमुक्तस्य देहभिन्नस्य आत्मनः देहाद् बहिर्भ्रुवोन्तरे पूर्वरूपमुक्तं भवति ॥ ३९ ॥

tathā tenaiva prakāreṇa dehādvimuktasya dehabhinnasya ātmanaḥ dehād bahirbhruvorantare pūrvarūpamuktaṃ bhavati ॥ 39 ॥

Tr. In the same manner, *ātmā* which has been liberated from the body and from its earlier form, is seen at the center of the eyebrows. 39.

उत वितर्को । अथ तदनन्तरं धूमस्य विरमे पूर्वधूमसमाप्ते द्वितीयं धूमदर्शनं धूमान्तरे स्थूलधूमसदृशमित्यर्थः ॥ ४० ॥

uta vitarko । atha tadanantaraṃ dhūmasya virame pūrvadhūmasamāpte dvitīyaṃ dhūmadarśanaṃ dhūmāntare sthūladhūmasadṛśamityarthaḥ ॥ 40 ॥

Tr. Here arises a doubt. When the earlier mist subsides, the later form of mist may be seen, which is grosser than the former. 40.

जलरूपमिवाकाशे तत्रैवात्मनि पश्यति ।
अपां व्यतिक्रमेणैव वह्निरूपं प्रकाशते ॥ ४१ ॥

jalarūpamivākāśe tatraivātmani paśyati ।
apāṃ vyatikrameṇaiva vahnirūpaṃ prakāśate ॥ 41 ॥

Tr. Just as the water (vapour) is seen in the sky, similarly, *ātmā* is seen like water in the sky, after which it is seen in the form of fire. 41.

तस्मिन्नपरते चास्य पीतवस्त्रवदिष्यते ।
उल्कारुणस्वरूपस्य तस्य रूपं प्रकाशते ॥ ४२ ॥

tasminnaparate cāsya pītavastravadiṣyate ।
ulkāruṇasvarūpasya tasya rūpaṃ prakāśate ॥ 42 ॥

Tr. After disappearance of fire, the form of *ātmā* appears like a yellow cloth which further appears like the sparkling reddish meteor. 42.

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स्थूलधूमनिवृत्ते कौ आकाशे भ्रुवोरन्तरे जलरूपमिव पानीयाकारसदृशमात्मानं योगी पश्यति ॥ ४३ ॥

sthūladhūmanivṛtte kau ākāśe bhruvorantare jalarūpamiva pānīyākārasadṛśamātmānaṃ yogī paśyati ॥42॥

Tr. When the gross smoke gets subsided, in the space between two eyebrows a *yogī* sees the *ātman* in the form of the water. 43.

शरीरे पुनरपां व्यतिक्रमे जलरूपसमाप्तौ वह्निरूपं प्रकाशते । अग्निरूपं योगी आत्मानं क्रमशः पश्यति ॥ ४४ ॥

śarīre punarapāṃ vyatikrame jalarūpasamāptau vahnirūpaṃ prakāśate । agnirūpaṃ yogī ātmānaṃ kramaśaḥ paśyati ॥ 44 ॥

Tr. In the body, when the water form is transcended, the form of fire appears. Then the *yogī* subsequently sees the *ātman* in the form of fire. 44.

पुनस्तस्मिन् अपरते वह्निरूपसमाप्तौ आत्मा पीतवस्त्रवदिष्यते । यथा पीतवस्त्रे रूपं तथा आत्मन इष्यते अनुमीयते ॥ ४५ ॥

punastasmin aparate vahnirūpasamāptau ātmā pītavastravadiṣyate yathā pītavastre rūpaṃ tathā ātmana iṣyate anumīyate ॥ 45 ॥

Tr. When this (phase) also gets over, that is, when the form of fire is surpassed, *ātmā* appears like a form on the yellow cloth. In this way *ātmā* is inferred. 45.

सर्वं दृष्ट्या यदा स्थैर्यं तदा मुख्यं रूपं पीतं प्रकाशते । प्रकटं भवति ॥ ४६ ॥

sarvaṃ dṛṣṭyā yadā sthairyaṃ tadā mukhyaṃ rūpaṃ pītaṃ prakāśate । prakaṭaṃ bhavati ॥ 46 ॥

Tr. When all the (phases) become stable, then the prominent form (of *ātmā)* is manifested in yellow. 46.

आत्मनः अस्माद् उपाभावस्तस्य किंविशिष्टस्य उल्कारुणस्य उल्केव सवलिततारेव । अरुणः पीतारक्तः सवर्णो रूपं यस्य तस्येति संक्षेपः ॥ ४७ ॥

ātmanaḥ asmād upābhāvastasya kimviśiṣṭasya ulkāruṇasya ulkeva savalitatāreva । aruṇaḥ pītāraktaḥ savarṇo rūpaṃ yasya tasyeti saṅkṣepaḥ ॥ 47 ॥

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Tr. From this the form of *ātmā* manifests in red and yellow like gold which has the hue of a mateor. 47.

अत एवोक्तं मानसोल्लासे –

ata evoktaṃ mānasollāse—

It has been stated in *mānasollāsa*—

अग्निस्फुलिंगज्योतिरूपाणि शक्तिबोधे योगी सुषुम्णायां पश्यति ॥ इति ॥ ४८ ॥

agnisphuliṅgajyotirūpāṇi śaktibodhe yogī suṣumṇāyāṃ paśyati ॥ iti ॥ 48 ॥

Tr. A *yogī* perceives the illuminated sparkling forms of fire in the passage of *suṣumnā* when *śakti* is awakened. 48.

यथा--

yathā--

It is said--

तनूनपात्तडित्तारतारेशतपनोपमम् ।
ब्रह्मनाडीगते प्राणे चिदं रूपं च पश्यति ॥ इति ॥ ४९ ॥

tanūnapāttaḍittāratāreśatapanopamam ।
brahmanāḍīgate prāṇe cidaṃ rūpaṃ ca paśyati ॥ iti ॥ 49 ॥

Tr. When *prāṇa* moves in *suṣumnā*, it makes sound of fire, loud thunders and shrill sound of blowing air and one perceives one's conscious form (of the Self). 49.

Note: See HR II-148. 49.

यथा ह्यकस्मात्तरुमूर्ध्नि पक्षी विलोक्यतेऽन्वेषतः पुरः स्वे ।
तथा विभुश्चित्तगतश्चिदात्मा सगित्ययं दृष्टिपथं प्रयाति ॥५०॥

yathā hyakasmāttarumūrdhni pakṣī
vilokyate'nveṣataḥ puraḥ sve ॥
tathā vibhuścittagataścidātmā
sagityayaṃ dṛṣṭipathaṃ prayāti ॥ 50 ॥

Tr. While one searching for a bird, sees it suddenly on the top of the tree, similarly, the all-pervading *ātmā* comes on the path of perception in the *citta* all of a sudden. 50.

अभ्यासतो ज्ञानदृशा विलोक्यते
देवो महेशो निजबोधरूपकः ॥

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श्रुत्वापि दृष्ट्वा न हि वेत्ति कश्चना-
त्मानं वधूः क्वाहमिव क्षणरतौ ॥ ५१ ॥

abhyāsato jñānadṛśā vilokyate
devo maheśo nijabodharūpakaḥ ।
śrutvāpi dṛṣṭvā na hi vetti kaścanā-
tmānaṃ vadhūḥ kvāhamiva kṣaṇaratau ॥ 51 ॥

Tr. Through practice developing the insight into the knowledge, *maheśa (śiva)* who is one's own form, manifests. Even by seeing or hearing one does not realize *ātmā*, just as a bride forgets about herself during copulation. 51.

तेजःपरं द्युतिमतां तमसः परस्ताद् । आत्मरूपदर्शनं यथा ॥

tejaḥparaṃ dyutimatāṃ tamasaḥ parastād ।
ātmarūpadarśanaṃ yathā ॥

The effulgent *ātmā* is seen beyond *tamas*.

इत्यादि योगचन्द्रिकायाम् ॥

ityādi yogacandrikāyām ॥

It all has been stated in *yogacandrikā*—

आत्मवर्णं तु योगेन पश्यति स्फटिकोपमम् ।
युक्तो यः शक्तिभेदेन स्वयमात्मा प्रशस्यते ॥ ५२ ॥

ātmavarṇaṃ tu yogena paśyati sphaṭikopamam
yukto yaḥ śaktibhedena svayamātmā praśasyate ॥ 52 ॥

Tr. Through the piercing of *kuṇḍalinī* in the practice of *yoga*, the form of *ātmā* which is as pure as crystal, is perceived. 52.

आत्मवर्णं आत्मरूपम् । योगेन योगाभ्यासेन । स्फटिकवन्निर्मलमात्मनि पश्यति ॥ ५३ ॥

ātmavarṇaṃ ātmasvarūpaṃ । yogena yogābhyāsena । sphaṭikavannirmalamātmani paśyati ॥ 53 ॥

Tr. *ātmavarṇaṃ* means form of *ātman*. *yogena* means through the practice of *yoga*. *ātmā* is seen as clear as crystal. 53.

यदा शक्तिभेदेन युक्तो वायुः शक्त्या भिद्यते शक्तिभेदस्तेन यथा कुञ्चिकया कपाटं भिद्यते । तथा शक्त्या कुण्डल्या चक्रं भिद्यते । तेन स्वयं सहजतः स्वभावात् आत्मा प्रशस्यते दृश्यो भवतीत्यर्थः ॥ ५४ ॥

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yadā śaktibhedena yukto vāyuḥ śaktyā bhidyate śaktibhedastena yathā kuñcikayā kapāṭaṃ bhidyate । tathā śaktyā kuṇḍalyā cakraṃ bhidyate । tena svayaṃ sahajataḥ svabhāvāt ātmā praśasyate dṛśyo bhavatītyarthaḥ ॥ 54 ॥

Tr. The *prāṇa* awakens the *śakti (kuṇḍalinī)* like a key opens a door. Moreover, *śakti (kuṇḍalī)* pierces the *cakras* as a result of which *ātmā* is manifested on its own. 54.

तद्यथा उक्तं ग्रन्थान्तरे –

tadyathā uktaṃ granthāntare —

It has been stated in another scripture—

यदैतान्यवतिष्ठन्ति मनःषष्ठानि चात्मनि ।
प्रसीदन्तावसंस्थाय तदा ब्रह्म प्रकाशते ॥ ५५ ॥

yadaitānyavatiṣṭhanti manaḥṣaṣṭhāni cātmani ।
prasīdantāvasaṃsthāya tadā brahma prakāśate ॥ 55 ॥

Tr. When all these (five senses) inclusive of the sixth i.e. mind are turned towards *ātman* and one remains in a poised state, then alone *brahma* is manifested. 55.

विधूम इव दीप्तार्चिरादित्य इव मूर्त्तिमान् ।
वैद्युतोऽग्निरिवाकाशे पश्यत्यात्मानमात्मनि ॥ ५६ ॥

vidhūma iva dīptārcirāditya iva mūrtimān ।
vaidyuto'gnirivākāśe paśyatyātmānamātmani ॥ 56 ॥

Tr. Like a lamp without smoke or the illuminated sun or the light of the lightning in the sky, *ātmā* is seen in the *ātmā*. 56.

गिरःशृंगे तथा चैत्ये वृक्षाग्रेषु च योजयेत् ।
सन्नियम्येन्द्रियग्रामं कोष्ठे भाण्डमणिमिव ॥ ५७ ॥

giraḥśṛṅge tathā caitye vṛkṣāgreṣu ca yojayet ।
sanniyamyendriyagrāmaṃ koṣṭhe bhāṇḍamaṇimiva ॥57॥

Tr. After controlling the host of the senses, *ātmā* which is like a jewel kept in a casket, is seen on the top of the mountain, or in the caves or on top of a tree. 57.

एकान्ते चिन्तयेन्नित्यं योगान्नोद्वेजयेन्मनः ।
येनोपायेन शक्येत सन्नियन्तुं चलं मनः ॥ इति ॥ ५८ ॥

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ekānte cintayennityaṃ yogānnodvejayenmanaḥ ।
yenopāyena śakyeta sanniyantuṃ calaṃ manaḥ ॥ iti ॥58॥

Tr. One should meditate in a secluded place not allowing the mind to get distracted from *yoga*, adopting whichever method is possible to control the fickle mind. 58.

तत्वध्यानं निर्गुणं यतः स्वयमेवोत्पद्यते न क्रियते ॥ ५९ ॥

tatvadhyānaṃ nirguṇaṃ yataḥ svayamevotpadyate na kriyate ॥ 59 ॥

Tr. The state of *nirguṇa* that is *tatvadhyāna* (meditation on *tatva*—*ātmā*) arises on its own and not attempted. 59.

॥ इति सुन्दरदेवविरचितायां हठतत्वकौमुद्यां सगुणनिर्गुणध्यानविवेचनोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ saguṇanirguṇadhyānavivecanodyotaḥ ॥

Here ends the chapter narrating *saguṇa* and *nirguṇa dhyāna* in *haṭhatatvakaumudī* composed by *sundaradeva*.

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Chapter—51

अथ समाधिः —

atha samādhiḥ—

Here follows ***samādhi—***

असौ सम्प्रज्ञातासम्प्रज्ञातभेदाद्विविधः ॥

asau samprajñātāsamprajñātabhedād dvividhaḥ ॥

It is of two kinds—*saṃprajñāta* and *asaṃprajñāta.*

तत्र यथा स्कान्दे —

tatra yathā skānde—

It has been stated in ***skanda (-purāṇa)—***

वृत्तिहीनं मनः कृत्वा क्षेत्रज्ञं परमात्मनि ।
एकीकृत्य विमुच्येत योगयुक्तः स उच्यते ॥ १ ॥

vṛttihīnaṃ manaḥ kṛtvā kṣetrajñaṃ paramātmani ।
ekīkṛtya vimucyeta yogayuktaḥ sa ucyate ॥ 1 ॥

Tr. One frees the mind of its modifications and unites *ātmā* in *paramātmā* which brings liberation. Such a person is called a *yogī.* 1.

बहिर्मुखानि च सर्वाणि कृत्वान्यन्तराणि वै ।
मनसैवेन्द्रियग्रामं मनश्चात्मनि योजयेत् ॥ २ ॥

bahirmukhāni ca sarvāṇi kṛtvānyantarāṇi vai ।
manasaivendriyagrāmaṃ manaścātmani yojayet ॥ 2 ॥

Tr. The outgoing tendency of the senses is turned inwardly through mind and the mind is united with *ātmā.* 2.

सर्वभावविनिर्मुक्तं क्षेत्रज्ञं ब्रह्मणि न्यसेत् ।
एतद्ध्यानं च योगश्च शेषोऽन्यो ग्रन्थविस्तरः ॥ ३ ॥

sarvabhāvavinirmuktaṃ kṣetrajñaṃ brahmaṇi nyaset ।
etaddhyānaṃ ca yogaśca śeṣo'nyo granthavistaraḥ ॥ 3 ॥

Tr. One unites *kṣetrajña (ātmā)* after making it free from all the *bhāvas* (modifications) in *brahma.* This makes the actual technique of *dhyāna* and the true form of *yoga.* Everything else is only elaboration. 3.

अस्यार्थः —

asyārthaḥ—

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It means—

पराक्प्रवणविषयाभिमुखप्रवृत्तिशीलस्यान्तःकरणस्य विषयेभ्यो निवर्त्त्य प्रत्यंमुखीकरणात्मप्रयासापेक्षाविशिष्टा जीवरूपेण व्यावृत्ता मनसा करणभूतेनोत्पादिता या गतिस्तस्या ब्रह्मणि विषये यश्च संयोगी जीवस्य ब्रह्माभेदचिन्तनात् सम्प्रज्ञातलक्षणः समाधिरुक्त इति ॥ ४ ॥

parāk-pravaṇaviṣayābhimukha-pravṛttiśīlasyāntaḥ-karaṇasya viṣayebhyo nivarttya pratyaṅmukhīkaraṇātmaprayāsāpekṣāviśiṣṭā jīvarūpeṇa vyāvṛttā manasā karaṇabhūtenotpāditā yā gatistasyā brahmaṇi viṣaye yaśca saṃyogī jīvasya brahmābheda- cintanāt samprajñātalakṣaṇaḥ samādhirukta iti ॥ 4 ॥

Tr. The senses which have a tendency to move outwardly are withdrawn from their objects and turned towards the Self which is *jīva*. This is done with the help of the mind along with its senses. Thus one moves towards *brahma*. A *yogī* considers *jīva* and *brahma* as one. This brings about the state of *saṃprajñāta samādhi*. 4.

भारते –

bhārate—

It has been stated in *(mahā-) bhārata*—

अर्थमात्रं तूपग्राह्ये चित्तमादाय पार्थिवः ।
अर्थस्वरूपवत् भाति समाधिः सोऽभिधीयते ॥ इति ॥ ५ ॥

arthamātraṃ tūpagrāhye cittamādāya pārthivaḥ ।
arthasvarūpavat bhāti samādhiḥ so'bhidhīyate ॥ *iti* ॥ 5 ॥

Tr. When there remains consciousness alone of the object of meditation along with *citta* (mind), it is called *samādhi*. 5.

अयं समाधिरसम्प्रज्ञातेरंगमेष सम्प्रज्ञातरूपः ।
समाधिस्तुर्यैर्भेदैर्भिद्यते चास्मिताद्यैः संक्षेपेण प्रोच्यते ॥ ६ ॥

ayaṃ samādhirasaṃprajñāter-
aṅgameṣa saṃprajñātarūpaḥ ॥
samādhisturyairbhedairbhidyate
cāsmitādyaiḥ saṃkṣepeṇa procyate ॥ 6 ॥

Tr. *samādhi* is four-fold like *asmitā* etc. which is narrated in short. *samprajñāta (samādhi)* forms a part of *asamprajñāta (samādhi)*. 6.

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तत्प्रभेदज्ञानं भाष्ये विस्तरतोऽस्यावधेयः ॥

tatprabhedajñānaṃ bhāṣye vistarato'syāvadheyaḥ ॥

The details of this is noted in *bhāṣya* which should be consulted.

सन्देहकोटिक उपस्थितिको वितर्को
ध्येये विचार इह निर्णयतः स्थितिर्या ॥
स्थूले पुराऽणुनिचयसंयमतः सुखस्य
साक्षात्कृतौ चिदहमस्मिविदस्मिता ॥ इति ॥ ७ ॥

sandehakoṭika upasthitiko vitarko
dhyeye vicāra iha nirṇayataḥ sthitiryā ॥
sthūle purā'ṇunicayasaṃyamataḥ sukhasya
sākṣātkṛtau cidahamasmividasmitā ॥ iti ॥ 7 ॥

Tr. Where there arises doubtful knowledge, it is the state of *vitarka*. When one firmly gets established in the object of meditation, it is *vicāra*-state. When one does *saṃyama* of the subtle on the gross object of meditation and realizes the Bliss, it is *ānanda* and when one identifies the ego (I-ness) as the consciousness, it is *asmitā*. 7.

तथा चोक्तं कौर्म्ये —

tathā coktaṃ kaurmye—

It is said in *kūrma(-purāṇa)*—

यत्र पश्यति चात्मानं नित्यानन्दनिरञ्जनम् ।
मामेकं स महायोगी भाषितः परमेश्वरः ॥ इति ॥ ८ ॥

yatra paśyati cātmānaṃ nityānandanirañjanam ।
māmekaṃ sa mahāyogī bhāṣitaḥ parameśvaraḥ ॥ iti ॥ 8 ॥

Tr. One who sees the ever-Blissful Pure *ātmā* in me is considered a *mahāyogī* as said by *parameśvara*. 8.

संस्कारशेषे न विलोक्यते विभुर्
गुणत्रयाणां विलये स ईक्ष्यते ॥
औपाधिको नास्य मुनेः स्वरूपके
स्थितिस्तदा ब्रह्मणि सम्भवेत्स्वयम् ॥ ९ ॥

saṃskāraśeṣe na vilokyate vibhur-
guṇatrayāṇāṃ vilaye sa ikṣyate ॥

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aupādhiko nāsya muneḥ svarūpake
sthitistadā brahmaṇi sambhavetsvayam ॥ 9 ॥

Tr. The *vibhu* (all-pervading) is not perceived on the annihilation of *saṅskāra*, but at the dissolution of the three *guṇas*. A *muni* devoid of all the attributes is established in *brahma*, the true form of the Self. 9.

यथा मलीमसे पात्रे न स्वरूपं विलोक्यते ।
तदपेतमले स्पष्टं तथाहन्ताक्षये विभुः ॥ १० ॥

yathā malīmase pātre na svarūpaṃ vilokyate ।
tadapetamale spaṣṭaṃ tathāhantākṣaye vibhuḥ ॥ 10 ॥

Tr. Image of the Self cannot be seen on a dirty vessel. But the image of the all-pervading *vibhu* (God) is clearly perceived when the dirt of ego is removed. 10.

तथा चोक्तं योगचन्द्रिकायाम् —

tathā coktaṃ yogacandrikāyām—

It has been stated in *yogacandrikā*—

शब्दादीनां तु या मात्रा यावत्कर्णादिषु स्मृतः ।
तावदेव स्मृतं ध्यानं तत्समाधिरतः परम् ॥ ११ ॥

śabdādīnāṃ tu yā mātrā yāvatkarṇādiṣu smṛtaḥ ।
tāvadeva smṛtaṃ dhyānaṃ tatsamādhirataḥ param ॥ 11 ॥

Tr. So long as *śabda* etc. are heard in the ears etc., it is called *dhyāna*. Thereafter follows *samādhi*. 11.

शब्दादीनां शब्दस्पर्शरूपरसगन्धानां या मात्रा यावत् सम्भवति ।
कर्णादिषु श्रवणत्वग्जिह्वाघ्राणेषु स्मृता तावत् तद्ध्यानम् ।
अतः परमस्मात् समाधिः बोद्धव्यः ॥ इति ॥ १२ ॥

śabdādīnāṃ śabdasparśarūparasagandhānāṃ yā mātrā yāvat sambhavati ।
karṇādiṣu śravaṇatvagjihvāghrāṇeṣu smṛtā tāvat taddhyānam ।
ataḥ paramasmāt samādhiḥ boddhavyaḥ ॥ iti ॥ 12 ॥

Tr. So long as one perceives the objects of *śabda*, *sparśa*, *rūpa*, *rasa* and *gandha* into the respective organs like ears, skin, eyes, tongue and nose, it is considered *dhyāna*. After that *samādhi* occurs. 12.

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तथा चोक्तं सिद्धान्तशेखरे –

tathā coktaṃ siddhāntaśekhare—

It is stated in ***siddhāntaśekhara—***

समाधिमधुना वक्ष्ये योगांगं चाष्टमं तथा ।
समाधिः समता प्रोक्ता जीवात्मपरमात्मनोः ॥ १३ ॥

samādhimadhunā vakṣye yogāṅgaṃ cāṣṭamaṃ tathā ।
samādhiḥ samatā proktā jīvātmaparamātmanoḥ ॥ 13 ॥

Tr. I now narrate *samādhi*— the eighth component of *yoga*. *samādhi* is considered the union of *jīvātmā* and *paramātmā*. 13.

द्विविधा स समाख्यातो ज्ञाताऽज्ञातप्रभेदतः ।
ध्येये शिवे सदा लीनो ध्याता तिष्ठत्यभेदतः ॥ १४ ॥

dvividhā sa samākhyāto jñātā'jñātaprabhedataḥ ।
dhyeye śive sadā līno dhyātā tiṣṭhatyabhedataḥ ॥ 14 ॥

Tr. It is of two types—*jñāta* (*saṃprajñāta*) and *ajñāta* (*asaṃprajñāta*). When one absorbs completely in *sadāśiva* as the object of meditation, (it is called *dhyāna*). 14.

अजानन्तं भवत् किञ्चिद् ज्ञानं स्यात् समाधिके ।
ध्येये शिवे विलीनः सन् ध्याता ध्येयत्वमागतः ॥ १५ ॥

ajānantaṃ bhavat kiñcid jñānaṃ syāt samādhike ।
dhyeye śive vilīnaḥ san dhyātā dhyeyatvamāgataḥ ॥ 15 ॥

Tr. In the state of *samādhi* there arises no perception or a very little perception. When the *dhyātā* (meditator) merges in *śiva* (object of meditation) he becomes the object of meditation. 15.

चिदानन्दरसोल्लासपरिपूर्णदिगन्तरः ।
चिदानन्दरसज्ञश्च यदाऽस्ते रुद्धमानसः ॥ १६ ॥

cidānandarasollāsaparipūrṇadigantaraḥ ।
cidānandarasajñaśca yadā'ste ruddhamānasaḥ ॥ 16 ॥

Tr. When mind is controlled, the exuberant flavour of eternal consciousness repletes the entire horizon and one enjoys eternal and Blissful state of consciousness. 16.

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असम्प्रज्ञसमाधिः स्याद्ध्यानद्वादशकावधि ।
अगुरूक्तैः समायुक्तो ध्यानसंसक्तमानसः ॥ १७ ॥

asamprajñasamādhiḥ syāddhyānadvādaśakāvadhi ।
agurūktaiḥ samāyukto dhyānasaṃsaktamānasaḥ ॥ 17 ॥

Tr. The period of *asaṃprajñāta samādhi* is twelve times greater than that of *dhyāna*, for the one whose mind is devoted to the practice of *dhyāna* which is not instructed by a *guru*. 17.

द्वादशदिनपर्यन्तं यदा सर्वेन्द्रियविस्मरणम् ।
काष्ठकुड्यवत् स्थानं तदा समाधिरुच्यते ॥
यथाम्बुसैन्धवयोरैक्यं तथा मनसोरैक्यं समाधिः ॥ इति ॥ १८ ॥

dvādaśadinaparyantaṃ yadā sarvendriyavismaraṇam ।
kāṣṭhakuḍyavat sthānaṃ tadā samādhirucyate ॥
yathāmbusaindhavayoraikyaṃ tathā manasoraikyaṃ samādhiḥ iti18

Tr. When one forgets all the senses for twelve days and remains like a log of wood, it is called *samādhi*. Or when mind merges in *ātmā* like salt in water, it is called *samādhi*. 18.

यद्यत् रूपशिवस्योक्तं तत्तद्ध्यायंस्तदाप्नुयात् ।
तत्तद्भूय समाधिं च ज्ञानभेदा यथा यथा ॥ इति ॥ १९ ॥

yadyat rūpaśivasyoktaṃ
tattaddhyāyaṃstadāpnuyāt ॥
tattadbhūya samādhiṃ ca
jñānabhedā yathā yathā ॥ iti ॥ 19 ॥

Tr. By repeatedly meditating on a particular attribute of *śiva*, one attains the same. Moreover, by frequently entering into *samādhi* state, one gains intuitive discrimination. 19.

अथ ध्यानद्वादशकोत्तरमसम्प्रज्ञातसमाधिः —

atha dhyānadvādaśakottaramasamprajñātasamādhiḥ—

Here follows *asaṃprajñāta samādhi* which is twelve times greater than that of *dhyāna*—

तत्स्वरूपन्तु —

tatsvarūpantu—

The characteristics of which are as follows —

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संस्कारशेषोऽखिलवृत्तिलैन्यावधौ निरोधो मनसः । समाधिः स्याद्ध्येयाभावान्निरालम्बः । अभ्यासाधिक्यवशात् क्रमशो हन्यादखिलसंस्कारान् ॥ २० ॥

saṃskāraśeṣo'khilavṛttilainyāvadhau nirodho manasaḥ । samādhiḥ syāddhyeyābhāvānnirālambaḥ । abhyāsādhikyavaśāt karmaśo hanyād-akhila-saṃskārān ॥ 20 ॥

Tr. Residue of *samskāras*, annihilation of all mental modifications and restraints of *manas* is the state of *samādhi* which is bereft of any object (of *dhyāna).* Intense practice gradually eliminates the entire range of *saṃskāras.* 20.

सदसज्ज्ञानविलीयनपूर्वाखिलवृत्तिसंस्कारान् ।
नाशयति यदा तदानीं निर्बीजसमाधिरुद्भवति ॥ २१ ॥

sadasajjñānavilīyanapūrvākhilavṛttisaṃskārān ।
nāśayati yadā tadānīṃ nirbījasamādhirudbhavati ॥ 21 ॥

Tr. When one eliminates all the previous *saṃskāras* and (mental) modifications on dissolution of knowledge of both *sat* and *asat*, then alone the state of *nirbīja samādhi* arises. 21.

असम्प्रज्ञाताऽन्त्यदशा सर्वसंस्कारदाहिका ।
प्रारब्धकर्मापि ततो न स्वपाकसमाप्तिषु ॥ २२ ॥

asamprajñātā'ntyadaśā sarvasaṃskāradāhikā ।
prārabdhakarmāpi tato na svapākasamāptiṣu ॥ 22 ॥

Tr. The ultimate state of *asamprajñāta* removes all the *samskāras.* On the maturity of the *saṃskāras, prārabdha karmas* (*karmas* of the past lives) do not exist. 22.

समर्थं प्रभवेद्धीनं भोगसंस्कारकार्यतः ।
ततस्तु चित्तं चरिताधिकारं केवलं तदा ॥ २३ ॥

samarthaṃ prabhaveddhīnaṃ bhogasaṃskārakāryataḥ ।
tatastu cittaṃ caritādhikāraṃ kevalaṃ tadā ॥ 23 ॥

Tr. Then one is able to render (the Self) free from the cycle of enjoyment and *samskāra*, which makes the *citta* useful only for remaining as part of life. 23.

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प्रारब्धकर्मणा सार्द्धं संस्कारैश्च निरोधकैः ।
स्वकारणे तैः सहितं लीयत स्वस्वरूपके ॥ २४ ॥

prārabdhakarmaṇā sārddhaṃ saṃskāraiśca nirodhakaiḥ।
svakāraṇe taiḥ sahitaṃ līyata svasvarūpake ॥ 24 ॥

Tr. The *prārabdha karma* along with *samskāras* and their source having potentiality of subduing (the modifications), merge in ones own true Self. 24.

तथा च स्मर्यते–

tathā ca smaryate —

It has been stated —

मनसोऽभ्युदये नाशो मनोनाशो महोदयः ॥ इति ॥ २५ ॥

manaso'bhyudaye nāśo manonāśo mahodayaḥ ॥ iti ॥25॥

Tr. When the source of mind is eliminated, mind too disappears. Then Blissful state supervenes. 25.

अथ गौडपादाचार्याः —

atha gauḍapādācāryāḥ—

According to *gauḍapāda*—

समाधिनिर्धूतमलस्य चेतसो निवेशितस्यात्मनि यत्सुखं भवेत् ।
न शक्यते वर्णयितुं गिरा तदा यदेतदन्तःकरणेन गृह्यते ॥इति॥२६॥

samādhinirdhūtamalasya cetaso
niveśitasyātmani yatsukhaṃ bhavet ॥
na śakyate varṇayituṃ girā tadā
yadetadantaḥkaraṇena gṛhyate ॥ iti ॥ 26 ॥

Tr. The happiness that occurs in the *ātmā* (Self) followed by the purification of the mind by *samādhi* can not be expressed in words, which can only be realized in the *antaḥkaraṇa* (inner heart). 26.

सम्प्रज्ञातसमाधौ तत्सुखमास्वादयेन्न धिया ।
वृत्त्या सुखास्वादरतचित्तो योगी लयं हरति ॥ २७ ॥

samprajñātasamādhau tatsukhamāsvādayenna dhiyā ।
vṛttyā sukhāsvādaratacitto yogī layaṃ harati ॥ 27 ॥

Tr. In the state of *saṃprajñāta samādhi* alone one enjoys that happiness and not through (*dhī*) intelligence. Then

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the mind (*citta*) of a *yogī* remains absorbed in the Blissful state of *laya*. 27.

विनष्टसम्पूर्णविकल्पवासना जीवेशयोः सा समता द्वयोर्दृढा ।
समाधिरुक्तः स हि सैन्धवाम्भो यत्साम्यवद्धी विलये भृशैक्यतः२८

vinaṣṭasampūrṇavikalpavāsanā
jīveśayoḥ sā samatā dvayordṛḍhā ॥
samādhiruktaḥ sa hi saindhavāmbho
yatsāmyavaddhī vilaye bhṛśaikyataḥ ॥ 28 ॥

Tr. When all the mental constructions and desires are completely annihilated, (a state of) equanimity for the two (*jīva* and *paramātmā*) arises firmly which is called *samādhi*, which is like mixing up of salt in water. 28.

अथ प्राप्तसद्योगनिद्रस्य कालो यतीन्द्रस्य नो दृश्यते श्रूयते च ।
भ्रुवोर्मध्यदेशे शिवस्थानमाद्यं मनस्तत्रत्यं लीयतेऽनन्यवृत्तिः ॥२९॥

atha prāptasadyoganidrasya kālo
yatīndrasya no dṛśyate śrūyate ca ॥
bhruvormadhyadeśe śivasthānamādyaṃ
manastatratyaṃ līyate'nanyavṛttiḥ ॥ 29 ॥

Tr. When a *yogī* attains the state of *yoganidrā*, time ceases to exist. One fixes the mind onepointedly and makes it absorbed at the center of the eyebrows which is the abode of *śiva*. 29.

परं तत्पदं तुर्यमुक्तं स यत्र
न कालः करालोऽस्ति मुद्रा तदन्ते ॥
रवीन्द्वोः प्रदद्याद् द्वयोः खेचरी
निरालम्बचित्तेन किञ्चिद्विधेयम् ॥ ३० ॥

paraṃ tatpadaṃ turyamuktaṃ sa yatra
na kālaḥ karālo'sti mudrā tadante ॥
ravīndvoḥ pradadyād dvayoḥ khecarī
nirālambacittena kiñcidvidheyam ॥ 30 ॥

Tr. That transcendental state is called *turya* (the fourth) where exists no vicious time. When both *ravi* (right) and *indu* (left) (nostrils) cease to function, then the *mudrā* called *khecarī*

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supervenes which makes the mind free from objects. 30.

यदा बाह्यवायुर्विलीनः खमध्ये
पदं स्वं हृदा प्राण एत्यर्कभागे ॥
सदाभ्यस्यमानस्य चैवं शिरायां
बलं लीयतेऽभ्यासतोऽस्य चित्तः ॥ ३१ ॥

yadā bāhyavāyurvilīnaḥ khamadhye
padaṃ svaṃ hṛdā prāṇa etyarkabhāge ॥
sadābhyasyamānasya caivaṃ śirāyāṃ
balaṃ līyate'bhyāsato'sya cittaḥ ॥ 31 ॥

Tr. When the external air merges in the (internal) space (*suṣumṇā*), one perceives one's own abode through mind. When *prāṇa* flows through the right (nostril), one instills a lot of energy in the *śirās* (vessels) and through regular practice the *citta* gets merged. 31.

समीरस्तदा स्नापयेद्योगी देहं
सुधया समस्तं तदा कायसिद्धिः ॥
मनः शक्तिमध्ये च शक्तिं स्वचित्ता-
न्तरस्थां विधायेक्ष्यचित्तेन चित्तम् ॥ ३२ ॥

samīrastadā snāpayedyogī dehaṃ
sudhayā samastaṃ tadā kāyasiddhiḥ ॥
manaḥ śaktimadhye ca śaktiṃ svacittā-
ntarasthāṃ vidhāyekṣyacittena cittam ।32।

Tr. Then the *prāṇa* repletes the whole body with ambrosia which brings *kāyasiddhi*. Mind is focused towards the *śakti* and the *śakti* is pointed towards the *citta* and thus one observes the *citta* with the *citta* itself. 32.

परं तत्पदं चिन्तयेदेकवृत्तिर्
वरं साधनं योगिनामुक्तमेतत् ॥
खमध्ये स्वमात्मन्यथो खं विधाय
स्वरूपं च कृत्वाऽखिलं भावयेज्ज्ञः ॥ ३३ ॥

paraṃ tatpadaṃ cintayedekavṛttir-
varaṃ sādhanaṃ yogināmuktametat ॥
khamadhye svamātmanyatho khaṃ vidhāya
svarūpaṃ ca kṛtvā'khilaṃ bhāvayejñaḥ ॥ 33 ॥

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Tr. Onepointedly meditate on that Absolute Abode (state). This is said to be a superior practice for a *yogī*. Place the space in the space of the Self which reveals the true Self thus one should meditate on the Totality. 33.

संकल्पमात्रकलनैव जगत्समग्रं
संकल्पमात्रकलना हि मनोविलीना ॥
संकल्पमात्रमतमुत्सृज्य निर्विकल्पम्
आश्रित्य निश्चितमवाप्नुहि राम शान्तिम् ॥ ३४ ॥

saṅkalpamātrakalanaiva jagatsamagraṃ
saṅkalpamātrakalanā hi manovilīnā ॥
saṅkalpamātramatamutsṛjya nirvikalpam
āśritya niścitamavāpnuhi rāma śāntim ॥ 34 ॥

Tr. O *rāma*! The whole universe is just a mental projection. Imagination is also mind's fancy. Eeven daily activities of a person are also mental whims. Hence abandon mental constructions and attain peace through state of *nirvikalpa*. 34.

ज्ञेयं सर्वप्रतीतं च तज्ज्ञानं मन उच्यते ।
ज्ञानं ज्ञेयं समं नष्टं नान्यः पन्था द्वितीयकः ॥ ३५ ॥

jñeyaṃ sarvapratītaṃ ca
tajjñānaṃ mana ucyate ॥
jñānaṃ jñeyaṃ samaṃ naṣṭaṃ
nānyaḥ panthā dvitīyakaḥ ॥ 35 ॥

Tr. Knowing all that is known, is known as knowledge which is mind. Both knowledge and object of knowledge have to be destroyed (transcended). There exists no other way. 35.

अवेदनं यद्बहिरन्तरं च निरुद्धचित्तस्य दृढं चिदात्मनि ।
लयः स उक्तोऽखिलवासनान्तस्तत्वा परोक्षे स भवेन्न चान्यथा ३६

avedanaṃ yadbahirantaraṃ ca
niruddhacittasya dṛḍhaṃ cidātmani ॥
layaḥ sa ukto'khilavāsanāntas-
tatvā parokṣe sa bhavenna cānyathā ॥ 36 ॥

Tr. Absence of internal and external perception signifies a controlled mind, which brings the state of *laya*

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(absorption). This is the state of cessation of all desires which occurs on direct perception of *tatva* (Self) and not otherwise. 36.

तथा चोक्तं भागवते –

tathā coktaṃ bhāgavate—

It has been stated in *bhāgavata*—

तदैवमात्मन्यवरुद्धचित्तो न वेद किञ्चिद् बहिरन्तरं वा ।
यथेषुकारो नृपतिं व्रजन्तमिषीगतात्मा न विवेद पार्श्वे ॥ इति॥३७॥

tadaivamātmanyavaruddhacitto
na veda kiñcid bahirantaraṃ vā ॥
yatheṣukāro nṛpatiṃ vrajantam-
iṣīgatātmā na viveda pārśve ॥ iti ॥ 37 ॥

Tr. Just as an archer, while walking by the side of the king would not be aware of the Self, but only of the bow and arrow, similarly, the *citta* (mind) having been encapsulated in the *ātmā* does not perceive anything internal or external. 37.

इति समाधिलक्षणम् ॥

iti samādhilakṣaṇam ॥

Here end the characteristics of *samādhi*.

संस्कारशेषोऽर्क१२दिनोत्तरासम्प्रज्ञाख्यशून्येऽस्ति स तु स्वकाले ।
व्युत्थानहेतुः क्रमलुप्तभावो निवर्त्तिकाव्युत्थितिजिच्च मासात् ॥३८॥

saṃskāraśeṣo'rka12dinottarā-sam-
prajñākhyaśūnye'sti sa tu svakāle ॥
vyutthānahetuḥ kramaluptabhāvo
nivarttikāvyutthitijicca māsāt ॥ 38 ॥

Tr. After twelve days the residual *sanskāras* (are also subsided) yielding place to the state of *asaṃprajñāta* to supervene which is a void state. In a month the state called *nivartikā* occurs when the process of *vyutthāna* disappears gradually. 38.

व्युत्थानजाताखिलसिद्धिविघ्नैर्निवर्त्तिका भूमिगतोऽथ मासात् ।
न हन्यते उपास्तभयस्तु जीवन्मुक्तो मुनिः स्यादनुतत्वलीनः ॥३९॥

vyutthānajātākhilasiddhivighnair-
nivarttikā bhūmigato'tha māsāt ॥
na hanyate upāstabhayastu jīvan-
mukto muniḥ syādanutatvalīnaḥ ॥ 39 ॥

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Tr. In a month all obstacles arising on the path of *siddhi* in the process of *vyutthāna*, are subsided on arousal of *nivarttikā* state. A *muni* who is liberated in the present life and is merged in the Self, overcomes fear and does not face (premature) death. 39.

जिनाष्टैः स्यान्मुनेर्भूमिः प्रधानजयदायिनी ।
विवेकख्यातिरभया धर्ममेघो गुणान्तकृत् ॥ ४० ॥

jināṣṭaiḥ syānmunerbhūmiḥ pradhānajayadāyinī ।
vivekakhyātirabhayā dharmamegho guṇāntakṛt ॥ 40 ॥

Tr. In 24 years a *muni* attains the state of *pradhānajayadāyinī* followed by the fearless states of *vivekakhyāti* and *dharmamegha* which bring secession of the (interplaying) *guṇas*. 40.

Note: According to *kumbhaka paddhati* (236) the state of *pradhānajayadāyinī* takes 24 years. 40.

विवेकख्यातिविध्वस्तसंस्कारे पल्लवस्य हि ।
ज्ञानमेघोदये ज्ञस्य समाधिः कल्पमात्मनि ॥ ४१ ॥

vivekakhyātividhvastasaṃskāre pallavasya hi ।
jñānameghodaye jñasya samādhiḥ kalpamātmani ॥ 41 ॥

Tr. Like the shredding of the leaves, all the *sanskāras* are annihilated on arousal of *vivekakhyāti* which casts the cloud of wisdom and the wise assumes *samādhi* in the Self. 41.

मनस्तु संकल्पविकल्पशून्यं कृत्वा तथा निर्विषयप्रपञ्चम् ।
विनिश्चलं स्वं परिभावयेज्ज्ञः समाधिसंस्थस्य वरं हि लक्ष्म ॥४२॥

manastu saṅkalpavikalpaśūnyaṃ
kṛtvā tathā nirviṣayaprapañcam ॥
viniścalaṃ svaṃ paribhāvayejñaḥ
samādhisaṃsthasya varaṃ hi lakṣma ॥ 42 ॥

Tr. One should make the mind free from all the mental constructions, positive or negative, and also all the objects. A wise should remain steady while meditating on the Self. This forms the good sign of the one established in the state of *samādhi*. 42.

वायुः केवलकुम्भकोऽपवधिका शून्या यदा चेतना ।
तां चित्तं परिगृह्य लीयत इहाऽस्थूलोऽक्रियाशक्तिमान् ॥ ४३ ॥

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vāyuḥ kevalakumbhako'pavadhikā śūnyā yadā cetanā ।
tāṃ cittaṃ parigṛhya līyata ihā'sthūlo'kriyāśaktimān ॥43॥

Tr. In the state of *kevalakuṃbhaka, prāṇa* is retained without any time limit. Then alone consciousness becomes void. Then *citta* merges in consciousness and thus it becomes subtle and devoid of functional potentiality. 43.

निर्बीजाख्यसमाधिस्थितिः ॥

nirbījākhyasamādhisthitiḥ ॥

This is the state of *nirbīja samādhi.*

Note: Here some lines seem to be missing. 43.

संकल्पमत्प्राणमनो मनीषाऽ-
हन्तादिमच्छक्तिसुतत्वलैन्ये ॥
गुणान्त आत्मन्यधितिष्ठते हृच्-
छून्यं लयोऽसौ न शरीरिणोऽन्तः ॥ ४४ ॥

saṅkalpamatprāṇamano manīṣā'-
hantādimacchaktisutatvalainye ॥
guṇānta ātmanyadhitiṣṭhate hṛc-
chūnyaṃ layo'sau na śarīriṇo'ntaḥ ॥ 44 ॥

Tr. When the mental constructions, *prāṇa*, mind, ego (I-ness) and *śakti* (*kuṇḍalinī*) are merged in the Self by a wise, the *guṇas* are dissolved in the *ātman* and one remains without the mind. This is the state of *laya* (absorption) which is not the end of life. 44.

अत एव हि –

ata eva hi—

Therefore it has been stated—

ध्येयानुसन्धानतया व्यवहारेत भावनाः ।
अनुकारगिरः सन्ति जडोन्मत्तपिशाचवत् ॥ ४५ ॥

dhyeyānusandhānatayā vyavahāreta bhāvanāḥ ।
anukāragiraḥ santi jaḍonmattapiśācavat ॥ 45 ॥

Tr. One should cherish the attitudes according to the set objectives. Accordingly one utters words (language) like a dull, bewildered or a goblin. 45.

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ध्येयोन्मनीं गता लीनाः कौ सिद्धा विहरन्ति खे ।
चिरमाकल्य सहजा दृश्यन्ते व्युत्थितिं गताः ॥ ४६ ॥

dhyeyonmanīṃ gatā līnāḥ kau siddhā viharanti khe ।
ciramākalya sahajā dṛśyante vyutthitiṃ gatāḥ ॥ 46 ॥

Tr. The *siddhas* who have merged the aspired state of *unmanī*, move on the earth and the space. Moreover, after long practice they transcend the state of *vyuthiti* and attains *sahaja (samādhi)* state. 46.

इदं गुणसाम्ये ज्ञेयम् ।

idaṃ guṇasāmye jñeyam ।

This should be understood in the context of the balanced (state of) *guṇas*.

तथा चोक्तं शिवसंहितायाम् —

tathā coktaṃ śivasaṃhitāyām—

It has been stated in *śivasaṃhitā*—

सहस्रारे हंसभूते स्थितं यत्राकुलाख्यकमित्युपक्रम्य ॥ ४७ ॥

sahasrāre haṃsabhūte sthitaṃ yatrākulākhyakamityupakramya ॥ 47 ॥

Tr. This is narrated in the *śloka* (verse)— *saharāre haṃsabhūte sthitaṃ yatrākulākhyam.* 47.

अत्र कुण्डलिनीशक्तिलयं याति कुलाभिधा ।
तदा चतुर्विधा सृष्टिर्लीयते परमात्मनि ॥ इति ॥ ४८ ॥

atra kuṇḍalinīśaktilayaṃ yāti kulābhidhā ।
tadā caturvidhā sṛṣṭirlīyate paramātmani ॥ iti ॥ 48 ॥

Tr. *śakti kuṇḍalinī* is known as *kulā* which gets merged here (*sahasrāra*). Then the four fold creation merges in *paramātmā*. 48.

पुरुषविशेषेऽन्तरायविरहेण सर्वथा विवकेख्यातेः क्लेशकर्मनिवृत्तिमूले धर्ममेघसमाधौ सर्वावरणमलापेतस्य प्रकाशात्मनः पुंसो यदा ज्ञानस्यानन्त्यादल्पतो ज्ञेयमल्पं भवति ॥ ४९ ॥

puruṣaviśeṣe'ntarāyaviraheṇa sarvathā vivekakhyāteḥ kleśakarmanivṛttimūle dharmameghasamādhau sarvāvaraṇamalāpetasya prakāśātmanaḥ puṃso yadā jñānasyānantyādalpato jñeyamalpaṃ bhavati ॥ 49 ॥

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Tr. Transcendence of all the obstacles in *puruṣa-viśeṣa (īśvara)* brings about the Absolute state of *vivekakhyāti*, which arises due to subjugation of *kleśa* (suffering) and *karma*. In the state of *dharmamegha samādhi* all the darkness gets dispelled and the illuminated Self of a person manifests. Then one acquires infinite wisdom owing to which there remains nothing to know. 49.

तदा कृतार्थानां गुणानां परिणामक्रमसमाप्तौ पुरुषार्थशून्यानां तेषां प्रतिप्रसवो वा चितिशक्तिः स्वरूपनिष्ठा मोक्षरतिः ॥ ५० ॥

tadā kṛtārthānāṃ guṇānāṃ pariṇāmakramasamāptau puruṣārthaśūnyānāṃ teṣāṃ pratiprasavo vā citiśaktiḥ svarūpaniṣṭhā mokṣaratiḥ ॥ 50 ॥

Tr. Then the *guṇas* which have fulfilled their function, stop producing further results. Due to involution of the (*guṇas*) and devoid of efforts, the pure consciousness which is the revelation of the pure form of the Self experiences absorption in the state of liberation. 50.

तदानीं धर्ममेघनिष्पत्तितुरीयभूमेः प्राग्रूपे आरूढयोगिना दीर्घसमाध्यर्थं शून्यकप्राणायामः सांगो विधेयः ॥ ५१ ॥

tadānīṃ dharmameghaniṣpattiturīyabhūmeḥ prāgrūpe ārūḍhayoginā dīrghasamādhyarthaṃ śūnyakaprāṇāyāmaḥ sāṅgo vidheyaḥ ॥ 51 ॥

Tr. Then on secession of *dharmamegha (niṣpatti)* which is the fourth *bhūmi* (level), in the beginning of which the *ārūḍha yogī* should undertake the practice of *śūnyaka prāṇāyāma* along with its components for prolonged (state of) *samādhi*. 51.

स यथा तदुक्तं सिद्धान्तशेखरे –

sa yathā taduktaṃ siddhāntaśekhare—

It has been stated in *siddhāntaśekhara*—

शून्याख्यः प्राणसंरोधः कथ्यते तत्र चोदितः
उक्तासनसमासीनो नासाग्रन्यस्तलोचनः ॥
पूरकं रेचकं कुम्भमुत्कर्षं चापकर्षणं
उच्छ्वासं च निरुच्छ्वासं न कुर्वीत समाहितः ॥ ५२ ॥

śūnyākhyaḥ prāṇasaṃrodhaḥ kathyate tatra coditaḥ
uktāsanasamāsīno nāsāgranyastalocanaḥ ॥

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pūrakaṃ recakaṃ kumbhamutkarṣaṃ cāpakarṣaṇaṃ
ucchvāsaṃ ca nirucchvāsaṃ na kurvīta samāhitaḥ ॥ 52 ॥

Tr. This technique of *prāṇāyāma* is called *śūnya*, which is practised after adopting the said *āsana* and gazing at the tip of the nose. One does not practise *pūraka, recaka, kuṃbhaka, utkarṣa, apakarṣa, uccvāsa* or *niruccvāsa.* One just remains tranquil. 52.

सर्वेन्द्रियाणि संयम्य शून्याकारेण सर्वतः ।
निरालम्बं मनः कृत्वा समासीतसुनिश्चलः ॥ ५३ ॥

sarvendriyāṇi saṃyamya śūnyākāreṇa sarvataḥ ।
nirālambaṃ manaḥ kṛtvā samāsītasuniścalaḥ ॥ 53 ॥

Tr. All the senses are controlled. One perceives void all around. Mind is made supportless. One remains motionless and tranquil. 53.

योगेनानेन काष्ठा स्यात् सर्वेन्द्रियनिरोधिनी ।
अनया काष्ठयांगानि योगेनाभ्यस्तया सदा ॥ ५४ ॥

yogenānena kāṣṭhā syāt sarvendriyanirodhinī ।
anayā kāṣṭhayāṅgāni yogenābhyastayā sadā ॥ 54 ॥

Tr. Through this *yoga* one assumes the final state which subdues all the senses. This rendering of the limbs like a log of wood should always be practised through *yoga.* 54.

क्षुत्पिपासाजयं चायुर्वृद्धिदेहबलाधिकम् ।
इति शून्यादिनामायं प्राणायामः प्रकीर्तितः ॥ इति ॥ ५५॥

kṣutpipāsājayaṃ cāyurvṛddhidehabalādhikam ।
iti śūnyādināmāyaṃ prāṇāyāmaḥ prakīrtitaḥ ॥ *iti* ॥ 55 ॥

Tr. One gains control over hunger and thirst. Physical strength is enhanced. One lives long life. This *prāṇāyāma* is known as *śūnya.* 55.

अत्र वेदान्तिनां निर्गुणोपासनं वा सम्प्रज्ञातसमाधिरूपं वा परिपक्वं स निर्बीजसमाधिर्भवति ॥ ५६ ॥

atra vedāntināṃ nirguṇopāsanaṃ vā samprajñātasamādhirūpaṃ vā paripakvaṃ sa nirbījasamādhirbhavati ॥ 56 ॥

Tr. The followers of *vedānta* might term this as worship

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of *nirguṇa* which can be equated with the state of *samprajñāta samādhi*, which when matured, becomes *nirbīja samādhi*. 56.

तथा च विद्याऽरण्यश्रीपादाः —

tathā ca vidyāraṇyaśrīpādāḥ—

***vidyāraṇyaśrīpāda* maintains—**

निर्गुणोपासनं पक्वं समाधिः स्याच्छनैः शनैः ।
यः समाधिर्निरोधाख्यः सोऽनायासेन लभ्यते ॥ ५७ ॥

nirguṇopāsanaṃ pakvaṃ samādhiḥ syācchanaiḥ śanaiḥ
yaḥ samādhirnirodhākhyaḥ so'nāyāsena labhyate ॥ 57 ॥

Tr. When worship of *nirgūṇa* matures it gradually yields to *samādhi*. The state of *samādhi* known as *nirodha*, is attained without effort. 57.

समाधिलाभे पुंसोऽन्तरसंगं वस्तु शिष्यते ।
पुनः पुनर्वासितेऽस्मिन् वाक्याज् जायेत तत्वधीः ॥ ५८ ॥

samādhilābhe puṃso'ntarasaṅgaṃ vastu śiṣyate ।
punaḥ punarvāsite'smin vākyāj jāyeta tatvadhīḥ ॥ 58 ॥

Tr. Attainment of *samādhi* leaves a person still attached. By repeated contemplation of this *mahāvākya* (like-I am That) one realizes the *tatva* (Self). 58.

योगाभ्यासस्त्वेतदर्थोऽमृतबिन्द्वादिषु श्रुतः ।
धर्ममेघमिमं प्राहुः समाधिं योगवित्तमाः ॥
वर्षत्येष यतो धर्मामृतधाराः सहस्रशः ॥ ५९ ॥

yogābhyāsastvetadartho'mṛtabindvādiṣu śrutaḥ ।
dharmameghamimaṃ prāhuḥ samādhiṃ yogavittamāḥ ।
varṣatyeṣa yato dharmāmṛtadhārāḥ sahasraśaḥ ॥ 59 ॥

Tr. For this, practice of *yoga* has been recommended in *amṛtabindu (upaniṣad)* etc. The experts of *yoga* know this *samādhi* as *dharmamegha*, which incessantly showers the flow of nectar (immortality). 59.

अनादाविह संसारे सञ्चिताः कर्मकोटयः ।
अनेन विलयं यान्ति शुद्धो धर्मो विधृतः ॥ इति ॥ ६० ॥

anādāviha saṃsāre sañcitāḥ karmakoṭayaḥ ।
anena vilayaṃ yānti śuddho dharmo vidhṛtaḥ ॥ iti ॥ 60 ॥

Tr. In this world, which has no beginning, innumerable

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karmas are deposited, which are annihilated when one adheres to *dharma* (virtue). 60.

अत्र यद्यपि उदाहृतपुराणादिप्राणिमात्रस्य योगाधिकारो लभ्यते, तथापि मोक्षरूपफलवति योगे विरक्ताधिकारस्यैवोचितत्वात् ॥ ६१ ॥

atra yadyapi udāhṛtapurāṇādiprāṇimātrasya yogādhikāro labhyate, tathāpi mokṣarūpaphalavati yoge viraktādhikārasyaivocitatvāt ॥ 61 ॥

Tr. Even though according to the *purāṇas* and such other scriptures, all the creatures have been entitled to practise *yoga*, but practice of *yoga* which yields liberation, is only for those who are detached and are found qualified. 61.

तथा च वायुसंहितायाम् —

tathā ca vāyusaṃhitāyām—

It is stated in *vāyusaṃhitā*—

दृष्टे तथानुश्रविके विरक्तं विषये मनः ।
यस्य तस्याधिकारोऽस्मिन् योगे नान्यस्य कस्यचिद् ॥ इति ॥६२॥

dṛṣṭe tathānuśravike viraktaṃ viṣaye manaḥ ।
yasya tasyādhikāro'smin yoge nānyasya kasyacid ॥iti॥62॥

Tr. Mind is made detached from all the objects as recommended in *dṛṣṭa* (seen) or *ānuśravika* (scriptures). Such a rare person does qualify for this *yoga* and none else. 62.

चेतनावायुमनसां लैन्ये निर्बीजके लये ।
उन्मन्यवस्था सिद्धानां तदा कल्पं मुनौ भवेत् ॥ ६३ ॥

cetanāvāyumanasāṃ lainye nirbījake laye ।
unmanyavasthā siddhānāṃ tadā kalpaṃ munau bhavet ।63॥

Tr. When through *laya* (absorption) of consciousness, *prāṇa* and mind are made subdued in *nirbīja* state, then only the state of *unmanī* supervenes to an accomplished *siddha* and then the *muni* becomes accomplished. 63.

परिणतोन्मनिकाख्यसमाधिमान् सततजीवपरात्मभृशैक्ययुक् ।
मुनिरवध्यतमोन्तकहेतिभिर्विगलितात्मतनुपरिभावनः ॥ ६४ ॥

pariṇatonmanikākhyasamādhimān
satatajīvaparātmabhṛśaikyayuk ॥
muniravadhyatamontakahetibhi-
rvigalitātmatanuparibhāvanaḥ ॥ 64 ॥

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Tr. One who always stays in the state of *samādhi* named *unmanī* and is ever devoted to union of *jīva* and *paramātmā*, such a *muni* can not be perished even by death as he has overcome the distinction between *ātmā* (soul) and body. 64.

गोरक्षः —

gorakṣaḥ—

According to *gorakṣa*—

खाद्यते स न कालेन बाध्यते स न कर्मणा ।
साध्यते स न केनापि योगयुक्तः समाधिना ॥ इति ॥ ६५ ॥

khādyate sa na kālena bādhyate sa na karmaṇā ।
sādhyate sa na kenāpi yogayuktaḥ samādhinā ॥ iti ॥ 65 ॥

Tr. Such a person is not affected by *kāla*-- (death-time) and he is not bound by *karma*. One who attains the state of *samādhi* through the practice of *yoga* is not subjugated by anyone. 65.

तत्रैव निर्मलं नित्यं निष्क्रियं निर्गुणं महत् ।
व्योमविज्ञानमानन्दं ब्रह्म ब्रह्मविदो विदुः ॥ ६६ ॥

tatraiva nirmalaṃ nityaṃ niṣkriyaṃ nirguṇaṃ mahat ।
vyomavijñānamānandaṃ brahma brahmavido viduḥ ।66।

Tr. In that (state) itself the knower of *brahma* would realize *brahma* who is pure, eternal, passive, free from *guṇa* and *mahat* (the primal), wisdom as wide as the space and Blissful. 66.

निरातंके निरालम्बे निराधारनिरामये ।
योगी योगविधानेन परब्रह्मणि लीयते ॥ इति ॥ ६७ ॥

nirātaṅke nirālambe nirādhāranirāmaye ।
yogī yogavidhānena parabrahmaṇi līyate ॥ iti ॥ 67 ॥

Tr. A *yogī* through the practice of *yoga*, merges into *parabrahma* who is fearless, supportless, devoid of any base and who won't mutate. 67.

यज्जाड्यरूपं तनुलिंगरूपं शक्त्यात्मकं लीनमदोऽकुलाख्ये ।
अविद्यकं मायिकमेति जीवकर्मात्मचैकाचिदिहात्मरूपे ॥ ६८ ॥

yajjāḍyarūpaṃ tanuliṅgarūpaṃ
śaktyātmakaṃ līnamado'kulākhye ॥

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avidyakaṃ māyikameti jīva-
karmātmacaikācidihātmarūpe ॥ 68 ॥

Tr. The *liṅga* (causal body) of the gross body which is the very form of *śakti* is merged in *akula*. By attaining Self-realization, one transcends ignorance which is illusive and is in the form of *karma* of *jīva*. 68.

चिरादनुस्यूतसमाधिसंयमाभ्यासादृतानमनिशं सुयोगिनाम् ।
विभिद्य चक्राण्यऽमृतष्टुतानां शक्त्या विवेकोदय एति सोन्मनी६९
cirādanusyūtasamādhisaṃyamā-
bhyāsādṛtānamaniśaṃ suyoginām ॥
vibhidya cakrāṇya'mṛtaṣṭutānāṃ
śaktyā vivekodaya eti sonmanī ॥ 69 ॥

Tr. The devoted *yogī* gets absorbed in the state of *samādhi* and *saṃyama* throughout the day and night for a long time and pierces the *cakras* by *śakti* which releases the nectar, as a result of which *viveka* (conscience) reveals, giving rise to the state of *unmanī*. 69.

तथा चोक्तं शिवसंहितायाम् —
tathā coktaṃ śivasaṃhitāyām—
Moreover, it has been stated in *śivasaṃhitā*—
चित्तवृत्तिर्यदा लीनाऽकुलाख्ये परमेश्वरे ।
प्राप्तं तेन स सम्पन्नो योगी निश्चलतां व्रजेत् ॥
तदा विजयेऽखण्डज्ञानरूपी निरंजनः ॥ इति ॥ ७० ॥
cittavṛttiryadā līnā'kulākhye parameśvare ।
prāptaṃ tena sa sampanno yogī niścalatāṃ vrajet ॥
tadā vijaye'khaṇḍajñānarūpī nirañjanaḥ iti ॥ 70 ॥

Tr. When the modifications of *citta* are merged in *akula* that is the *parameśvara*, a *yogī* attains accomplishment and becomes stable. Consequently, he wins attains incessant wisdom which is blemishless. 70.

तदा योगिनोऽखण्ड आत्ममनसोरैक्यद्वादशाहमभेदेन चिरं स्थितिः । सोऽयमसम्प्रज्ञातसमाधिः कथ्यते ॥ ७१ ॥
tadā yogino'khaṇḍa ātmamanasor-
aikyadvādaśāhabhedena ciraṃ sthitiḥ ।
so'yamasamprajñātasamādhiḥ kathyate ॥ 71 ॥

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Tr. Then a *yogī* enjoys incessant unification of *ātmā* and mind for twelve days which persists even for long. This is called *asaṃprajñāta samādhi*. 71.

तदुक्तं योगचन्द्रिकायाम् —

taduktaṃ yogacandrikāyām—

It has been stated in *yogacandrikā*—

अम्बुसैन्धवयोरैक्यं यथा भवति योगतः ।
तथात्ममनसोरैक्यं समाधिः स विधीयते ॥ ७२ ॥

ambusaindhavayoraikyaṃ yathā bhavati yogataḥ ।
tathātmamanasoraikyaṃ samādhiḥ sa vidhīyate ॥ 72 ॥

Tr. Just as salt gets dissolved in water, similarly, *ātmā* and mind would unify, which is known as *samādhi*. 72.

ऐक्यं अभिन्नत्वम् । योगतः योगाभ्यासात् ॥

aikyam abhinnatvam । yogataḥ yogābhyāsāt ॥

aikyam (unification) means inseparability. *yogataḥ* means through the practice of *yoga*.

अत्र समाधेरुदाहरणम् —

atra samādherudāharaṇam—

An example of *samādhi* can be given like this—

गंगातीरे हिमरुचिशिलाबद्धपद्मासनस्थ-
ब्रह्मज्ञानाभ्यसनविधिना योगनिद्रां गतस्य ॥
किं तैर्भाव्यैर्मम सुदिवसैर्यत्र ते निर्विशंकाः
कण्डूयन्ते जरठहरिणाः शृंगमंगे मदीये ॥ इति ॥७३॥

gaṅgātīre himaruciśilābaddhapadmāsanastha-
brahmajñānābhyasanavidhinā yoganidrāṃ gatasya ॥
kiṃ tairbhāvyairmama sudivasairyatra te nirviśaṅkāḥ
kaṇḍūyante jaraṭhahariṇāḥ śṛṅgamaṅge madīye ॥ iti ॥73॥

Tr. On the banks of the Ganges, assuming *padmāsana*, seated on the rock adorned with snow, absorbed in the wisdom of *brahma* (following proper technique) and entering *yoganidrā*, I recollect those grand days when the old deer fearlessly would scratch the horns on my body. 73.

Note: Ref. *bhartṛhariśatakatrayam-vairagya-99*. 73.

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हठप्रदीपिकायाम् —

haṭhapradīpikāyām—

It has been stated in *haṭhapradīpikā*—

शंखदुन्दुभिनादं च न शृणोति कदाचन ।
काष्ठवज्जायते देहे उन्मन्यवस्थया ध्रुवम् ॥ ७४ ॥
śaṅkhadundubhināḍaṃ ca na śṛṇoti kadācana ।
kāṣṭhavajjāyate dehe unmanyavasthayā dhruvam ॥ 74 ॥
सर्वावस्थाविनिर्मुक्तः सर्वचिन्ताविवर्जितः
मृतवत्तिष्ठते योगी स मुक्तो नात्र संशयः ॥ इति ॥ ७५ ॥
sarvāvasthāvinirmuktaḥ sarvacintāvivarjitaḥ ।
mṛtavattiṣṭhate yogī sa mukto nātra saṃśayaḥ ॥ iti ॥ 75 ॥

Tr. One does not even hear the noise created by (blowing of) a conch or a drum. His body certainly becomes (as stable as) wood in the state of *unmanī*, and he becomes free form all conditions and worries. A *yogī* remains like a dead body. He is indeed liberated. 74-75.

विवेकसज्ज्ञानविदग्धबीजा व्युत्थानसंस्काराः यदा स्युः ।
तदोन्मनीतुर्यदशा मुनौ स्याच्छ्रीधर्ममेघाख्यसमाधिपाके ॥ ७६ ॥
vivekasajjñānavidagdhabījā
vyutthānasaṃskārāḥ yadā syuḥ ॥
tadonmanīturyadaśā munau syāc-
chrīdharmameghākhyasamādhipāke ॥ 76 ॥

Tr. Even the trace of *sanskāra* which, like a seed, might revive (a *karma*), has been burnt (completely) through wisdom gained in conscience. Then the auspicious fourth state of *unmanī* occurs to a *muni* followed by maturity of *dharmamegha samādhi*. 76.

तथा चोक्तं योगतारावल्याम् —

tathā coktaṃ yogatārāvalyām—

Moreover, it is stated in *yogatārāvalī*—

न दृष्टलक्ष्याणि न चित्तबन्धो
न देशकालौ न च वायुरोधः ।
न धारणाध्यानपरिश्रमो वा
समेधमाने सति राजयोगे ॥ ७७ ॥

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na dṛṣṭalakṣyāṇi na cittabandho
na deśakālau na ca vāyurodhaḥ ॥
na dhāraṇādhyānapariśramo vā
samedhamāne sati rājayoge ॥ 77 ॥

Tr. On attainment of the state of *rājayoga*, there remains no object for the eyes (senses), there remains no need for controlling *citta*, one transcends time and space, there is no need to practise *prāṇāyāma*, *dhāraṇā* and *dhyāna*. 77.

अशेषदृश्योज्झितदृङ्मुखापानामवस्थितानामिह राजयोगे ।
न जागरो नापि सुषुप्तिभावो न जीवितं नो मरणं विचित्रम् ।७८।

aśeṣadṛśyojjhitadṛṅmukhāpānām-
avasthitānāmiha rājayoge ॥
na jāgaro nāpi suṣuptibhāvo
na jīvitaṃ no maraṇaṃ vicitram ॥ 78 ॥

Tr. Those who stay in the state of *rājayoga*, there remains no object for perception. A strange condition, where no awakening, no deep sleep, no birth, no death prevails. 78.

विश्रान्तिमासाद्य तुरीयतत्वे विश्वाद्यऽवस्थात्रितयोपरिस्थे ।
सच्चिन्मयीं तामपि सर्वकालं निद्राभजे निविश निर्विकल्पम् ।७९।

viśrāntimāsādya turīyatatve
viśvādya'vasthātritayoparisthe ॥
saccinmayīṃ tāmapi sarvakālaṃ
nidrābhaje niviśa nirvikalpam ॥ 79 ॥

Tr. In this fourth state, transcending the three mundane states, one attains rest. Enter this conscious state of *nirvikalpa* which transcends all time, which resembles sleep. 79.

अथ चिरसमाधिस्थस्य व्युत्थानोपायः स यथा —

atha cirasamādhisthasya vyutthānopāyaḥ sa yathā—

Here follows the process to resurrect the one who has entered the *samādhi* state for long—

तथा चोक्तं कुम्भकपद्धतौ —

tathā coktaṃ kumbhakapaddhatau—

It has been stated in *kumbhakapaddhati*—

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अन्तःसमाधिस्थितयोगिराजे
हैयंगविनैः सुरभिसमुत्थैः ॥
संमर्द्दयेत् सोऽपि यथास्य चित्तं
व्युत्थानमायाति तथा शिरोग्रम् ॥ इति ॥ ८०॥

antaḥsamādhisthitayogirāje
haiyaṅgavinaiḥ surabhisamutthaiḥ ॥
sammarddayet so'pi yathāsya cittaṃ
vyutthānamāyāti tathā śirogram ॥ *iti* ॥ 80 ॥

Tr. The great *yogī* who is in deep *samādhi* should be applied massage with (cow) *ghee* on the head, so that he can regain consciousness. 80.

॥ इति सुन्दरदेवविरचितायां हठतत्वकौमुद्यां समाधिद्वयविवेचनोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ samādhidvayavivecanodyotaḥ ॥

Here ends the chapter narrating the two varieties of *samādhi* in *haṭhatatvakaumudī* composed by *sundaradeva*.

॥ इति संयमाख्यो निष्पत्तिनामोल्लासः षष्ठः ॥

॥ iti saṃyamākhyo niṣpattināmollāsaḥ ṣaṣṭhaḥ ॥

Here ends the sixth *ullāsa* of *niṣpatti* named *saṃyama*. 6.

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Chapter—52

अथापकर्षप्राणायामः —

athāpakarṣaprāṇāyāmaḥ—

***apakarṣa-prāṇāyāma* follows—**

तदुक्तं सिद्धान्तशेखरे —

taduktaṃ siddhāntaśekhare—

It is said in *siddhāntaśekhara*—

अपकर्षाभिधानोऽथ कथ्यते प्राणसंयमः ।
उत्कर्षेणोद्गतप्राणं सुषुम्णामध्यरन्ध्रगः ॥ १ ॥

apakarṣābhidhāno'tha kathyate prāṇasaṃyamaḥ ।
utkarṣeṇodgataprāṇaṃ suṣumṇāmadhyarandhragaḥ ॥1॥

उत्तमांगादपाकृष्य शनैः प्राग्वदधो नयेत् ।
अपकर्षोऽयमाख्यातः प्राणायामो मरुज्जये ॥ इति ॥ २ ॥

uttamāṅgādapākṛṣya śanaiḥ prāgvadadho nayet ।
apakarṣo'yamākhyātaḥ prāṇāyāmo marujjaye ॥ iti ॥ 2 ॥

Tr. The technique of *prāṇāyāma* known as *apakarṣa* is now being narrated. *prāṇa* which has been placed upwards previously through *utkarṣa prāṇāyāma*, has to be pushed down in a sustained manner through the central path-- *suṣumnā*. This is *apakarṣa prāṇāyāma* recommended for controlling *prāṇa*. 1-2.

तद्यथा तदुक्तं खेचरीपटले —

tadyathā taduktaṃ khecarīpaṭale—

It has been maintained in *khecarīpaṭala*—

मूलकुण्डलिनीं शक्तिं सुषुम्णामार्गमागताम् ।
लूतैकतन्तुप्रतिमां सूर्यकोटिसमप्रभाम् ॥ ३ ॥

mūlakuṇḍalinīṃ śaktiṃ suṣumṇāmārgamāgatām ।
lūtaikatantupratimāṃ sūryakoṭisamaprabhām ॥ 3 ॥

Tr. The *kuṇḍalinī śakti* (rooted at the) *mūla (ādhāra)* moves into the passage of *suṣumṇā* which is as thin as the fibre and as bright as a crore of suns. 3.

प्रविश्य घण्टिकामार्गं शिवद्वारार्गलं शिवे ।
भित्त्वा रसनया योगी कुम्भकेन महेश्वरि ॥ ४ ॥

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praviśya ghaṇṭikāmārgaṃ śivadvārārgalaṃ śive ।
bhitvā rasanayā yogī kumbhakena maheśvari ॥ 4 ॥

प्रविशेत् कोटिसूर्याभं धाम स्वायम्भुवं प्रिये ।
तत्रामृतमहाम्भोधौ शीतकल्लोलशालिनि ॥ ५ ॥

praviśet koṭisūryābhaṃ dhāma svāyambhuvaṃ priye ।
tatrāmṛtamahāmbhodhau śītakallolaśālini ॥ 5 ॥

पीत्वा विश्राम्य च सुधां परमानन्दपूर्णया ।
बुद्ध्या तत्सुधया दृष्टमात्मदेहेषु भावयेत् ॥ ६ ॥

pītvā viśrāmya ca sudhāṃ paramānandapūrṇayā ।
buddhyā tatsudhayā dṛṣṭamātmadeheṣu bhāvayet ॥ 6 ॥

Tr. O *śive! maheśvari* ! One should enter the passage of uvula (*ghaṇṭikā*) which is the door to the abode of *śiva* by piercing it with *kumbhaka* and by upturning the tongue. O dear! Thus one should enter the abode of *svayaṃbhū (śiva)* which is blazing like a crore of suns. Therein one should enter the great ocean of nectar which has cool (pleasing) waves. One should suck the nectar and take rest being drenched into the immortal Bliss. Using intelligence, one should visualize that nectar in one's own body. 4-6.

अनेन दिव्ययोगेन जायते दिव्यदर्शनः ।
खेचरत्वं भवेत्सत्यं सर्वरोगक्षयंकरम् ॥ ७ ॥

anena divyayogena jāyate divyadarśanaḥ ।
khecaratvaṃ bhavetsatyaṃ sarvarogakṣayaṃkaram ॥7॥

वञ्चनं कालमृत्यूनां त्रैलोक्यभ्रमणं तथा ।
अणिमादिगुणोपेतं संसिद्धो जायते ध्रुवम् ॥
योगीन्द्रत्वमवाप्नोति पदेऽचले गतिं भजेत् ॥८ ॥

vañcanaṃ kālamṛtyūnāṃ trailokyabhramaṇaṃ tathā ।
aṇimādiguṇopetaṃ saṃsiddho jāyate dhruvaṃ ॥
yogīndratvamavāpnoti pade'cale gatiṃ bhajet ॥ 8 ।

Tr. This divine practice of *yoga* reveals divine vision. *khecarī* becomes a reality which relieves all the ailments and one defeats (premature) death and transcends time. One moves in all the three worlds. Having been equipped with the

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supernatural powers like *aṇimā* etc., one surely becomes a great *siddha*. One adorns the status of an eminent *yogī* and attains the highest eternal state. 7-8.

मनः संयोज्य चोन्मन्यां सहजं योगमाचरेत् ।
अनेन योगी षण्मासाज्जायते ह्यजरामरः ॥ इति ॥ ९ ॥

manaḥ saṃyojya conmanyāṃ sahajaṃ yogamācaret ।
anena yogī ṣaṇmāsājjāyate hyajarāmaraḥ ॥ iti ॥ 9 ॥

Tr. One should direct the mind towards *unmanī* and practise this *sahaja-yoga*. Thus in six months a *yogī* becomes free from old age and gains immortality. 9.

तथा चोक्तं <u>मार्कण्डेयपुराणे</u> –

tathā coktaṃ mārkaṇḍeyapurāṇe—

Thus is said in *mārkaṇḍeya purāṇa*—

अथवा मूलसंस्थानामुद्यतैस्तु प्रबोधयेत् ।
सुप्तां कुण्डलिनीं शक्तिं विसतन्तुनिभाकृतिम् ॥ १० ॥

athavā mūlasaṃsthānāmudyataistu prabodhayet ।
suptāṃ kuṇḍalinīṃ śaktiṃ visatantunibhākṛtim ॥ 10 ॥

Tr. One should effortfully awaken the dormant *kuṇḍalinī śakti* which resides at *mūla(-ādhāra)* which is as subtle as lotus fibre. 10.

सुषुम्नान्तः प्रविश्यैव पञ्चचक्राणि भेदयेत् ।
ततः शिवे शशांकेन स्फुरन्निर्मलरोचिषि ॥ ११ ॥

suṣumnāntaḥ praviśyaiva pañcacakrāṇi bhedayet ।
tataḥ śive śaśāṅkena sphurannirmalarociṣi ॥ 11 ॥

Tr. Entering the *suṣumnā*, one should pierce the five *cakras*. Thereafter, O *śive!* one enjoys the pure and sparkling rays emanating from moon. 11.

सहस्रदलपद्मान्तस्थिते शक्तिं नियोजयेत् ।
अथ तत्सुधया सर्वां स बाह्याभ्यन्तरां तनु ॥ १२ ॥

sahasradalapadmāntasthite śaktiṃ niyojayet ।
atha tatsudhayā sarvāṃ sa bāhyābhyantarāṃ tanu ॥ 12 ॥

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प्लावयित्वा ततो योगी न किञ्चिदपि चिन्तयेत् ।
तत उत्पद्यते तस्य समाधिरन्तरंगिणी ॥ इति ॥ १३ ॥

plāvayitvā tato yogī na kiñcidapi cintayet ।
tata utpadyate tasya samādhirantaraṅgiṇī ॥ iti ॥ 13 ॥

Tr. Direct *śakti* at the lotus of thousand petals. Get the entire body drenched internally and externally by that nectar. Then a *yogī* should not think of anything at all. Then to him arises the state of *samādhi*. 12-13.

समाधिं सर्वदा कुर्यात् समानं रूपमात्मनः ।
सदा समाधिसम्पन्नः सर्वतत्वमयो भवेद् ॥ इति ॥ १४ ॥

samādhiṃ sarvadā kuryāt samānaṃ rūpamātmanaḥ ।
*sadā samādhisampannaḥ sarvatatvamayo bhaved ॥iti॥*14॥

Tr. One should always practise *samādhi* which indeed is the reflection of one's true Self. By a regular practice of *samādhi* one pervades of all the *tatvas* (creatures). 14.

ध्यानात्मसम्प्रज्ञसमाधिनिष्पत्तावसंप्रज्ञोन्मनोजनिर्भवति ॥

dhyānātmasamprajñasamādhiniṣpattāvasamprajñonmano-janirbhavati ॥

Tr. The state of *unmanī* arises when one undertakes the practice of *dhyāna (saṃprajñāta samādhi)* and attains the *niṣpatti* state of *samādhi* which is *asaṃprajñāta (samādhi)*.

तथा चोक्तं पञ्चीकरणवार्त्तिके –

tathā coktaṃ pañcikaraṇavārttike—

It has been stated in *pañcīkaraṇa-vārttika*—

ओंकारमात्रमखिलं विश्वप्रज्ञादिलक्षणम् ।
वाच्यवाचकतद्भेदाद् भेदेनानुपलक्षितः ॥ १५ ॥

oṃkāramātramakhilaṃ viśvaprajñādilakṣaṇam ।
vācyavācakatadbhedād bhedenānupalakṣitaḥ ॥ 15 ॥

Tr. *oṃkāra* alone pervades all. It signifies the Universal Consciousness. Only for convenience the division of object and subject is conceived. 15.

अकारमात्रं विश्वः स्यादुकारस्तैजसः स्मृतः ।
प्राज्ञो मकार इत्येवं परिपश्येत् क्रमेण तु ॥ १६ ॥

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akāramātraṃ viśvaḥ syādukārastaijasaḥ smṛtaḥ ।
prājño makāra ityevaṃ paripaśyet krameṇa tu ॥ 16 ॥

Tr. *akāra* stands for the Universe (*viśva*) and *ukāra* for *taijasa* (fire). *makāra* denotes *prājña* (consciousness). One should understand this in this order. 16.

ज्ञानमुपसंहारो बुद्धेः कारणता स्थितिः ।
वटबीजे वटस्यैव सुषुप्तिरभिधीयते ॥ १७ ॥
jñānamupasaṃhāro buddheḥ kāraṇatā sthitiḥ ।
vaṭabīje vaṭasyaiva suṣuptirabhidhīyate ॥ 17 ॥

Tr. A desire to acquire (intellectual) knowledge comes to standstill. And discriminatory (analytical) power of *buddhi*, which is causal, also pauses. Just as a banyan tree rests in its seed, similarly, the state of *suṣupti* has to be understood. 17.

अभिमानी तयोर्यस्तु प्राज्ञ इत्यभिधीयते ॥ १८ ॥
abhimānī tayoryastu prājña ityabhidhīyate ॥ 18 ॥

Tr. Among these two, the one who is egoist is known as a *prājña*. 18.

समाधिकालात् प्रागेव विचिन्त्यैवं प्रयत्नतः ।
स्थूलसूक्ष्मक्रमात् सर्वं ध्येयात्मा विलापयेत् ॥ १९ ॥
samādhikālāt prāgeva vicintyaivaṃ prayatnataḥ ।
sthūlasūkṣmakramāt sarvaṃ dhyeyātmā vilāpayet ॥ 19 ॥

Tr. This has to be practised deliberately prior to entering the state of *samādhi*. One should get the Self merged into everything beginning with gross and going to subtle. 19.

अकारविश्वम् उकारे तैजसे प्रविलापयेत् ।
उकारं तैजसात्मानं मकारे प्रविलापयेत् ॥
मकारं कारणं प्राज्ञं चिदात्मनि विलापयेत् ॥ २० ॥
akāraviśvaṃ ukāre taijase pravilāpayet ।
ukāraṃ taijasātmānaṃ makāre pravilāpayet ॥
makāraṃ kāraṇaṃ prājñaṃ cidātmani vilāpayet ॥ 20 ॥

Tr. *akāra* representing *viṣva* (Universe) has to be merged in *ukāra* representing *taijasa* (fire element). *ukāra* which is of the

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nature of *taijasa* (fire) has to be merged in *makāra*. *makāra* which is the origin of consciousness (*prājña*) has to be merged in (Universal) consciousness (*cit*). 20.

चिदात्माहं नित्यं शुद्धबुद्धमुक्तः सदाद्वयः ।
कर्मक्लेशाशयोन्मुक्तो वासुदेवोऽहमोम् इति ॥ २१ ॥

cidātmāhaṃ nityaṃ śuddhabuddhamuktaḥ sadādvayaḥ ।
karmakleśāśayonmukto vāsudevo'hamom iti ॥ 21 ॥

Tr. I am ever conscious *ātmā*, eternal, pure, awakened, free and ever non-dual. I am *vāsudeva*, the *om*, as I am free from *āśaya* (cause of) *karma* (action) and (*kleśā*) suffering. 21.

ज्ञात्वा विवेचितं क्षिप्तं तत्साक्षिणि विलापयेत् ।
तदात्मनि विलीनं चेत्तच्चित्तं न विचालयेत् ॥ २२ ॥

jñātvā vivecitaṃ kṣiptaṃ tatsākṣiṇi vilāpayet ।
tadātmani vilīnaṃ cettaccittaṃ na vicālayet ॥ 22 ॥

Tr. One should realize this and merge in the witnessing agent (Self). When it gets merged in the Self, one should not get deviated. 22.

एवं समाहितो योगी श्रद्धाभक्तिसमन्वितः ।
जितेन्द्रियो जितक्रोधो ध्यानं पाकाण्वनेहसि ॥ २३ ॥

evaṃ samāhito yogī śraddhābhaktisamanvitaḥ ।
jitendriyo jitakrodho dhyānaṃ pākāṇvanehasi ॥ 23 ॥

Tr. Thus a poised *yogī*, having been equipped with pure respect and devotion, having controlled the senses and anger on maturity of *dhyāna*, will not wish for anything. 23.

असम्प्रज्ञातकलयारम्भे प्रणवसंयमात् ।
प्रोक्तोंकारानुसन्धानलयलैन्येन चात्मनि ॥
चिदात्मानं तदा पश्येदात्मन्योमाश्रितो मुनिः ॥ इति ॥ २४ ॥

asamprajñātakalayārambhe praṇavasaṃyamāt ।
proktoṃkārānusandhānalayalainyena cātmani ॥
cidātmānaṃ tadā paśyedātmanyomāśrito muniḥ ॥iti ॥24॥

Tr. When practice of *praṇava* sets forth in the initial phase of *asaṃprajñāta*, it is said that one starts merging into the Self preceded by merging into *oṃkāra*. Then alone a *muni*

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realizes the Self having resorted to *om*. 24.

॥ इति सुन्दरदेवविरचितायां हठतत्त्वकौमुद्याम्
अपकर्षप्राणायामविवेचनोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyām-
apakarṣaprāṇāyāmavivecanodyotaḥ ॥

Here ends the chapter narrating *apakarṣa prāṇāyāma* in *haṭhatatvakaumudī* composed by *sundaradeva*.

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Chapter – 53

अथ उत्क्रान्तिप्राणायामः —

atha utkrāntiprāṇāyāmaḥ—

Here follows ***utkrānti prāṇāyāma—***

तदुक्तं सिद्धान्तशेखरे —

taduktaṃ siddhāntaśekhare—

siddhāntaśekhara **has the following to put forth—**

शरीरं स्वेच्छया त्यक्तुमिच्छेद्योगी यदा तदा ।
वीरासनसमासीनः पूरयेदिडयानिलम् ॥ १ ॥

śarīraṃ svecchayā tyaktumicchedyogī yadā tadā ।
vīrāsanasamāsīnaḥ pūrayediḍayānilam ॥ 1 ॥

उत्कर्षक्रमयोगेन सुषुम्णारन्ध्रमध्यगम् ।
स्वदेहव्यापकं प्राणमात्मानं चोपसंवृतम् ॥ २ ॥

utkarṣakramayogena suṣumṇārandhramadhyagam ।
svadehavyāpakaṃ prāṇamātmānaṃ copasaṃvṛtam ।2।

Tr. When a *yogī* wishes to willfully leave the body assumes *vīrāsana* and inhale through *iḍā* (left nostril). One pulls *prāṇa* which pervades the whole body, along with *ātmā* upwards, through the central passage of *suṣumnā*. 1-2.

सेन्द्रियं समनस्कं च हृदि संयम्य निश्चलम् ।
कपालं रन्ध्रं निर्भिद्य द्वादशान्ते परे पदे ॥ ३ ॥

sendriyaṃ samanaskaṃ ca hṛdi saṃyamya niścalam ।
kapālaṃ randhraṃ nirbhidya dvādaśānte pare pade ॥3॥

Tr. He remains motionless by controlling the senses along with mind at the heart. He enters the abode beyond *dvādaśānta* by piercing the aperture in the head. 3.

शिवे नियोजयेज्जीवं प्रज्ञया प्रणवं स्मरन् ।
एवं सन्त्यज्य देहोऽयं न पुनर्भवभाग् भवेत् ॥
उत्क्रान्तिसंज्ञ इत्युक्तः स्वेच्छया देहमोक्षणे ॥ इति ॥ ४ ॥

śive niyojayejjīvaṃ prajñayā praṇavaṃ smaran ।
evaṃ santyajya deho'yaṃ na punarbhavabhāg bhavet ॥
utkrāntisaṃjña ityuktaḥ svecchayā dehamokṣaṇe ॥ iti ॥ 4 ॥

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Tr. One should merge *jīva* (embodied soul) in *śiva* (cosmic soul) while consciously meditating on *praṇava*. One who leaves the body while performing this technique will never return to this world. This is named *utkrānti* recommended in the course of leaving the body. 4.

गीतायाम् —

gītāyām—

The *gītā* maintains—

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ ५ ॥

sarvadvārāṇi saṃyamya mano hṛdi nirudhya ca ।
mūrdhnyādhāyātmanaḥ prāṇamāsthito yogadhāraṇām ।5।

Tr. Controlling all the doors (senses) and focusing the mind on the heart, fix the *prāṇa* at the top of the head and be there in *yogadhāraṇā*. 5.

ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ इति ॥ ६ ॥

omityekākṣaraṃ brahma vyāharan māmanusmaran ।
yaḥ prayāti tyajandehaṃ sa yāti paramāṃ gatim ॥iti ॥6॥

Tr. One who leaves the body while meditating on *oṃ* —the monosyllabic (denotation of) *brahma* and meditating on Me, goes to the Eternal Abode. 6.

अतः च –

ataḥ ca—

Therefore—

शतं चैका च हृदयस्य नाड्यस् तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वगन्या उत्क्रमणे भवन्ति ॥इति॥७॥

śataṃ caikā ca hṛdayasya nāḍyas
tāsāṃ mūrdhānamabhiniḥsṛtaikā ॥
tayordhvamāyannamṛtatvameti
viṣvaganyā utkramaṇe bhavanti ॥ iti ॥ 7 ॥

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Tr. There are hundred and one *nāḍīs* emanating from the heart, one of which courses towards the head, which, if resorted to to move upwards, leads to immortality. If one leaves the body through other *nāḍīs*, one simply dies. 7.

योगिन ऐच्छिकदेहत्यागे खेचरीपटलाद् उत्क्रान्तिप्राणायामो यथा –

yogina aicchikadehatyāge khecarīpaṭalād- utkrānti-prāṇāyāmo yathā—

In the process of a *yogī* relinquishing the body willfully, the *khecarīpaṭala* recommends *utkrānti prāṇāyāma*, which is as described below:—

यदा तु योगिनो बुद्धिस्त्यक्तुं देहमिमं भवेत् ।
तदा स्थिरासनो भूत्वा मूलाच्छक्तिं समुज्वलाम् ॥ ८ ॥

yadā tu yogino buddhistyaktuṃ dehamimaṃ bhavet ।
tadā sthirāsano bhūtvā mūlācchaktiṃ samujvalām ॥ 8 ॥

कोटिसूर्यप्रतीकाशं भावयेच्चिरमात्मनि ।
आपादतलपर्यन्तं प्रसृतं जीवमात्मनः ॥ ९ ॥

koṭisūryapratīkāśaṃ bhāvayecciramātmani ।
āpādatalaparyantaṃ prasṛtaṃ jīvamātmanaḥ ॥ 9 ॥

संहृत्य कर्मयोगेन मूलाधारपदं नयेत् ।
तत्र कुण्डलिनीशक्तिरावर्ताऽलसन्निभाम् ॥ १० ॥

saṃhṛtya karmayogena mūlādhārapadaṃ nayet ।
tatra kuṇḍalinīśaktirāvartā'lasannibhām ॥ 10 ॥

Tr. When a *yogī* wishes to leave the present body, he should adopt a stable posture. He should collect the effulgent *śakti* from *mūlādhāra* through appropriate technique and take her to the base of *mūlādhāra* where *kuṇḍalinī* is situated like a coil. He should meditate for long on his own self, which pervades the complete body and which is as bright as a crore of suns. 8-10.

जीवानिलं चेन्द्रियाणि ग्रसन्तीं चिन्तयेद्धिया ।
सम्प्राप्य कुम्भकावस्थां तडिद्वलयभासुराम् ॥ ११ ॥

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jīvānilaṃ cendriyāṇi grasantīṃ cintayeddhiyā ।
samprāpya kumbhakāvasthāṃ taḍidvalayabhāsurām ॥11॥

Tr. In the state of *kuṃbhaka* one should meditate attentively on *(kuṇḍalinī)*, which shines like the disc of lightning and which devours *jīva*, *prāṇa* and the senses. 11.

मूलाद् द्वितीयं देवेशि स्वाधिष्ठानपदं नयेत् ।
तत्रस्थं जीवमखिलं ग्रसन्तं चिन्तयेद् यतिः ॥ १२ ॥

mūlād dvitīyaṃ deveśi svādhiṣṭhānapadaṃ nayet ।
tatrasthaṃ jīvamakhilaṃ grasantaṃ cintayed yatīḥ ।12।

Tr. O great Goddess! From *mūlādhāra* one should take her *(kuṇḍalinī)* to the second *svādhiṣṭhāna cakra* where one should meditate on her which devours *jīva*. 12.

तडित्कोटिप्रतीकाशं तस्मादुत्तीर्य सत्वरम्
मणिपूरपदं प्राप्य तत्र पूर्ववदाचरेत् ॥
समुन्नीय पुनस्तस्मादनाहतपदं नयेत्
तत्र स्थित्वा क्षणं च विग्रसन्तीं पूर्ववत्स्मरेत् ॥ १३ ॥

taḍitkoṭipratīkāśaṃ tasmāduttīrya satvaram
maṇipūrapadaṃ prāpya tatra pūrvavadācaret ॥
samunnīya punastasmādanāhatapadaṃ nayet
tatra sthitvā kṣaṇaṃ ca vigrasantīṃ pūrvavatsmaret ।13।

Tr. One should then quickly move her (*kuṇḍalinī*), which is as bright as a crore of lightning, and take her to the point of *maṇipūra* and do as said before. One should further raise her *(kuṇḍalinī)* to the location of *anāhata*. Remain there for a while and meditate on her as before who conjures up. 13.

उन्नीय तु पुनः पद्मे षोडशारे निवेशयेत् ।
तत्रापि चिन्तयेद्देवि पूर्ववद्योगमार्गवित् ॥ १४ ॥

unnīya tu punaḥ padme ṣoḍśāre niveśayet ।
tatrāpi cintayeddevi pūrvavadyogamārgavit ॥ 14 ॥

Tr. Again raise her (*kuṇḍalinī*) up to the point where the lotus of sixteen petals is located (*viśuddha cakra*). O *devi*! there too a learned *yogī* should meditate as said before. 14.

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तस्मादुन्नीय भ्रूमध्यं नीत्वा जीवं ग्रसेत् पुनः ।
ग्रस्तजीवं महाशक्तिः कोटिसूर्यसमप्रभम् ॥ १५ ॥

tasmādunnīya bhrūmadhyaṃ nītvā jīvaṃ graset punaḥ ।
grastajīvaṃ mahāśaktiḥ koṭisūryasamaprabham ॥ 15 ॥

Tr. Raising her (*kuṇḍalinī*) from there and take her again to the center of the eyebrows where *jīva* is being consumed (by her). The *jīva* is captured by the *mahāśakti* who is as bright as a crore of suns. 15.

मनसा सह वागिति भित्वा ब्रह्मार्गलं क्षणात् ।
परामृतमहाम्भोधौ विश्रामं सम्यगाचरेत् ॥ १६ ॥

manasā saha vāgiti bhitvā brahmārgalaṃ kṣaṇāt ।
parāmṛtamahāmbhodhau viśrāmaṃ samyagācaret ॥16॥

Tr. Soon she (*kuṇḍalinī*) will pierce the mind along with speech (*vāk*) and will enter the space in *brahma (-randhra).* There she will rest in the great ocean of divine nectar. 16.

तत्रस्थं परमं देवि शिवे परमकारणम् ।
शक्त्या सह समायोज्य तयोरैक्यं विभावयेत् ॥ १७ ॥

tatrasthaṃ paramaṃ devi śive paramakāraṇam ।
śaktyā saha samāyojya tayoraikyaṃ vibhāvayet ॥ 17 ॥

Tr. O goddess *śive*! there the Absolute cause is situated. One should unite *śakti* with the Absolute cause and meditate on it . 17.

ततः परमसन्तुष्टो ब्रह्मस्थानं गतं शिवम् ।
शक्त्या संयोज्य निर्भिद्य व्योम ब्रह्मशिलां विशेत् ॥ १८ ॥

tataḥ paramasantuṣṭo brahmasthānaṃ gataṃ śivam ।
śaktyā saṃyojya nirbhidya vyoma brahmaśilāṃ viśet ।18।

Tr. Thereafter, one reaches the *brahmasthāna,* the abode of *śiva* and attains absolute peace. One applies *śakti* to pierce (the *brahmarandhra*) and reaches the space. 18.

व्योमतत्वं महाव्योम्नि वायुतत्वं महानिले ।
तेजस्तत्वं महातेजस्यप्तत्वं जलमण्डले ॥ १९ ॥

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vyomatatvaṃ mahāvyomni vāyutatvaṃ mahānile ।
tejastatvaṃ mahātejasyaptatvaṃ jalamaṇḍale ॥ 19 ॥

धरातत्वं धराभागे निरालम्बे मनः परम् ।
व्योमादिगुणतत्वेषु स्वेन्द्रियाणि निवेशयेत् ॥ २० ॥

dharātatvaṃ dharābhāge nirālambe manaḥ param ।
vyomādiguṇatatveṣu svendriyāṇi nivesayet ॥ 20 ॥

Tr. The (micro) space element has to be dissolved in the (macro) space, the (micro) air element in the (macro) air, the (micro) fire element in the (macro) fire, the (micro) water element in the (macro) water and the (micro) earth element in (macro) earth while mind is to be dissolved in the Absolute. One should merge the senses in the *guṇas* and the elements like space etc. 19-20.

एवं सांसारिकं त्यक्त्वा परतत्वावलम्बकः ।
अदृष्टः पञ्चभूताद्यैर्भित्वा सूर्यस्य मण्डलम् ॥ २१ ॥

evaṃ sāṃsārikaṃ tyaktvā paratatvāvalambakaḥ ।
adṛṣṭaḥ pañcabhūtādyairbhitvā sūryasya maṇḍalam ॥ 21 ॥

परतत्वोपदेशान्ते शिवे लीनः प्रजायते ।
न कल्पकोटिसाहस्रैः पुनरावर्त्तनं भवेत् ॥ २२ ॥

paratatvopadeśānte śive līnaḥ prajāyate ।
na kalpakoṭisāhasraiḥ punarāvarttanaṃ bhavet ॥ 22 ॥

Tr. Thus one should give up the mundane and resort to *paratatva* which is *adṛṣṭa* (unknown). With the help of the five *bhūtas* etc. pierce the *maṇḍala* (disc) of *sūṛya*. After acquiring the wisdom of *paratatva* one gets merged in *śiva*. Thus one would not come back even after a thousand crores of *kalpas*. 21-22.

अनुग्रहाय लोकानां यदि देहं न सन्त्यजेत् ।
प्रलयान्ते तनुं त्यक्त्वा स्वात्मन्येवावतिष्ठते ॥ इति ॥ २३ ॥

anugrahāya lokānāṃ yadi dehaṃ na santyajet ।
pralayānte tanuṃ tyaktvā svātmanyevāvatiṣṭhate ॥ iti ॥23॥

Tr. If one does not like to leave the body being

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merciful towards the public, he has to leave the body at the end of the dissolution (of the creation) and then one remains in one's Self. 23.

ग्रन्थान्तरे –

granthāntare—

According to another scripture—

ज्ञात्वा कालं मुनिः स्वीयं लयस्थानसमाश्रितः ।
युञ्जीत योगं कालोऽस्य निष्फलो जायते यथा ॥ २४ ॥

jñātvā kālaṃ muniḥ svīyaṃ layasthānasamāśritaḥ ।
yuñjīta yogaṃ kālo'sya niṣphalo jāyate yathā ॥ 24 ॥

Tr. A *muni* learns about his time of departure and seeks for *laya* state (absorption). Thus he should undertake *yoga* practice so that this time of death is not effective. 24.

बद्धसिद्धासनो देहं पूरयेत् प्राणवायुना ।
कृत्वा दण्डं स्थिरं बुद्ध्या दशद्वाराणि रोधयेत् ॥ २५ ॥

baddhasiddhāsano dehaṃ pūrayed prāṇavāyunā ।
kṛtvā daṇḍaṃ sthiraṃ buddhyā daśadvārāṇi rodhayet ।25।

Tr. Assume *siddhāsana* and fill up the body with *prāṇa-vāyu*. Keep the body steady and wisely close the ten openings. 25.

बद्ध्वा च खेचरीं मुद्रां ग्रीवायां च जलन्धरम् ।
अपाने मूलबन्धं च उड्डियानं तथोदरे ॥ २६ ॥

baddhvā ca khecarīṃ mudrāṃ grīvāyāṃ ca jalandharam ।
apāne mūlabandhaṃ ca uḍḍiyānaṃ tathodare ॥ 26 ॥

Tr. Adopt *khecarī-mudrā* and apply *jālandhara-bandha* at the throat. Apply *mūla-bandha* (at the location of) *apāna* and *uḍḍiyāna* at the abdomen. 26.

उत्थाप्य भुजगीं शक्तिं मूलाधाराम्बुजस्थिताम् ।
सुषुम्णान्तर्गतां पञ्चचक्राणां भेदिनीं शिवाम् ॥ २७ ॥

utthāpya bhujagīṃ śaktiṃ mūlādhārāmbujasthitām ।
suṣumṇāntargatāṃ pañcacakrāṇāṃ bhedinīṃ śivām ॥ 27 ॥

Tr. Thus raise up *śakti* which is like a serpent located at

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the lotus at *mūlādhāra*. Move her (*śivā--kuṇḍalinī)* in *suṣumnā* and pierce the five *cakras*. 27.

जीवं हृदाश्रयं नीत्वा यान्तीं बुद्धिमनोयुताम् ।
सहस्रदलमध्यस्थशिवे लीनां सुधामये ॥ २८ ॥

jīvaṃ hṛdāśrayaṃ nītvā yāntīṃ buddhimanoyutāṃ ।
sahasradalamadhyasthaśive līnāṃ sudhāmaye ॥ 28 ॥

Tr. Place *jīva* at the heart along with intelligence, *kuṇḍalinī* and mind which merges in *śiva* located at the lotus of the thousand petals which is replete with ambrosia. 28.

ततः सुधाकरोद्भूतममृते तेन मूलतः ।
सिञ्चन्तीं सकलं देहं प्लावयन्तीं विचिन्तयेत् ॥ २९ ॥

tataḥ sudhākarodbhūtamamṛte tena mūlataḥ ।
siñcantīṃ sakalaṃ dehaṃ plāvayantīṃ vicintayet ॥ 29 ॥

Tr. Thereafter, one meditates on her (*kuṇḍalinī*) which drenches the complete body with the nectar oozing from the moon. 29.

तया सार्धं ततो योगी शिवेनैकात्मतां व्रजेत् ।
परानन्दमयो भूत्वा चिद्वतिमपि सन्त्यजेत् ॥ ३० ॥

tayā sārdhaṃ tato yogī śivenaikātmatāṃ vrajet ।
parānandamayo bhūtvā cidvatimapi santyajet ॥ 30 ॥

Tr. A *yogī* should get merged in that *śiva* and having been absorbed in the divine Bliss, should give up even (attachment towards) her (*kuṇḍalinī*) which possesses consciousness. 30.

ततो लक्ष्यमनाभासमहम्भावविवर्जितम् ।
सर्वांगकल्पनाहीनं कथं कालो निहन्ति तम् ॥ ३१ ॥

tato lakṣyamanābhāsamahambhāvavivarjitam ।
sarvāṅgakalpanāhīnaṃ kathaṃ kālo nihanti tam ॥ 31 ॥

Tr. Thereafter, one is unmindful of the objective and is free from the feeling of `I-am-ness'. He is also devoid of the entire set of mental construction. How then time (death) can devour him? 31.

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स एव कालः स शिवः स सर्वं नापि किञ्चन ।
कः केन हन्यते तत्र म्रियते नापि कश्चन ॥ ३२ ॥

sa eva kālaḥ sa śivaḥ sa sarvaṃ nāpi kiñcana ।
kaḥ kena hanyate tatra mriyate nāpi kaścana ॥ 32 ॥

Tr. He himself is time *(kāla)*, *śiva*, everything and at the same time nothing. In such a state who would kill whom and who would face death? 32.

ततो व्यतीते समये कालस्य भ्रान्तिरूपिणः ।
योगी सुप्तोत्थित इव प्रतिबोधैः प्रबोधितः ॥ ३३ ॥

tato vyatīte samaye kālasya bhrāntirūpiṇaḥ ।
yogī suptotthita iva pratibodhaiḥ prabodhitaḥ ॥ 33 ॥

Tr. Then the time which is an illusion is overcome and the *yogī* like a person awakening from sleep gains consciousness. 33.

एवं सिद्धो भवेद्योगी वञ्चयित्वा विधानतः ।
कालं कलितसंसारं पौरुषेणाद्भुतेन हि ॥ ३३ ॥

evaṃ siddho bhavedyogī vañcayitvā vidhānataḥ ।
kālaṃ kalitasaṃsāraṃ pauruṣeṇādbhutena hi ॥ 33 ॥

Tr. Thus a *yogī* becomes accomplished. He systematically transcends the illusions of the mundane world and *kāla* through amazing valour. 33.

ततस्त्रिभुवने योगी विचरत्येक एव सः ।
पश्यन् संसारवैचित्र्यं स्वेच्छया निरहंकृतिः ॥ इति ॥ ३४ ॥

tatastribhuvane yogī vicaratyeka eva saḥ ।
paśyan saṃsāravaicitryaṃ svecchayā nirahaṅkṛtiḥ ॥iti॥34॥

Tr. Thereafter the *yogī* moves alone in the three worlds. As he observes the peculiarities of the world, he gives up ego. 34.

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॥ इति गोविन्ददेवसुतसुन्दरदेवविरचितायां
हठतत्त्वकौमुद्याम्
उत्क्रान्तिप्राणायामनिरूपणोद्योतः ॥

॥ iti govindadevasutasundaradevaviracitāyāṃ
haṭhatatvakaumudyāṃ utkrāntiprāṇāyāmanirūpaṇodyotaḥ ॥

Here ends the chapter narrating *utkrānti prāṇāyāma* in *haṭhatatvakaumudī* composed by *sundaradeva* the son of *govindadeva.*

॥ इति कालवञ्चने
योगनिष्पत्तिप्रणवोल्लासः सप्तमः ॥

॥ iti kālavañcane yoganiṣpattipraṇavollāsaḥ saptamaḥ ॥

Here ends the seventh *ullāsa* on *niṣpatti* state of *yoga* and *praṇava* in *kālavañcana* (transcending death).

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Chapter—54

अथ –

atha--

Here follows—

नादानुसन्धानसमाधिमेकं मन्यामहे मुख्यतमं लयानाम् ॥ १ ॥

nādānusandhānasamādhimekaṃ manyāmahe mukhyatamaṃ layānām ॥ 1 ॥

Tr. Among the *layas*, I consider *samādhi* of *nādānusandhāna* as the most prominent one. 1.

सरेचपूरैरनिलस्य कुम्भैः सर्वासु नाडीषु विशोधितासु ।
अनाहताख्यो बहुभिः प्रकारैरन्तः प्रवर्त्तेत इदानीमाहुः ॥ २ ॥

sarecapūrairanilasya kumbhaiḥ
sarvāsu nāḍīṣu viśodhitāsu ॥
anāhatākhyo bahubhiḥ prakārair-
antaḥ pravartteta idānīmāhuḥ ॥ 2 ॥

Tr. With the practice of *recaka*, *pūraka* and *kuṃbhaka* of *prāṇa* all the *nāḍīs* are purified which enables one to hear various kinds of *anāhata nāda* (internal sounds). 2.

तथा चोक्तं <u>हठयोगे</u> –

tathā coktaṃ haṭhayoge—

It is said in *haṭhayoga*—

सम्बद्धासनमेढ्रमंघ्रियुगलं कर्णाक्षिनासापुट-
द्वाराण्यंगुलिभिर्नियम्य यद् वर्त्मवक्त्रेण वा पूरितम् ॥
धृत्वा वक्षसि वह्न्यपानसहितं मूर्ध्नि स्थितं धारयेद्
एवं याति विंशत्तत्वसमतां योगीश्वरस्तन्मयः ॥ ३ ॥

sambaddhāsanameḍhramaṅghriyugalaṃ karṇākṣināsāpuṭa-
dvārāṇyaṅgulibhirniyamya yad vartmavaktreṇa vā pūritam ॥
dhṛtvā vakṣasi vahnyapānasahitaṃ mūrdhni sthitaṃ dhārayed
evaṃ yāti viṅśattatvasamatāṃ yogīśvarastanmayaḥ ॥ 3 ॥

Tr. Adopt an *āsana (siddhāsana)* by placing the heels at the perineum. Plug the passages of ears, eyes, and nostrils with the fingers. Inhale through the mouth and hold it in the chest along with fire and *apāna* and meditate on it in the head. Thus a great *yogī* equals twenty *tatvas* as he gets absorbed in

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them. 3.

गगनं पवने प्राप्ते ध्वनिरुत्पद्यते महान् ।
घण्टादीनां प्रवाद्यानां तदा सिद्धिरदूरतः ॥ इति ॥ ४ ॥

gaganaṃ pavane prāpte dhvanirutpadyate mahān ।
ghaṇṭādīnāṃ pravādyānāṃ tadā siddhiradūrataḥ ॥ iti ॥4॥

Tr. A sublime sound of ringing of the bells etc. is produced when the air reaches the space. Then success (in *yoga*) is not far. 4.

तथा च त्रिपुरासारसमुच्चये –

tathā ca tripurāsārasamuccaye—

It is said in *tripurāsārasamuccya*—

अथ पार्ष्णिनिरुद्धकम्बुनाध्वजमूलस्थितसव्यपादपार्ष्णिः ।
ऋजुकायशिरोधरो यतात्मा विषयेभ्यो विनिवर्त्तितेन्द्रियाश्वः ॥५॥

atha pārṣṇiniruddhakambunādhvaja-
mūlasthitasavyapādapārṣṇiḥ ॥
ṛjukāyaśirodharo yatātmā
viṣayebhyo vinivarttitendriyāśvaḥ ॥ 5 ॥

Tr. Press the right heel at the perineum and the left heel at the generative organ. Keep the trunk and head straight. Withdraw all the senses which are like horses from their objects and restrain the Self. 5.

काकीचञ्च्वाऽग्रकृष्टैर्मुहूरुदरदरीं पूरयित्वा समीरैः
अंगुष्ठाभ्यामुभाभ्यां श्रुतिपुटविवरे तर्जनीभ्यां च नेत्रे ॥
नासारन्ध्रे निरुध्य स्थिरविमलमतिर्मध्यमाभ्यामथास्यम्
त्वन्याभिर्नातिगाढं कमलजनिलये स्थापयेन्मानसं स्वम् ॥ ६ ॥

kākīcañcvā'grakṛṣṭairmuhūrudaradarīṃ pūrayitvā samīraiḥ
aṅguṣṭhābhyāmubhābhyāṃ śrutiputavivare tarjanībhyāṃ ca netre
nāsārandhre nirudhya sthiravimalamatirmadhyamābhyāmathāsyam
tvanyābhirnātigāḍhaṃ kamalajanilaye sthāpayenmānasaṃ svam ॥6॥

Tr. Frequently suck the air and fill up the cavity by practising *kākīcañcu* (making the tongue like the beak of a crow). With both the thumbs plug the ears. With index fingers close the eyes. And also close the nostrils with the middle fingers.

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Close the mouth gently with the other fingers. Keep a stable and pure attitude and meditate on *brahmā*. 6.

यथाशक्त्याऽभ्यासं प्रतिदिवसमेवं विदधतः
सुषुम्णान्तश्चायं प्रसरति शनैर्देहपवनः ॥
तदा नादो नैजो भवति सहजानन्दाननः
क्रमाद्वीणावादिप्रहतमृदुवीणारवसमः ॥ ७ ॥

yathāśaktyā'bhyāsaṃ pratidivasamevaṃ vidadhataḥ
suṣumṇāntaścāyaṃ prasarati śanairddehapavanaḥ ॥
tadā nādo naijo bhavati sahajānandānanaḥ
kramādvīṇāvādiprahatamṛduvīṇāravasamaḥ ॥ 7 ॥

Tr. Undertake this practice daily as per capacity. Thus the *prāṇa* (bodily air) will enter in *suṣumnā*. Then the *nāda* will reveal on its own and subsequently it will produce sounds resembling a gentler note that of *viṇā* which brings about Bliss. 7.

आदौ मत्तालिमालागलपथविगलितारम्भकारहावी
नादोऽसौ वांशिकास्यानिलभरितलसद्वंशनिःस्वानतुल्यः ॥
घण्टानादानुकारी तदनुजलनिधिध्वानधीरो गभीरो
गर्जत्पर्जन्यघोषः पर इह कुहरे वर्त्तते ब्रह्मनाड्याः ॥ ८ ॥

ādau mattālimālāgalapathavigalitāraṃbhakārahāvī
nādo'sau vāṃśikāsyānilabharitalasadvaṃśaniḥsvānatulyaḥ ॥
ghaṇṭānādānukārī tadanujalanidhidhvānadhīro gabhīro
garjatparjanyaghoṣaḥ para iha kuhare varttate brahmanāḍyāḥ ॥8॥

Tr. In the beginning in solitude one hears the sounds like that of intoxicated swarm of bees. Then comes the deep and rhythmic sound of (bamboo) flute. Then the sound of ringing of the bells is heard. Thereafter, deep sounds of ocean and thundering clouds are heard. All these are produced from the cavity of *brahmanāḍī*. 8.

विजितो भवतीह तेन वायुः सहजो यस्य ।
समुत्थितः प्रणादः अणिमादिगुणाः भवन्ति ॥ ९ ॥

vijito bhavatīha tena vāyuḥ sahajo yasya ।
samutthitaḥ praṇādaḥ aṇimādiguṇāḥ bhavanti ॥ 9 ॥

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Tr. One who controls the *vāyu* effortlessly and in whom *nāda* has been revealed, attains the *guṇas* (supernatural powers) like *aṇimā* etc. 9.

तस्यामितपुण्यस्य महागुणास्पदस्य
सुरराजतनुभवारिवक्त्रे विनिरुध्य ॥
स्वकरांगुलद्वयेन जलधेरिव धीर-
नादमन्तः प्रसरन्तं सहसा शृणोति मर्त्त्यः ॥ १० ॥

tasyāmitapuṇyasya mahāguṇāspadasya
surarājatanubhavārivaktre vinirudhya ॥
svakarāṅguladvayena jaladheriva dhīra-
nādamantaḥ prasarantaṃ sahasā śṛṇoti marttyaḥ 10

Tr. A person who possesses unlimited fortune and enjoys the great supernatural *guṇas* (powers), should close the ears with both the fingers. Thus a mortal hears the sublime sound like that of ocean which gradually spreads within. 10.

परिभावयतोऽपि नादमेनं त्रिदशाधीशतनुजवैरिजातम् ।
सततं भवतीह तस्य जन्तोर्गुणसंप्राप्तिरपेतकल्मषस्य ॥ ११ ॥

paribhāvayato'pi nādamenaṃ
tridaśādhīśatanujavairijātam ॥
satataṃ bhavatīha tasya jantor-
guṇasaṃprāptirapetakalmaṣasya ॥ 11 ॥

Tr. One who always meditates on this *nāda* in the ears, gets rid of sins and attains the *guṇas* (powers). 11.

शृंगाण्यंगुलिभिर्निरुध्य विधिवत् कोदण्डयोः पण्डितो
मध्ये रुद्धमरुन्निरुन्ध्य वृषभश्रेष्ठे च षष्ठेन्द्रियम् ॥
साक्षात् तत्क्षणमेव पश्यति शनैस्त्रैय्यन्तगीतं परं
ज्योतिस्त्रैपुरमंकमुक्तशशभृल्लाक्षावलक्षप्रभम् ॥ इति ॥ १२ ॥

śṛṅgānyaṅgulibhirnirudhya vidhivat kodaṇḍayoḥ paṇḍito
madhye ruddhamarunnirundhya vṛṣabhaśreṣṭhe ca ṣaṣṭhendriyam
sākṣāt tatkṣaṇameva paśyati śanaistraiyyantagītaṃ paraṃ
jyotistraipuramaṅkamuktaśaśabhṛllākṣāvalakṣaprabham ॥ iti ॥12॥

Tr. A wise should close the openings (like ears etc.) with the fingers and hold the *prāṇa* at the centre of the eyebrows

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along with mind. Thus he soon hears the celestial songs and sees the light that of moon and red in colour like that of lac. 12.

तथा च हठप्रदीपिकायाम् —

tathā ca haṭhapradīpikāyām—

According to ***haṭhapradīpikā—***

श्रवणमुखनयननासानिरोधनं चैव कर्त्तव्यम् ।
शुद्धसुषुम्णासरणेः विमलः संश्रूयते नादः ॥ १३ ॥

śravaṇamukhanayananāsānirodhanaṃ caiva karttavyam
śuddhasuṣumṇāśaraṇeḥ vimalaḥ saṃśrūyate nādaḥ ॥13॥

Tr. One should close the ears, mouth, eyes and nose. Simulteneously, a clear and distinct *nāda*, originating in the passage of purified *suṣumnā* is heard. 13.

आरम्भश्च घटश्चैव तथा परिचयस्तथा ।
निष्पत्तिः सर्वयोगेषु स्यादवस्थाचतुष्टयम् ॥ १४ ॥

ārambhaśca ghaṭaścaiva tathā paricayastathā ।
niṣpattiḥ sarvayogeṣu syādavasthācatuṣṭayam ॥ 14 ॥

Tr. *āraṃbha, ghaṭa, paricaya* and *niṣpatti* are the four states as (described) in all the schools of *yoga*. 14.

तत्र आरम्भः —

tatra ārambhaḥ—

The ***ārambha*** state follows —

ब्रह्मग्रन्थिर्भवेद् भिन्नादानन्दः शून्यसम्भवः ।
विचित्रक्वणिको देहेऽनाहतः श्रूयते ध्वनिः ॥ १५ ॥

brahmagranthirbhaved bhinnādānandaḥ śūnyasambhavaḥ
vicitrakvaṇiko dehe'nāhataḥ śrūyate dhvaniḥ ॥ 15 ॥

Tr. (On attainment of the *āraṃbha* state) a *yogī* gets the *brahmagranthi* pierced, unbridled joy emanating from absolute void and hearing of a divine unstruck tinkling sound. 15.

ब्रह्मग्रन्थिस्वाधिष्ठानं तद्भेद आरम्भे याते ।
जितापानेन अथ पूरकपूरयोजितान्तः ॥ इति ॥ १६ ॥

brahmagranthisvādhiṣṭhānaṃ tadbheda ārambhe yāte ।
jitāpānena atha pūrakapūrayojitāntaḥ ॥ iti ॥ 16 ॥

Tr. In the state of *āraṃbha* through the control of *apāna*

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brahmagranthi and *svādhiṣṭhāna* are pierces, which is attained through proper application of *pūraka*. 16.

त्रिपुरासारोच्चयोक्तविधिना विहितेऽपानो ब्रह्मग्रन्थिं विभिद्य शक्तेः । अधः कामाग्निं धमति । तदावाच्याऽनन्दसमाधिः कोऽपि समुद्भवति । तत्रोत्पन्नयोगी चित्रक्वणिताऽनाहतनादं स्वदेहे शृणोति भावः ॥ १७ ॥

tripurāsāroccayoktavidhinā vihite'pāno brahmagranthiṃ vibhidya śakteḥ । adhaḥ kāmāgniṃ dhamati tadāvācyā'nandasamādhiḥ ko'pi samudbhavati । tatrotpannayogī citrakvaṇitā'nāhatanādaṃ svadehe śṛṇoti bhāvaḥ ॥ 17 ॥

Tr. When *apāna* is stimulated by following the technique laid down in *tripurāsāra*, it pierces *brahmagranthi* and stimulates the fire of *kāma* (desire) lying below *śakti*. Then arises the rare state of *samādhi* (Bliss) which is inexplicable. In this state an *utpannayogī* hears the amazing tinkling sound of *anāhata* (unstruck) *nāda* within the body. 17.

तद्भेदफलं यथा –

tadbhedaphalaṃ yathā—

The above said piercing yields into—

तेजस्वी दिव्यगन्धश्च दिव्यदेहोऽप्यरोगवान् ।
सम्पूर्णहृदये शून्ये त्वारम्भे योगवान् भवेत् ॥ १८ ॥

tejasvī divyagandhaśca divyadeho'pyarogavān ।
sampūrṇahṛdaye śūnye tvārambhe yogavān bhavet ॥18॥

Tr. One enjoys lustrous (body), divine smell, divine physique, freedom from diseases, contentment and his heart enjoys the void in this *āraṃbha* state. And he becomes able to control the modifications of *citta*. 18.

योगवान् चित्तनिरोधे सामर्थ्यवान् । एते नूनमारम्भमुत्पन्नयोगी पातञ्जलोक्ताभ्यासी साधक उक्तः ॥

yogavān cittanirodhe sāmarthyavān । ete nūnamārambhamutpannayogī pātañjaloktābhyāsī sādhaka uktaḥ ॥

Tr. *yogavān* means gaining capability to control the *citta*. These are the qualities indeed arising in *āraṃbha* state to an *utpannayogī* who can be equated with the *sādhaka* as

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described in *pātañjala yoga.*

अथ घटावस्था—

atha ghaṭāvasthā—

Now follows *ghaṭāvasthā*—

द्वितीयायां घटीं कृत्वा वायुर्भवति मध्यगः ।
दृढासनो भवेद्योगी ज्ञानी देवसमस्तथा ॥ १९ ॥

dvitīyāyāṃ ghaṭīṃ kṛtvā vāyurbhavati madhyagaḥ ।
dṛḍhāsano bhavedyogī jñānī devasamastathā ॥ 19 ॥

Tr. Approaching the second state, the *vāyu* courses through the middle path in the body, *āsana* becomes stable, the *yogī* gets wisdom and becomes like a god. 19.

वायुरपानः प्राणेन घटानां प्राप्य यद् द्वितीयायां घटावस्था तस्या अवसाने परिणतौ परिचयारम्भे सुषुम्णामध्यगो यदा भवति तदा योगी जितासनस्त्रैकालिकज्ञानी स्याद् ॥ इति ॥ २० ॥

vāyurapānaḥ prāṇena ghaṭānāṃ prāpya yad dvitīyāyāṃ ghaṭāvasthā tasyā avasāne pariṇatau paricayārambhe suṣumṇāmadhyago yadā bhavati tadā yogī jitāsanastraikālikajñānī syād ॥ iti ॥ 20 ॥

Tr. In the second stage of *ghaṭāvasthā,* in the body, the *apāna vāyu* merges with *prāṇa* in the body and at the end of this and in the initial phase of *paricaya* (the *prāṇa*) courses through the central canal of *suṣumnā,* then the *yogī* masters over *āsana* and knows about (contents of) past, present and future. 20.

विष्णुग्रन्थिर्यदा भिन्ना परमानन्दसूचिका ।
अतिशून्यविभेदश्च भेरीशब्दस्तथा भवेत् ॥ २१ ॥

viṣṇugranthiryadā bhinnā paramānandasūcikā ।
atiśūnyavibhedaśca bherīśabdastathā bhavet ॥ 21 ॥

Tr. The *viṣṇugranthi* is pierced, various sounds like that of the kettle drum are heard in the absolute void heralding Absolute Bliss. 21.

विष्णुग्रन्थिर्नाभिः ।

viṣṇugranthirnābhiḥ ।

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viṣṇugranthi is the navel.

अथ परिचयाऽवस्था ॥

atha paricayā'vasthā ॥

Here follows *paricayāvasthā*--

तृतीयायां ततो जित्वा सहजानन्दसम्भवः ।
दोषदुःखजरामृत्युः क्षुधानिद्राविवर्जितः ॥ २२ ॥

tṛtīyāyāṃ tato jitvā sahajānandasambhavaḥ ।
doṣaduḥkhajarāmṛtyuḥ kṣudhānidrāvivarjitaḥ ॥ 22 ॥

Tr. In the third stage when one controls (the mind) one attains *sahaja-samādhi* which overcomes blemishes, suffering, old age, (premature) death, hunger and sleep. 22.

तृतीया परिचयावस्था या । अस्यामन्ततः कर्मणां त्रिकूटादण्डकरादात्मानं जित्वा योगारूढः सन्मुनिः सहजसमाध्यानन्दशमम्यव्हपस्तिः शक्तिबोधमहिम्नाऽप्रश्रत एव कामक्रोधादिशदुःखादिभिर्गाढं विवर्जितो भवतीति ज्ञेयम् ॥ २३ ॥

tṛtīyā paricayāvasthā yā । asyāmantataḥ karmaṇāṃ trikūṭādaṇḍakarādātmānaṃ jitvā yogārūḍhaḥ sanmuniḥ sahajasamādhyānandaśamamyavhapastiḥ śaktibodha-mahimnā'praśrata eva kāmakrodhādiśaduḥkhādibhirgāḍhaṃ vivarjito bhavatīti jñeyam ॥ 23 ॥

Tr. *paricaya* is the third state wherein at the fag end, one controls the self (mind) and the triad of *karma* (*sañcita, prārabdha* and *kriyamāṇa*) and then a *yogārūḍha muni* enjoys the Bliss of *sahaja samādhi* and peace. On arousal of *śakti,* he gets complete relief from desires, anger, blemishes, suffering etc. This should be noted. 23.

अथ निष्पत्तिः —

atha niṣpattiḥ—

Here follows *niṣpatti* state—

रुद्रग्रन्थिं ततो भित्वा शर्वपीठगतोऽनलः ।
निष्पन्नो वैणवः शब्दो क्वणद्वीणाक्वणो भवेत् ॥ २४ ॥

rudragranthiṃ tato bhitvā śarvapīṭhagato'nalaḥ ।
niṣpanno vaiṇavaḥ śabdo kvaṇadviṇākvaṇo bhavet ॥24॥

Tr. In this state *rudragranthi* is pierced and *prāṇa* moves

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to the *śarvapīṭha* (abode of *śiva* at the top of the head). This generates a sound like the musical notes of a finely tuned *vīṇā*. 24.

राजयोगपदप्राप्तिसुखोपायोऽल्पचेतसाम् ।
सद्यः प्रत्ययसन्धायी जायते नात्र संशयः ॥ २५ ॥

rājayogapadaprāptisukhopāyo'lpacetasām ।
sadyaḥ pratyayasandhāyi jāyate nātra saṃśayaḥ ॥ 25 ॥

Tr. This is recommended for the mediocre *sādhakas* to attain the Blissful state of *rājayoga* which makes the mind absorbed (in *nāda*). 25.

रुद्रग्रन्थिं भ्रूमध्ये देशं यदा शक्त्या वायुर्भिनत्ति । तदारूढयोगस्य मुनेरभ्यासदार्ढ्यात् राजयोगापरनाम्न्युन्मनी सच्चिदानन्दघनाविर्भवति । तदा योगनिष्पत्तिहेतुवैणवशब्दोऽस्य कर्णे पतति ॥ इति ॥ २६ ॥

rudragranthiṃ bhrūmadhye deśaṃ yadā śaktyā vāyurbhinatti । tadārūḍhayogasya munerabhyāsadārḍhyāt rājayogāparanāmnyunmanī saccidānandaghanāvirbhavati । tadā yoganiṣpattihetuvaiṇavaśabdo'sya karṇe patati ॥ iti ॥ 26 ॥

Tr. *śakti* pierces the *rudragranthi* which is in the region of the center of the eyebrows. Then the *muni* in *ārūḍha-yoga* gains ground in the practice of *rājayoga* which is the synonym for *unmanī* and to him the *saccidānanda* (eternal, conscious and Blissful) state would supervene. Then in the process of attaining the state of *yoganiṣpatti* the sound of flute falls in the ears of the *yogī*. 26.

नादानुसन्धानसमाधिभाजां योगीश्वराणां हृदये प्ररूढम् ।
आनन्दमेकं वचसामवाच्यं जानाति तं श्रीगुरुराज एव ॥ २७ ॥

nādānusandhānasamādhibhājāṃ
yogīśvarāṇāṃ hṛdaye prarūḍham ॥
ānandamekaṃ vacasāmavācyaṃ
jānāti taṃ śrīgururāja eva ॥ 27 ॥

Tr. The eminent *yogīs* who attain the state of *samādhi* by the practice of *nādānusandhāna*, experience an inexplicable joy in their heart which *śrīgururāja* alone knows. 27.

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मुक्तासनस्थितो योगी मुद्रां सन्धाय शाम्भवीम् ।
शृणुयाद्दक्षिणे कर्णे नादमन्तर्गतं सदा ॥ २८ ॥

muktāsanasthito yogī mudrāṃ sandhāya śāmbhavīm ।
śṛṇuyāddakṣiṇe karṇe nādamantargataṃ sadā ॥ 28 ॥

Tr. A *yogī* sits in *muktāsana* and adopts *śāṃbhavī mudrā* and always listens to the internally aroused *nāda* in the right ear. 28.

कर्णौ पिधाय शून्येन यं शृणोति ध्वनिं मुनिः ।
तत्र चित्तं स्थिरं कुर्याद्यावत्स्थिरपदं भवेत् ॥ २९ ॥

karṇau pidhāya śūnyena yaṃ śṛṇoti dhvaniṃ muniḥ ।
tatra cittaṃ sthiraṃ kuryād yāvatsthirapadaṃ bhavet । 29।

Tr. By closing the ears the *yogī* should listen to the sound which is heard by concentrating on the void till he attains undisturbed state of stability. 29.

अभ्यस्यमानो नादोऽयं बाह्यमावर्त्तयेद् ध्वनिम् ।
पक्षाद्विक्षेपमखिलं जित्वा योगी सुखी भवेत् ॥ ३० ॥

abhyasyamāno nādo'yaṃ bāhyamāvarttayed dhvanim ।
pakṣādvikṣepamakhilaṃ jitvā yogī sukhī bhavet ॥ 30 ॥

Tr. Through the practice of *nāda*, all external sounds are subsided and the *yogī* becomes happy by overcoming all the distractions in a fortnight. 30.

श्रूयते प्रथमाभ्यासे नादो नानाविधो महान् ।
ततोऽभ्यासे वर्धमाने श्रूयते सूक्ष्मसूक्ष्मकः ॥ ३१ ॥

śrūyate prathamābhyāse nādo nānāvidho mahān ।
tato'bhyāse vardhamāne śrūyate sūkṣmasūkṣmakaḥ ॥31॥

Tr. In the initial practice, various sounds are heard. With the progress of the practice, one hears subtler sounds. 31.

आदौ जलधिजीमूतभेरीनिर्झरसम्भवः ।
मध्ये मर्दलशंखोत्था घंटाकाहलकास्तथा ॥ ३२ ॥

ādau jaladhijīmūtabherīnirjharasambhavaḥ ।
madhye marddalaśaṅkhotthā ghaṇṭākāhalakāstathā ॥32॥

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अन्ते तु किंकिणी वंशनादा भ्रमरनिःस्वनाः ।
इति नानाविधा नादाः श्रूयन्ते यत्र मध्यतः ॥ ३३ ॥
ante tu kiṅkiṇī vaṃśanādā bhramaraniḥsvanāḥ ।
iti nānāvidhā nādāḥ śrūyante yatra madhyataḥ ॥ 33 ॥

Tr. Initially sounds resembling those of the ocean, thunder, big drum, water fall are heard. In the intermediate stage sounds similar to those of small drum, conch, bell and gong and finally sounds like those of tinkling of tiny bells, flute and humming of bee are heard. Thus different *nādas* are heard within the body. 32-33.

महति श्रूयमाणेऽपि मेघभेर्यादिके स्वने ।
तत्र सूक्ष्मात् सूक्ष्मतरं नादमेव परामृशेत् ॥ ३४ ॥
mahati śrūyamāṇe'pi meghabheryādike svane ।
tatra sūkṣmāt sūkṣmataraṃ nādameva parāmṛśet ॥ 34 ॥

Tr. Even though loud sounds of cloud (thunder) and drum are heard, one should listen to extremely subtle to subtler sounds. 34.

घनमुत्सृज्य वा सूक्ष्मे सूक्ष्ममुत्सृज्य वा घने ।
रममाणमपि क्षिप्रं मनो नात्र प्रचालयेत् ॥ ३५ ॥
ghanamutsṛjya vā sūkṣme sūkṣmamutsṛjya vā ghane ।
ramamāṇamapi kṣipraṃ mano nātra pracālayet ॥ 35 ॥

Tr. The sound to be heard may be loud or subtle, and the mind should be absorbed in it and should not be allowed to distract. 35.

यत्र कुत्रापि वा नादे लगति प्रथमं मनः ।
तत्रैव सुस्थिरीभूत्वा तेन सार्धं विलीयते ॥ ३६ ॥
yatra kutrāpi vā nāde lagati prathamaṃ manaḥ ।
tatraiva susthirībhūtvā tena sārdhaṃ vilīyate ॥ 36 ॥

Tr. In whichever sound the mind gets absorbed initially, one should concentrate on it and thus merge into it. 36.

विस्मृत्य सकलं बाह्यं नादे दुग्धाम्बुवन्मनः ।
एकीभूयाथ सहसा चिदाकाशे विलीयते ॥ ३७ ॥

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vismṛtya sakalaṃ bāḥyaṃ nāde dugdhāmbuvanmanaḥ ।
ekībhūyātha sahasā cidākāśe vilīyate ॥ 37 ॥

Tr. Forgetting all that is external, the mind should merge in *nāda* like milk mixed with water. Thus being unified (one is) soon merged in *cidākāśa*. 37.

औदासीन्यपरो भूत्वा सदाभ्यासेन संयमी ।
उन्मनीकारकं सद्यो नादमेव सदाभ्यसेत् ॥ ३८ ॥
audāsīnyaparo bhūtvā sadābhyāsena saṃyamī ।
unmanīkārakaṃ sadyo nādameva sadābhyaset ॥ 38 ॥

Tr. A *yogī* after mastering indifference, should regularly practises listening to *nāda*, to bring about the *unmanī* state very soon. 38.

औदासीन्यं शीतकाले पटी वा
पथ्याहारो गोपयो वा पयो वा ॥
भोज्यं भिक्षावृन्दमारण्यकन्दं
पाणी द्रोणी कापि वा भोज्यपात्रम् ॥ ३९ ॥
audāsīnyaṃ śītakāle paṭī vā
pathyāhāro gopayo vā payo vā ॥
bhojyaṃ bhikṣāvṛndamāraṇyakandaṃ
pāṇī droṇī kāpi vā bhojyapātram ॥ 39 ॥

Tr. During winter one may put on four-fold garment or remain in a shelter. He may take cow milk or water or he may subsist on alms or on roots available in the forest or he may eat in the hands or in the bowl made of leaves or in any plate. 39.

सर्वचिन्तां समुत्सृज्य सावधानेन चेतसा ।
नाद एवानुसन्धेयो योगसाम्राज्यमिच्छता ॥ ४० ॥
sarvacintāṃ samutsṛjya sāvadhānena cetasā ।
nāda evānusandheyo yogasāmrājyamicchatā ॥ 40 ॥

Tr. Giving up all the thoughts, one should listen to the *nāda* attentively, wishing to rull over the field of *yoga*. 40.

मकरन्दं पिबन् भृंगो गन्धं नापेक्षते यथा ।
नादासक्तं तथा चित्तं विषयान्नैव कांक्षति ॥ ४१ ॥

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makarandaṃ piban bhṛṅgo gandhaṃ nāpekṣate yathā ।
nādāsaktaṃ tathā cittaṃ viṣayānnaiva kāṅkṣati ॥ 41 ॥

Tr. As a bee while relishing the nectar, does not care for fragrance, so also, the mind being absorbed in the *nāda*, does not hanker after the objects. 41.

बद्धं वियुक्तं चापल्यं नादगन्धकजारणात् ।
मनः पारदमाप्नोति निरालम्बाख्यखेटकम् ॥ ४२ ॥
baddhaṃ viyuktaṃ cāpalyaṃ nādagandhakajāraṇāt ।
manaḥ pāradamāpnoti nirālambākhyakheṭakam ॥ 42 ॥

Tr. As mercury, when treated with sulphur, becomes stable, devoid of fickleness, the mind being absorbed into *nāda*, gives up fickleness and merges into the void. 42.

बद्धः सुगन्धनादेन सद्यः सन्त्यक्तचापलः ।
प्रयाति सूतचित्तेन्द्रः पक्षच्छिन्न इवाप्रभः ॥ ४३ ॥
baddhaḥ sugandhanādena sadyaḥ santyaktacāpalaḥ ।
prayāti sūtacittendraḥ pakṣacchinna ivāprabhaḥ ॥ 43 ॥

Tr. Just as mercury when treated with sulphar gives up fickleness, similarly, the mind absorbed in *nāda*, like a bird clipped off of the wings, becomes ineffective. 43.

नादश्रवणतश्चित्तमन्तरंगकुरंगकः ।
विस्मृत्य विश्वमेकाग्रः कुत्रचिन्न हि धावति ॥ ४४ ॥
nādaśravaṇataścittamantaraṅgakuraṅgakaḥ ।
vismṛtya viśvamekāgraḥ kutracinna hi dhāvati ॥ 44 ॥

Tr. The mind like a deer having been absorbed in the internal *nāda* by forgetting everything else, does not wander. 44.

मनो मत्तगजेन्द्रस्य विषयोद्यानचारिणः ।
नियामने समर्थोऽयं निनादनिशितांकुशः ॥ ४५ ॥
mano mattagajendrasya viṣayodyānacāriṇaḥ ।
niyāmane samartho'yaṃ ninādaniśitāṅkuśaḥ ॥ 45 ॥

Tr. The sharp goad of *nāda* is capable of controlling the mind, which like an excited elephant, wanders in the garden of sense objects. 45.

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अन्तरंगतुरंगस्य वाजिनः परिधावतः ।
नादोपास्तिखलीनं हि नियामनकरं दृढम् ॥ ४६ ॥
antaraṅgaturaṅgasya vājinaḥ paridhāvataḥ ।
nādopāstikhalīnaṃ hi niyāmanakaraṃ dṛḍham ॥ 46 ॥

Tr. All the internal senses are like fast galloping horses. Only through the practice of *nāda* they can be firmly brought under control and made absorbed in void. 46.

नादोऽन्तरंगसारंगबन्धने वागुरायते ।
अन्तरंगकुरंगस्य नादो व्याधायतेऽपि च ॥ ४७ ॥
nādo'ntaraṅgasāraṅgabandhane vāgurāyate ।
antaraṅgakuraṅgasya nādo vyādhāyate'pi ca ॥ 47 ॥

Tr. *nāda* is able to control the (internal) mind, which is like a deer. Similarly, *nāda* is able to successfully snare (the mind), which is of the nature of deer (in swiftness). 47.

अनाहतध्वनेरन्तर्ज्ञेयं यत्सूक्ष्मसूक्ष्मकम् ।
मनस्तत्र लयं याति तद्विष्णोः परमं पदम् ॥ ४८ ॥
anāhatadhvanerantarjñeyaṃ yatsūkṣmasūkṣmakam ।
manastatra layaṃ yāti tadviṣṇoḥ paramaṃ padam ॥ 48 ॥

Tr. By penetrating the core of the unstruck sound (*anāhata nāda*) subtler sounds can be heard. The mind gets merged in that which is the highest abode of *viṣṇu*. 48.

तावदाकाशसंकल्पो यावच्छब्दः प्रवर्त्तते ।
निःशब्दं तत्परं ब्रह्म परमात्मेति गीयते ॥ ४९ ॥
tāvadākāśasaṃkalpo yāvacchabdaḥ pravarttate ।
niḥśabdaṃ tatparaṃ brahma paramātmeti gīyate ॥ 49 ॥

Tr. So long as sound exists, *ākāśa* (void) too is perceived. The Absolute soundless state is considered as the state of *brahma* which is also known as *paramātmā*. 49.

नादः शक्तिरिति ख्यातो नादज्ञानं सदाशिवः ।
नादज्ञाने विनष्टे च तदुन्मन्येवशिष्यते ॥ ५० ॥
nādaḥ śaktiriti khyāto nādajñānaṃ sadāśivaḥ ।
nādajñāne vinaṣṭhe ca tadunmanyevaśiṣyate ॥ 50 ॥

Tr. *nāda* should be known as *śakti*, while perception of

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nāda is ever Blissful (*sadāśiva*). The state of *unmanī* prevails when perception of *nāda* comes to an end. 50.

नादो यावन्मनस्तावन्नादान्ते च मनोन्मनी ।
सशब्दं कथितं वाते निःशब्दं ब्रह्म कथ्यते ॥ ५१ ॥

nādo yāvanmanastāvannādānte ca manonmanī ।
saśabdaṃ kathitaṃ vāte niḥśabdaṃ brahma kathyate ॥ 51॥

Tr. Mind exists so long as *nāda* exists. When *nāda* stops, the *unmanī* state prevails. *nāda* is perceived so long *prāṇa* moves. Soundless state is the state of *brahma*. 51.

सदा नादानुसन्धानात् संक्षीणे वासनाक्षये ।
निरञ्जने च लीयेते निश्चितं चित्तमारुतौ ॥ ५२ ॥

sadā nādānusandhānāt saṃkṣīṇe vāsanākṣaye ।
nirañjane ca līyeta niścitaṃ cittamārutau ॥ 52 ॥

Tr. Through the consistent practice of *nādānusandhāna* all cravings are attenuated and both *māruta* and mind are certainly merged into *nirañjana*. 52.

नादकोटिसहस्राणि बिन्दुकोटिशतानि च ।
सर्वे तत्र लयं यान्ति यत्र देवो निरञ्जनः ॥ इति ॥ ५३ ॥

nādakoṭisahasrāṇi bindukoṭiśatāni ca ।
sarve tatra layaṃ yānti yatra devo nirañjanaḥ ॥ iti ॥ 53 ॥

Tr. All the thousands of crores of *nāda* and hundreds of crores of *bindu* are merged in the Absolute. 53.

तथा चोक्तं योगसारे शिवपार्वतीसंवादे –

tathā coktaṃ yogasāre śivapārvatīsaṃvāde—

It has been stated in *yogasāra* in the dialogue between *śiva* and *pārvatī*—

ईश्वर उवाच –

īśvara uvāca—

***īśvara* said—**

या मूलाधारगा[1] शक्तिः सा परा बिन्दुरूपिणी ।
तस्यामुत्पद्यते नादो बीजात् सूक्ष्मादिवांकुरः ॥ ५४ ॥

1. मूलाधारणा –b.

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yā mūlādhāragā śaktiḥ sā parā bindurūpiṇī ।
tasyāmutpadyate nādo bījāt sūkṣmādivāṅkuraḥ ॥ 54 ॥

Tr. The *śakti* which resides at the *mūlādhāra* is in the form of the finest *bindu* known as *parā*. From this *nāda* emanates like a sprout springs from a subtle seed. 54.

तां पश्यन्तीं विदुर्विश्वं[1] यया पश्यन्ति योगिनः ।
हृदये व्यज्यते घोषो गर्जत्पर्जन्यसन्निभः ॥ ५५ ॥
tāṃ paśyantīṃ vidurviśvaṃ yayā paśyanti yoginaḥ ।
hṛdaye vyajyate ghoṣo garjatparjanyasannibhaḥ ॥ 55 ॥

Tr. With which the *yogīs* perceive the whole universe, it is called *paśyantī*. The sound resonates in the heart which resembles that of a loud thunder. 55.

तत्र स्थिता महादेवी मध्यमेत्यभिधीयते ।
प्राणेन विखराख्येन प्रेरिता वैखरी पुनः ॥ ५६ ॥
tatra sthitā mahādevī madhyametyabhidhīyate ।
prāṇena vikharākhyena preritā vaikharī punaḥ ॥ 56 ॥

Tr. *mahādevī* which is also known as *madhyamā*, is located therein. The *prāṇa* which is also called *vikhara* stimulates *vaikharī* too. 56.

शाखापल्लवरूपेण तालवादिस्थानघट्टनात् ।[2]
अकारादिक्षकारान्ताद्यक्षराणि[3] समीरयेत् ॥ ५७ ॥
śākhāpallavarūpeṇa tālvādisthānaghaṭṭanāt ।
akārādikṣakārāntādyakṣarāṇi samīrayet ॥ 57 ॥

Tr. The *prāṇa* hits at the points like palate etc., which produces the letters starting with *akāra* and ending with *kṣakāra*, which are like its leaves and branches. 57.

एषा सरस्वती देवी सर्वभूतगुहाशया ।
वायुना वह्नियुक्तेन प्रेर्यमाणा शनैः शनैः ॥ ५८ ॥
eṣā sarasvatī devī sarvabhūtaguhāśayā ।
vāyunā vahniyuktena preryamāṇā śanaiḥ śanaiḥ ॥ 58 ॥

Tr. This Goddess (of speech) *sarasvatī* resides in all

1. पश्यन्तीं विश्वं –b. 2. ताल्वादिस्थानघनघदनात् —b. 3. क्षकारान्ताद्यः क्षराणि –b.

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the creatures. She would be gently moved by the *vāyu* which is mixed with fire. 58.

अक्षरेभ्यः पदानि स्युः पदेभ्यो वाक्यसम्भवः ।
सर्ववाक्यात्मका मन्त्रा वेदाः शास्त्राणि सर्वशः ॥ ५९ ॥

akṣarebhyaḥ padāni syuḥ padebhyo vākyasambhavaḥ ।
sarvavākyātmakā mantrā vedāḥ śāstrāṇi sarvaśaḥ ॥ 59 ॥

Tr. From letters words are formed, while words form a sentence. All the *mantras, vedas* and scriptures are in the nature of sentences alone. 59.

पुराणानि च काव्यानि भाषाश्च विविधा अपि ।
सप्तस्वराश्च गाथाश्च सर्वे[1] नादसमुद्भवाः ॥ ६० ॥

purāṇāni ca kāvyāni bhāṣāśca vividhā api ।
saptasvarāśca gāthāśca sarve nādasamudbhavāḥ ॥ 60 ॥

Tr. Even the *purāṇas*, poems and various languages, the seven *svaras, gāthās* (religious verses)—all emanate from *nāda* alone. 60.

गुदमेढ्रान्तरालस्थं मूलाधारं त्रिकोणकम् ।
शिवस्य दीपरूपस्य शक्तिरूपस्य तत्पदम् ॥ ६१ ॥

gudameḍhrāntarālasthaṃ mūlādhāraṃ trikoṇam ।
śivasya dīparūpasya śaktirūpasya tatpadam ॥ 61 ॥

Tr. In between anus and generative organ the triangular *mūlādhāra* is located. This seat of *śiva*, the luminous is in the form of *śakti*. 61.

यत्र कुण्डलिनी नाम परा शक्तिः प्रतिष्ठिता ।
तस्माद्वायुश्च वह्निश्च बिन्दुनादस्ततः[2] शिवे ॥ ६२ ॥

yatra kuṇḍalinī nāma parā śaktiḥ pratiṣṭhitā ।
tasmādvāyuśca vahniśca bindunādastataḥ śive ॥ 62 ॥

Tr. O *śive*! Where *kuṇḍalinī*, the Absolute *śakti* is situated, therefrom *prāṇa*, fire, *bindu* and *nāda* emanate. 62.

यस्माद्धंसो यत इदं[3] मन उत्पद्यते[4] नृणाम् ।
तदेतत्कामरूपाख्यं पीठं कामफलप्रदम् ॥ ६३ ॥

1. सर्व —b. 2. बिन्दुनादिस्ततः —b. 3. यस्मादबंसोद्यत इदं –b. 4. उपद्यते –b.

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yasmāddhaṃso yata idaṃ mana utpadyate nṛṇām ।
tadetatkāmarūpākhyaṃ pīṭhaṃ kāmaphalapradam ॥ 63 ॥

Tr. From this point *haṃsa* as well as mind of the human beings emerge. This is the seat of *kāmarūpa* which fulfills all desires. 63.

हृदये ऽनाहताख्यं[1] तु पूर्णगिर्याख्यपीठकम्[2] ।
पीठं कण्ठे[3] षोडशास्रं[4] चक्रं जालन्धरं भवेत् ॥
आज्ञा नाम भ्रुवोर्मध्ये पीठमुड्याननामकम् ॥ इति ॥ ६४ ॥

hṛdaye 'nāhatākhyaṃ tu pūrṇagiryākhyapīṭhakam ।
pīṭhaṃ kaṇṭhe ṣoḍaśāsraṃ cakraṃ jālandharaṃ bhavet ॥
ājñā nāma bhruvormadhye pīṭhamuḍyānanāmakam ॥ iti ॥ 64 ॥

Tr. In the heart, the seat (*pīṭha*) of *anāhata* known as *pūrṇagiri*, is situated. In the throat the seat (*pīṭha*) of *cakra* having sixteen spokes is situated, which is called *jālandhara*. At the center of the eyebrows, *ājñā* is located the seat (*pīṭha*) of which is called *uḍḍyāna-pīṭha* . 64.

इति नादोत्पत्तिः[5] ॥

iti nādotpattiḥ ॥

Here ends the description of evolution of *nāda*.

अत्र चक्रभेदक्रमेण सिद्धिक्रम ईश्वरमीननाथसंवादे यथा –

atra cakrabhedakrameṇa siddhikrama īśvaramīnanātha-saṃvāde yathā—

In *īśvaramīnanātha-saṃvāda* the order (of hearing of *nāda)* which occurs due to an orderly piercing of the *cakras* and control over them has been described as follows—

यदा परिचये शक्तिश्चलिता तूर्ध्वमेति खम् ।
षट्चक्राणि विभिद्योच्चैस्तदा स्युरणिमादयः ॥ ६५ ॥

yadā paricaye śaktiścālitā tūrdhvameti kham ।
ṣaṭcakrāṇi vibhidyoccaistadā syuraṇimādayaḥ ॥ 65 ॥

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1. ऽनाहताख्यां–b. 2. पीटकं –b. 3. पीटके –b. 4. षापडशासुं –b. 5. नादोत्पत्तिः इति —b.

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Tr. In the *paricaya* state, *śakti* being stimulated, moves up. She reaches upwards to *kha* (space—*brahmarandhra*) after piercing the six *cakras*. Then the *aṇimā* etc. occur. 65.

पुरा ग्रन्थित्रयं भित्वा यात्यूर्ध्वं शक्तिरात्मनः ।
स्फुटन्ति पृष्ठवंशास्थिग्रन्थयो[1] योगिनस्तदा ॥ ६६ ॥

purā granthitrayaṃ bhitvā yātyūrdhvaṃ śaktirātmanaḥ ।
sphuṭanti pṛṣṭhavaṃśāsthigranthayo yoginastadā ॥ 66 ॥

Tr. Then alone the *śakti* of a person moves up after piercing three *granthis*. Then alone a *yogī* pierces the *granthis* situated in the spine. 66.

तदैव वायुः सर्वांगे लीनो भवति सञ्जितः ।
धीरैः केवलकुम्भः स उच्यते सिद्धिमूलकः ॥ ६७ ॥

tadaiva vāyuḥ sarvāṅge līno bhavati sañjitaḥ ।
dhīraiḥ kevalakumbhaḥ sa ucyate siddhimūlakaḥ ॥ 67 ॥

Tr. Then alone *vāyu (prāṇa)* being controlled spreads thoroughly all over the body. The savants know this as *kevala-kuṃbhaka* which spearheads success (in *yoga*). 67.

मूलाधारं यदापानो भित्वोर्ध्वं याति वेगतः ।
तदातीतानागतज्ञो योगी भवति[2] सत्वधीः ॥ ६८ ॥

mūlādhāraṃ yadāpāno bhitvordhvaṃ yāti vegataḥ ।
tadātītānāgatajño yogī bhavati satvadhīḥ ॥ 68 ॥

Tr. When *apāna* pierces *mūlādhāra* and speedily moves upwards, then a *yogī* who is committed to *satva* (Self), knows past and future. 68.

स्थितिं भित्वोर्ध्वगोऽपानो यदा क्षोभयन्तीश्वरीम् ।
तदा नादोत्पत्तिरस्य योगिनो हृदि जायते ॥ ६९ ॥

sthitiṃ bhitvordhvago'pāno yadā kṣobhayantīśvarīm ।
tadā nādotpattirasya yogino hṛdi jāyate ॥ 69 ॥

Tr. After piercing the *mūlādhāra*, while moving upwards, *apāna* stirs up *īśvarī*, then in the heart of a *yogī nāda* is revealed. 69.

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1. वंतास्थिग्रथयो –b. 2. भृवन्ति –b.

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मृदंगनादोत्पत्तिस्तु मणिपूरभिदा भवेत् ।
अनाहतविभेदेन घण्टाध्वनिरुदेति च ॥ ७० ॥
mṛdaṅganādotpattistu maṇipūrabhidā bhavet ।
anāhatavibhedena ghaṇṭādhvanirudeti ca ॥ 70 ॥
विशुद्धचक्रभेदेन यन्त्रनाद प्रजायते ।
आज्ञाचक्रविभेदात्तु मुनेर्याति मनोलयम् ॥ ७१ ॥
viśuddhacakrabhedena yantranāda prajāyate ।
ājñācakravibhedāttu muneryāti manolayam ॥ 71 ॥

Tr. When *maṇipūra* is pierced, the sound of *mṛdaṅga* (a small drum) is generated. Piercing of *anāhata* generates ringing of the bells and piercing of *viṣuddha cakra* produces mechanical (metallic) sounds. When *ājñācakra* is pierced the mind of a *muni* is absorbed. 70-71.

भित्वा सहस्रपत्राब्जवायुना शक्तिरेति खम् ।
यदा तदा मुनिस्तिष्ठेद[1]खण्डसहजेऽश्मवद् ॥ इति ॥ ७२ ॥
bhitvā sahasrapatrābjavāyunā śaktireti kham ।
yadā tadā munustiṣṭhedakhaṇḍasahaje'śmavad ॥ *iti* ॥72॥

Tr. When the lotus of a thousand petals is pierced through *prāṇa*, the *śakti* reaches the *kha (sahasrāra)*. Then the *muni* stays in an unbridled *sahaja* state like a rock. 72.

॥इति गोविन्ददेवसुतविरचितायां हठतत्वकौमुद्यां नादानुसन्धानविवेचनोद्योतः ॥
॥ iti govindadevasutaviracitāyāṃ haṭhatatvakaumudyāṃ nādānusandhānavivecanodyotaḥ ॥

Here ends the chapter narrating *nādānusandhāna* in *haṭhatatvakaumudī* composed by the son of *govindadeva*.

1. मुनिस्तिद्वेद –b.

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॥ इति नादानुसन्धानोल्लासोऽष्टमः ॥ ८ ॥

॥ iti nādānusandhānollāso'ṣṭamaḥ ॥ 8 ॥

Here ends the eighth *ullāsa*
on *nādānusandhāna*.

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Chapter—55

अथ वै[1] हठयोगनिष्पत्त्यन्तं योगनिष्पत्त्या योगारूढस्य स्वयं जितप्राणाग्निदेहमनस्को जातदृढबोधस्य योगिनः प्रमोदाय राजयोगो निरूप्यते[2]--

atha vai haṭhayoganiṣpattyantaṃ yoganiṣpattyā yogārūḍhasya svayaṃ jitaprāṇāgnidehamanaso jātadṛḍhabodhasya yoginaḥ pramodāya rājayogo nirūpyate—

At the end of *haṭha-yoganiṣpatti* a *yogāruḍha* through *yoganiṣpatti*, after gaining control over *prāṇa*, fire, body and mind, gains mastery over consciousness. Now for the pleasure of such *yogīs*, *rājayoga* is being narrated—

तथा चोक्तम् —

tathā coktam—

It has been stated—

हठं[3] विना राजयोगो राजयोगं विना[4] हठः ।
न सिद्ध्यति ततो युग्ममानिष्पत्तेः समभ्यसेत् ॥ १ ॥

haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ ।
na siddhyati tato yugmamāniṣpatteḥ samabhyaset ॥ 1 ॥

Tr. *rājayoga* without *haṭha* and *haṭha* without *rājayoga* does not bring about success. Therefore, both have to be parctised till *niṣpatti* occurs. 1.

तस्मात् प्रवर्त्तते योगी हठे सद्गुरुमार्गतः ।
आयामज्ञानवैराग्यमृते स्थैर्यं न चेतसः ॥ २ ॥

tasmāt pravarttate yogī haṭhe sadgurumārgataḥ ।
āyāmajñānavairāgyamṛte sthyairyaṃ na cetasaḥ ॥ 2 ॥

Tr. Therefore a *yogī* should undertake the practice of *haṭha* under the guidance of a bonafide *guru*. Stability of the mind does not occur without *prāṇāyāma*, wisdom and detachment. 2.

बोधेन प्राणरोधेन वैराग्यसाधितं[5] मनः ।
अखण्डराजयोगे स्यात् स्थिरं निर्वातदीपवत् ॥ ३ ॥

1. वं –b. 2. रूप्यते –b. 3. हठ –b. 4. विन –b. 5. वैराग्येणजितं –b.

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bodhena prāṇarodhena vairāgyasādhitaṃ manaḥ ।
akhaṇḍarājayoge syāt sthiraṃ nirvātadīpavat ॥ 3 ॥

Tr. Just as the flame of a light is placed in a wind-free place (remains steady), similarly, wisdom, *prāṇāyāma* and detachment make the mind stable in the continued state of *rājayoga*. 3.

अभ्यासपाकपर्यन्तं मितान्नशरणो भवेत् ।
अन्यथा राजयोगं न कर्त्तुं पारयति ज्ञराट्[1] ॥ ४ ॥
abhyāsapākaparyantaṃ mitānnaśaraṇo bhavet ।
anyathā rājayogaṃ na karttuṃ pārayati jñarāṭ ॥ 4 ॥

Tr. Till the end of the practice, one should religiously stick to moderate diet. Otherwise even a wise does not gain success in *rājayoga*. 4.

अतीवसाधु[2]संलापं साधुसंगं सदा भजेत् ।
अश्नीयात् पिण्डरक्षार्थं बह्वालापं विवर्जयेत् ॥ ५ ॥
atīvasādhusaṃlāpaṃ sādhusaṅgaṃ sadā bhajet ।
aśnīyāt piṇḍarakṣārthaṃ bahvālāpaṃ vivarjayet ॥ 5 ॥

Tr. One should always adhere to noble speech and enjoy company of noble persons. One should consume food only to preserve the body and eschew talkativeness. 5.

त्याज्यं त्याज्यं च संगश्च सर्वथा त्यजतां[3] भृशम् ।
अन्यथा न लभेन्मुक्तिं सत्यं सत्यं मयोदितम् ॥ ६ ॥
tyājyaṃ tyājyaṃ ca saṅgaśca sarvathā tyajatāṃ bhṛśam ।
anyathā na labhenmuktiṃ satyaṃ satyaṃ mayoditam ॥6॥

Tr. Emphatically I would say that one should renounce attachment. Or else liberation cannot be attained. This is the truth told by me. 6.

स राजयोगो यथा तत्स्वरूपसमासतः[4] —
sa rājayogo yathā tatsvarūpasamāsataḥ —

Here follows a brief sketch of the nature of *rājayoga*—

तथा चोक्तं शिवसंहितायाम् —

1. ज्ञएद् —b. 2. साध —b. 3. न्यतां —b. 4. समाप्तः —b.

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tathā coktaṃ śivasaṃhitāyām—

It has been stated in *śivasaṃhitā*—

आदौ स्वस्तिकविष्टरोपरिगतः पार्श्वोपधानान्वितः
एकान्ते शुचि[1]जन्तुवर्जितमठे स्थित्वा प्रणम्येश्वरम् ॥
शश्वत्तत्वविवेचनेन सुधिया निश्चिन्तया[2] भावनाम्
तस्मिंश्चेतसि भावयेत् प्रथममात्माऽभ्यासवैराग्यतः ॥ ७ ॥

ādau svastikaviṣṭaroparigataḥ pārśvopadhānānvitaḥ
ekānte śucijantuvarjitamaṭhe sthitvā praṇamyeśvaram ॥
śvaśvattatvavivecanena sudhiyā niścintayā bhāvanām
tasmiṅścetasi bhāvayet prathamamātmā'bhyāsavairāgyataḥ ॥7॥

Tr. Stay in an isolated good hermitage (cottage) which is free from insects. Firstly assume *svastikāsana* with a lateral support (of a pillow). Bow down to *īśvara*. With one-pointedness firmly meditate on that *tatva* (Self) which is eternal being free from worries. Practise meditation on the Self *(ātmā)* with detachment. 7.

ऐक्येन[3] शान्तसद्बुद्धौ जीवात्मपरमात्मनोः ।
अहं ममेतदुभयं[4] त्यक्त्वाऽखण्डं विचिन्तयेत् ॥ ८ ॥

aikyena śāntasadbuddhau jīvātmaparamātmanoḥ ।
ahaṃ mametadubhayaṃ tyaktvā'khaṇḍaṃ vicintayet ॥8॥

Tr. With a poised and pure mind unify *jīvātmā* and *paramātmā*. Relinquish `I' and `mine' and meditate on the `One' (undivided). 8.

अध्यारोपापवादाभ्यां यत्र सर्वं विलीयते ।
तद्बीजमाश्रयेद्योगी सर्वसंगविवर्जितः ॥ ९ ॥

adhyāropāpavādābhyāṃ yatra sarvaṃ vilīyate ।
tadbījamāśrayedyogī sarvasaṅgavivarjitaḥ ॥ 9 ॥

Tr. Through (knowledge of) *adhyāropa* (superimposition) and *apavāda* (logic of exception) everything gets merged in that (Supreme). A *yogī* should adhere to that *bīja* (ultimate source) after giving up all attachment. 9.

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1. शुचि –b. 2. निश्चितया –a. 3. एक्येन –b. 4. तदुभय –a.

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सलिले करकाश्मेव दीप्ताग्नाविव तन्मयः ।
जीवो मौढ्यां[1] पृथग्बुद्धौ युक्तो ब्रह्मणि लीयते ॥ १० ॥
salile karakāśmeva dīptāgnāviva tanmayaḥ ।
jīvo mauḍhyāṃ pṛthagbuddhau yukto brahmaṇi līyate ।10।

Tr. Just as a pebble sinks in water or (an object) merges (burns) in fire, similarly, *jīva* (embodied soul), on dissolution of ignorance merges in *brahma* (cosmic soul). 10.

अपरोक्षं चिदानन्दं ध्यात्वा तस्मिन्[2] प्रलीयते ।
भ्रमाकुलः[3] परोक्षं च कृत्वा मूढो भ्रमत्यहो ॥ ११ ॥
aparokṣaṃ cidānandaṃ dhyātvā tasmin pralīyate ।
bhramākulaḥ parokṣaṃ ca kṛtvā mūḍho bhramatyaho ।11।

Tr. One gets merged in it after meditating on *aparokṣa* (direct), *cit* (conscious agent) and Blissful. Everything *parokṣa* (indirect) is illusive and alas! an ignorant wanders aimlessly. 11.

जीवकञ्चुकवानात्मा[4] शिवांशः केवलः शिवः[5] ।
स्वज्ञानेन कञ्चुकं[6] छिन्धि सोऽहमस्मीति मायिकम् ॥ १२ ॥
jīvakañcukavānātmā śivāṃśaḥ kevalaḥ śivaḥ ।
svajñānena kañcukaṃ chindhi so'hamasmīti māyikam 12

Tr. *ātmā* puts on the garb of *jīva* who is but a part and parcel of *śiva* itself. Remove the cover of ignorance in the form of *māyā* (illusion) by acquiring Self-knowledge which comes as `I am That *(brahma)*'. 12.

चराचरमिदं[7] विश्व[8]मलीकं नश्वरं भ्रमः ।
एकोऽहं पुरुषो[9]ऽस्मीह नान्यदस्तीति भावय ॥ १३ ॥
carācaramidaṃ viśvamalīkaṃ naśvaraṃ bhramaḥ ।
eko'haṃ puruṣo'smīha nānyadastīti bhāvaya ॥ 13 ॥

Tr. The mundane world is illusive, mutable and delusion. Ponder over `me alone exist as *puruṣa*; nothing else exists'. 13.

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1. मौघात् —b. 2. नस्मिन् —b. 3. भ्रमकुलः —b. 4. जीवकंवुकवातात्मा –b.
5. अनुपलब्धपाठः —b. 6. कंवुकं –b. 7. मिद –b. 8. धिश्व –b. 9. पुषो –b.

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एवमभ्यासतो[1] नित्यं स्वप्रकाशं प्रकाशते ।
श्रोतुर्बुद्धौ समर्थायां निवर्त्तन्ते गुणो[2] गिरः ॥ १४ ॥

evamabhyāsato nityaṃ svaprakāśaṃ prakāśate ।
śroturbuddhau samarthāyāṃ nivarttante guṇo giraḥ ॥14॥

Tr. Such a regular practice enkindles the light of the Self. The observer, through his power of discrimination (*buddhi*) fails to explain its nature. 14.

तदभ्यासवशादेव स्वतो ज्ञानं प्रजायते ।
अतो योगी राजयोगं प्रभजेत निरन्तरम् ॥ १५ ॥

tadabhyāsavaśādeva svato jñānaṃ prajāyate ।
ato yogī rājayogaṃ prabhajeta nirantaram ॥ 15 ॥

Tr. Such a practice enables spontaneous revelation of wisdom. Therefore, the *yogī* continuously enjoys *rājayoga*. 15.

ज्ञानं[3] कारणमानन्दो यदा[4] नोत्पद्यते भृशम् ।
अभ्यासं कुरुते योगी तदा संगविवर्जितः ॥ १६ ॥

jñānaṃ kāraṇamānando yadā notpadyate bhṛśam ।
abhyāsaṃ kurute yogī tadā saṅgavivarjitaḥ ॥ 16 ॥

Tr. When no more knowledge (cognition), cause (and effects relationship) or joy take place, then a *yogī* undertakes the practice with a detached attitude. 16.

यतो वाचो निवर्त्तन्ते अप्राप्य मनसा सह ।
तदभ्यासवशादेव स्वतो ज्ञानं[5] प्रवर्त्तते ॥ १७ ॥

yato vāco nivarttante aprāpya manasā saha ।
tadabhyāsavaśādeva svato jñānaṃ pravarttate ॥ 17 ॥

Tr. When both speech and mind cease to function, such a practice (state) alone gives rise to natural flow of wisdom. 17.

साधनादमलं ज्ञानं स्वयं स्फुरति तद्ध्रुवम् ।
आनन्दो जायते ज्ञानात् परानन्दोऽमृतं स्मृतम् ॥ १८ ॥

sādhanādamalaṃ jñānaṃ svayaṃ sphurati taddhruvam ।
ānando jāyate jñānāt parānando'mṛtaṃ smṛtam ॥ 18 ॥

Tr. Through *sādhanā* (practice) pure wisdom certainly

1. मभ्यसतो –b. 2. गुणौ –b. 3. ज्ञात –b. 4. पदा –b. 5. ज्ञान –b.

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supervenes on its own. Bliss springs from wisdom which is absolute Bliss known as ambrosia. 18.

राजयोगे –

rājayoge–

In (the text of) *rājayoga* –

चित्ते चलति संसारो जायते चाऽचले लयः ।
तस्माच्चित्तं स्थिरं कुर्याद् औदासीन्यपरायणः ॥ १९ ॥

citte calati saṃsāro jāyate cā'cale layaḥ ।
tasmāccittaṃ sthiraṃ kuryād audāsīnyaparāyaṇaḥ ॥ 19 ॥

Tr. When the mind functions, the world appears (as real) and when it does not, the world disappears. Therefore, one should make the mind stable through detachment. 19.

यदा भवेदुदासीन[1]स्तदा तत्वं प्रकाशते ।
स्वयं प्रकाशिते तत्वे स्वानन्दस्तत्क्षणात् भवेत् ॥ २० ॥

yadā bhavedudāsīnastadā tatvaṃ prakāśate ।
svayaṃ prakāśite tatve svānandastatkṣaṇāt bhavet ॥ 20 ॥

Tr. When one is detached, then alone the *tatva* (Self) is revealed. When *tatva* (Self) reveals on its own, immediate Bliss of Self is experienced. 20.

आनन्देन च सन्तुष्टः सदाभ्यासरतो भवेत् ।
सदाभ्यासे स्थिरीभूते न विधिर्नैव च क्रमः ॥ २१ ॥

ānandena ca santuṣṭaḥ sadābhyāsarato bhavet ।
sadābhyāse sthirībhūte na vidhirnaiva ca kramaḥ ॥ 21 ॥

Tr. Drawing contentment from Bliss, one should involve in consistent practice. When consistent practice gets well settled, there remains no need for regimen or order. 21.

न किञ्चिच्चिन्तयेद्योगी ह्यौदासीन्यपरो भवेत् ।
न किञ्चिच्चिन्तनादेव स्वयं तत्वं प्रकाशते ॥
स्वयं प्रकाशिते तत्वे तत्क्षणात्तन्मयो भवेत् ॥ २२ ॥

na kiñciccintayedyogī hyaudāsīnyaparo bhavet ।
na kiñciccintanādeva svayaṃ tatvaṃ prakāśate ॥
svayaṃ prakāśite tatve tatkṣaṇāttanmayo bhavet ॥ 22 ॥

1. भवेददासीन –b.

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Tr. A *yogī* should not think of anything at all and should rather remain indifferent. Freedom from thoughts reveals the Self. When Self is revealed, one gets instantly merged (into it). 22.

मनोदृश्यमिदं[1] सर्वं[2] यत्किञ्चित् सचराचरम् ।
मनसस्तु उन्मनीभावो द्वैताभावं प्रचक्षते ॥ २३ ॥
manodṛśyamidaṃ sarvaṃ yatkiñcit sacarācaram ।
manasastu unmanībhāvo dvaitābhāvaṃ pracakṣate ॥23॥

Tr. All animate or inanimate (world) is but mind's projection. On attaining the state of *unmanī,* one perceives the absence of duality. 23.

सदा जाग्रदवस्थायां सुप्तवद् योऽवतिष्ठते ।
निःश्वासोच्छ्वासहीनश्च निश्चितं मुक्त एव सः ॥ २४ ॥
sadā jāgradavasthāyāṃ suptavad yo'vatiṣṭhate ।
niḥśvāsocchvāsahīnaśca niścitaṃ mukta eva saḥ ॥ 24 ॥

Tr. One who in the state of awakening, remains always as if in sleep and remains without inhalation or exhalation, is indeed a liberated one. 24.

निद्रादौ जागरस्यान्ते यो भावस्तूपजायते ।
तं भावं भावयन् योगी निश्चितं मुक्त एव सः ॥ २५ ॥
nidrādau jāgarasyānte yo bhāvastūpajāyate ।
taṃ bhāvaṃ bhāvayan yogī niścitaṃ mukta eva saḥ ॥25॥

Tr. The *bhāva* (a state) which prevails before entering into sleep and after (at the end of) awakening should be contemplated upon by a *yogī.* Thus he certainly gets liberation. 25.

यथा सुप्तोत्थितः कश्चिद् विषयान् प्रतिपद्यते ।
जागर्त्त्येव ततो योगी योगनिद्राक्षयात्तथा ॥ इति ॥ २६ ॥
yathā suptotthitaḥ kaścid viṣayān pratipadyate ।
jāgarttyeva tato yogī yoganidrākṣayāttathā ॥ *iti* ॥ 26 ॥

Tr. Just as one recollects all the objects after getting up from sleep. Similarly, a *yogī* awakens after coming out of *yoganidrā.* 26.

1. मनोदशामिदं –b. 2. सर्वे —b.

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योगबीजे ईश्वर उवाच –

yogabīje īśvara uvāca—

***īśvara* maintains in *yogabīja*—**

हकारेण बहिर्याति सकारेण विशेत् पुनः ।
हंस हंसेति मन्त्रोऽयं सर्वे जीवा जपन्ति[1] वै ॥ २७ ॥

hakāreṇa bahiryāti sakāreṇa viśet punaḥ ।
haṃsa haṃseti mantro'yaṃ sarve jīvā japanti vai ॥ 27 ॥

Tr. With `*ha*' it moves out and with `*sa*' it enters again . All the *jīvas* (embodied souls) chant this *mantra* `*haṃsa'*, `*haṃsa'*. 27.

गुरुवाक्यात् सुषुम्णायां विपरीतो भवेज्जपः[2] ।
सोऽहं सोऽहमिति प्राप्तः मन्त्रयोगस्तदोच्यते ॥ २८ ॥

guruvākyāt suṣumṇāyāṃ viparīto bhavejjapaḥ ।
so'haṃ so'hamiti prāptaḥ mantrayogastadocyate ॥ 28 ॥

Tr. Guidance of a *guru* reverses the process of repetition in *suṣumnā* in the form of `*so'ham'*, `*so'ham'* which is known as *mantrayoga*. 28.

प्रतीतिर्मन्त्रयोगाच्च जायते पश्चिमे पथि ।
हकारेण तु सूर्योऽसौ ठकारे[3]णेन्दुरुच्यते ॥ २९ ॥

pratītirmantrayogācca jāyate paścime pathi ।
hakāreṇa tu sūryo'sau ṭhakāreṇendurucyate ॥ 29 ॥

Tr. `*ha*' represents *sūrya* (sun), while `*ṭha*' represents *indu* (moon). One experiences this *mantrayoga* in the posterior path *(suṣumnā)*. 29.

हंसेन[4] ग्रस्यते जाड्यं[5] सर्वदोषसमुद्भवम् ।
क्षेत्रज्ञः परमात्मा च तयोरैक्यं यदा भवेत् ॥ ३० ॥

haṃsena grasyate jāḍyaṃ sarvadoṣasamudbhavam ।
kṣetrajñaḥ paramātmā ca tayoraikyaṃ yadā bhavet ॥30॥

Tr. By union of *kśetrajña (ātmā)* and *paramātmā*, the inertia which is the root cause of all demerits is removed by *haṃsa*. 30.

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1. जयन्ति –b. 2. भवे जये—b. 3. टकारे –b. 4. हठेन –b. 5. जाग्रं –b.

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तदैक्यसाधिते देवि चित्तं याति विलीनताम् ।
पवनः स्थैर्यमायाति लययोगोदये सति ॥ ३१ ॥
tadaikyasādhite devi cittaṃ yāti vilīnatām ।
pavanaḥ sthairyamāyāti layayogodaye sati ॥ 31 ॥

Tr. O *devi*! When this union takes place, the mind becomes absorbed, *prāṇa* is stabilized and the state of *layayoga* appears. 31.

लयी सम्प्राप्यते सौख्यं स्वात्मानं परमं पदम् ।
अणिमादिपदं प्राप्तो राजते राजयोगतः ॥ ३२ ॥
layī samprāpyate saukhyaṃ svātmānaṃ paramaṃ padam
aṇimādipadaṃ prāpto rājate rājayogataḥ ॥ 32 ॥

Tr. One who attains *laya* enjoys Bliss of the Self and the Transcendental State. After gaining *aṇimā* etc., one excels through *rājayoga*. 32.

प्राणापानसमायोगे ज्ञेयं योगचतुष्टयम् ।
संक्षेपात् कथितं वा[1] विनान्यथा शिवभाषितम्[2] ॥ इति ॥ ३३ ॥
prāṇāpānasamāyoge jñeyaṃ yogacatuṣṭayam ।
saṃkṣepāt kathitaṃ vā vinānyathā śivabhāṣitam ॥iti॥33॥

Tr. Four kinds of *yoga* should be understood as union of *prāṇa* and *apāna*. It is all narrated in a nut shell all of which is said by *śiva*. 33.

<u>हठप्रदीपिकायाम्</u> —
haṭhapradīpikāyām—
It is stated in *haṭhapradīpikā—*
सर्वे हठलयोपाया राजयोगाय केवलम् ।
राजयोगसमारूढः पुरुषः कालवञ्चकः ॥ ३४ ॥
sarve haṭhalayopāyā rājayogāya kevalam ।
rājayogasamārūḍhaḥ puruṣaḥ kālavañcakaḥ ॥ 34 ॥

Tr. All the *haṭha* and *laya* practices are meant for accomplishment of *rājayoga*. On attaining *rājayoga*, one transcends *kāla*. 34.

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1. वि –b. 2. शिवभावितः—a.

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अस्तु वा मास्तु वा मुक्तिरत्रैवाखण्डितं[1] महत् ।
लयामृतमयं सौख्यं राजयोगादवाप्यते ॥ इति ॥ ३५ ॥

astu vā māstu vā muktiratraivākhaṇḍitaṃ mahat ।
layāmṛtamayaṃ saukhyaṃ rājayogādavāpyate ॥ iti ॥35॥

Tr. There may or may not exist a state of (final) emancipation, but this certainly is a state of profound and uninterrupted Bliss. This Blissful absorptive state is attained through *rājayoga.* 35.

॥ इति सुन्दरदेवविरचितायां हठतत्वकौमुद्यां राजयोगनिरूपणोद्योतः ॥

॥ iti sundaradevaviracitāyāṃ haṭhatatvakaumudyāṃ rājayoganirūpaṇodyotaḥ ॥

Here ends the chapter narrating *rājayoga* in *haṭhatatvakaumudī* composed by *sundaradeva.*

1. मुक्तिस्तत्रैवाखण्डितं तं –b.

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अथैवं योगारूढेन कालवञ्चनार्थं स्वस्यमुपस्थितकालज्ञानार्थं कालज्ञानं सम्पादनीयम् ॥

athaivaṃ yogārūḍhena kālavañcanārthaṃ svasamupasthitakālajñānārthaṃ kālajñānaṃ sampādanīyam ॥

Tr. A *yogāruḍha* should learn the knowledge of *kāla* (time of death) so that he can know the time of approaching death and thus he can deceive death (consciously preparing to pass away).

तत्कालज्ञानसमासः कथ्यते –

tatkālajñānasamāsaḥ kathyate—

Here follows a brief sketch of the knowledge of approaching death --

तथा चोक्तं मार्कण्डेयपुराणे –

tathā coktaṃ mārkeṇḍeyapurāṇe —

It is stated in *mārkaṇḍeya-purāṇa*—

अरिष्टानि महाराज शृणु वक्ष्यामि[1] तानि ते ।
येषामालोकनान्मृत्युं निजं जानाति योगवित् ॥ १ ॥

ariṣṭāni mahārāja śṛṇu vakṣyāmi tāni te ।
yeṣāmālokanānmṛtyuṃ nijaṃ jānāti yogavit ॥ 1 ॥

Tr. O king! Listen to me narrating the signs of approaching death. By knowing this, a *yogī* learns about (his time of approaching) death. 1.

यस्य वै भुक्तमात्रस्य हृदयं बाधते क्षुधा ।
जायते दन्तघर्षश्च स गतासुरसंशयम् ॥ २ ॥

yasya vai bhuktamātrasya hṛdayaṃ bādhate kṣudhā ।
jāyate dantagharṣaśca sa gatāyurasaṃśayam ॥ 2 ॥

Tr. One certainly has exhausted life, who experiences hunger even after taking food and clenching of the teeth. 2.

ऊर्ध्वा च दृष्टिर्न च संप्रतिष्ठा
ता[2] रक्ता[3] पुनः सम्परिवर्त्तमाना[4] ॥

1. महाराजन् मृण्डवस्थामि –b. 2. दृष्टिनंचसंप्रतिष्ठिता –b. 3. त्यक्त्वा –b. 4. सेपर्वर्तमाना –b.

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मुखस्य चोष्मा[1] शिशिरा च नाभिः
शंसन्ति[2] पुंसामपरं शरीरम् ॥ ३ ॥

ūrdhvā ca dṛṣṭirna ca saṃpratiṣṭhā
tā raktā punaḥ saṃparivarttamānā ॥
mukhasya coṣmā śiśirā ca nābhiḥ
śaṃsanti puṃsāmaparaṃ śarīram ॥ 3 ॥

Tr. The body of a person perishes to take up another when one's eyes are upturned but unstable and red, the mouth becomes hot and the navel is cool. 3.

स्ववस्त्रममलं शुक्लरक्तं पश्यत्यथासितम् ।
यः पुमान् मृत्युमासन्नं तस्यापि हि विनिर्द्दिशेत् ॥ ४ ॥

svavastramamalaṃ śuklaraktaṃ paśyatyathāsitam ।
yaḥ pumān mṛtyumāsannaṃ tasyāpi hi vinirddiśet ॥ 4 ॥

Tr. A person has exhausted the life span and faces death when he sees his white cloth turning into red or black. 4.

अरश्मिबिम्बं सूर्यं[3] वा वह्निं[4] चैवांशुमालिनम् ।
दृष्ट्वैकादशमासांस्तु नरो वर्षं स जीवति ॥ ५ ॥

araśmibimbaṃ sūryaṃ vā vahniṃ caivāṃśumālinam ।
dṛṣṭvaikādaśamāsāṃstu naro varṣaṃ sa jīvati ॥ 5 ॥

Tr. A man who does not see the rays of the luminous sun and fire does not live beyond eleven months. 5.

वमेन् मूत्रं पुरीषं च यः स्वर्णरञ्जितं[5] तथा[6] ।
प्रत्यक्षमथवा स्वप्ने जीवितं[7] दशमासिकम् ॥ इति ॥ ६ ॥

vamen mūtraṃ purīṣaṃ ca yaḥ svarṇarañjitaṃ tathā ।
pratyakṣamathavā svapne jīvitaṃ daśamāsikam ॥ iti ॥6॥

Tr. One who vomits urine or faeces yellow in colour in a state of awakening or dream, lives only for ten months. 6.

तथा च स्कान्द[8] पुराणे –

tathā ca skāndapurāṇe—

It has been stated in *skandapurāṇa*—

1. मुखस्यघोष्मा –b. 2. शंसति —b. 3. सूर्य —b. 4. वह्नि –b. 5. स्वर्णरंजित –b. 6. यथा –b. 7. जीवित –b. 8. स्कन्द –b.

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वामनासापुटे यस्य वायुर्वाति दिवानिशम् ।
अखण्डमेकं तस्यायुर्नश्यत्यब्दत्रयेण[1] हि ॥ ७ ॥

vāmanāsāpuṭe yasya vāyurvāti divāniśam ।
akhaṇḍamekaṃ tasyāyurnaśyatyabdatrayeṇa hi ॥ 7 ॥

Tr. One whose breath is flowing continuously through left nostril alone for the day and night will face death in three years. 7.

अहोरात्रं त्र्यहोरात्रं[2] रविर्वहति सन्ततम् ।
आद्येकवर्षं[3] तस्येह जीवितावधिरुच्यते ॥ ८ ॥

ahorātraṃ tryahorātraṃ ravirvahati santatam ।
ādyekavarṣaṃ tasyeha jīvitāvadhirucyate ॥ 8 ॥

Tr. If the breath is continuously flowing through right nostril for one or three days, it is said that such a person lives only for one year. 8.

वहेन्नासापुटे युगे दशाहनि[4] निरन्तरम् ।
वायुश्चेत् प्रतिसंक्रान्तिं[5] तदा जीवेदृतुत्रयम् ॥ ९ ॥

vahennāsāpuṭe yuge daśāhani nirantaram ।
vāyuścet pratisaṃkrāntiṃ tadā jīvedṛtutrayam ॥ 9 ॥

Tr. If both the nostrils are equally dominant for ten days, one lives for three seasons. 9.

नासावर्त्मद्वयं[6] हित्वा मातरिश्वामुखद्वमन्[7] ।
शंसे तस्माद्धिया चार्वाक् प्रयाणं तस्य खाध्वनि ॥ १० ॥

nāsāvartmadvayaṃ hitvā mātariśvāmukhadvaman ।
śaṃse tasmāddhiyā cārvāk prayāṇaṃ tasya khādhvani 10

Tr. If the breath flows through the mouth and not through the nose, it is apprehended that such a person heads towards death. 10.

सूर्ये सप्तमराशिस्थे जन्मर्क्षे च निशाकरे[8] ।
पौष्णः[9] स कालो नेष्टव्यो यदा याम्ये रविर्वहेत् ॥ ११ ॥

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1. तस्यार्युर्नश्यत्यःब्दत्रयैण –b. 2. त्रहोरात्रं –b. 3. आद्येकवर्षे —b. 4. दशाहानि –b. 5. संकान्ति –b. 6. वर्तमद्वयं –b. 7. द्धमन् —b. 8. विनाशाकरे –b. 9. पौष्यः —a.

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sūrye saptamarāśisthe janmarkṣe ca niśākare ।
pauṣṇaḥ sa kālo neṣṭavyo yadā yāmye ravirvahet ॥ 11 ॥

Tr. When the sun is passing through the seventh sign of the zodiac and the moon is in the birth zodiac, when there is *revatī* constellation and the *prāṇa* moves through the right nostril, it is not a favourable time. 11.

अकस्मात्तस्य तत्काले मृत्युः सन्निहितो भवेत्[1] ।
चिन्तनीयः प्रयत्नेन स कालो मृत्युभीरुणा ॥ १२ ॥

akasmāttasya tatkāle mṛtyuḥ sannihito bhavet ।
cintanīyaḥ prayatnena sa kālo mṛtybhīruṇā ॥ 12 ॥

Tr. Such a person faces death suddenly at that very time. One who is scared of death should carefully learn about (approaching) death. 12.

अकस्माद्वीक्षते[2] यस्तु पुरुषं कृष्णपिंगलम्[3] ।
तस्मिन्नेव क्षणे रूपं स जीवेद्[4] वत्सरद्वयम् ॥ १३ ॥

akasmādvīkṣate yastu puruṣaṃ kṛṣṇapiṅgalam ।
tasminneva kṣaṇe rūpaṃ sa jīved vatsaradvayam ॥ 13 ॥

Tr. One who suddenly sees the figure of a twany person lives only for two years. 13.

यस्य वीर्यं मलं मूत्रं क्षुतं[5] मूत्रं मलं तु वा ।
इहैकदा[6] चेत् पतते वर्ष[7] तस्यायुरीरितम् ॥ १४ ॥

yasya vīryaṃ malaṃ mūtraṃ kṣutaṃ mūtraṃ malaṃ tu vā ।
ihaikadā cet patate varṣaṃ tasyāyurīritam ॥ 14 ॥

Tr. One lives for one year if one passes out semen, faeces, urine and sneezing simulteneously. 14.

इन्द्र[8]वृन्दनिभं व्योम्नि नागवृन्दं[9] निरीक्षते[10] ।
इतस्ततः प्रचलितं षण्मासं तु जीवति ॥ १५ ॥

indravṛndanibhaṃ vyomni nāgavṛndaṃ nirīkṣate ।
itastataḥ pracalitaṃ ṣaṇmāsaṃ tu jīvati ॥ 15 ॥

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1. भवेवे –b. 2. द्वीक्ष्यते –b. 3. पिंगल –b. 4. संजीवेद् —b. 5. क्षत –b. 6. इहैकं दा –a. 7. वर्षे —b. 8. इन्दु –b. 9. वृन्द –b. 10. निरीक्ष्यते –b.

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Tr. One who sees the group of snakes in the sky like a rainbow, which moves a bit here and there, may live only for six moths. 15.

छाया प्रकम्पते यस्य देहबन्धेऽपि निश्चले ।
कृतान्तदूता बध्नन्ति चतुर्थे मासि तं नरम् ॥ १६ ॥

chāyā prakampate yasya dehabandhe'pi niścale ।
kṛtāntadūtā badhnanti caturthe māsi taṃ naram ॥ 16 ॥

Tr. When the shadow shakes even though the person remains steady, such a person may live only for four months. 16.

मतिर्भ्रश्ये[1]च्चलेद्वाणी धनुरैन्द्रं निरीक्षते ।
रात्रौ चन्द्रद्वयं चैव दिवा च द्वौ दिवाकरौ ॥ १७ ॥

matirbhraśyeccaledvāṇī dhanuraindraṃ nirīkṣate ।
rātrau candradvayaṃ caiva divā ca dvau divākarau ।17।

दिवा सतारका चन्द्रं रात्रौ व्योम वितारकम् ।
युगपच्च चतुर्दिक्षु[2] शाक्रं कोदण्डमण्डलम् ॥ १८ ॥

divā satārakā candraṃ rātrau vyoma vitārakam ।
yugapacca caturddikṣu śākraṃ kodaṇḍamaṇḍalam ।18।

भूधरे भूधराग्रे वा गन्धर्वनगरालयम् ।
दिवा पिशाचनृत्यं च ह्येते पञ्चत्वहेतवः ॥ १९ ॥

bhūdhare bhūdharāgre vā gandharvanagarālayam ।
divā piśācanṛtyaṃ ca hyete pañcatvahetavaḥ ॥ 19 ॥

सर्वेष्वेतेषु चिह्नेषु यद्येकमपि वीक्षते[3] ।
तदा मासावधि[4] मृत्युं प्रतीक्षेत न चाधिकम्[5] ॥ इति ॥ २० ॥

sarveṣveteṣu cihneṣu yadyekamapi vīkṣate ।
tadā māsāvadhi mṛtyuṃ pratīkṣeta na cādhikam ॥iti।20।

Tr. One whose mind and speech are shaky, sees a rainbow, two moons in the night or two suns in the day, moon along with the stars in the day or the night-sky without stars, simultaneously sees the rainbow in all the four directions, the

1. मतिभ्रश्ये —b. 2. युगपच्चचतुर्दिक्षु –b. 3. वीक्ष्यते –b. 4. मासावधिं –b. 5. मृत्युप्रतीदोतनवाधिकं –b.

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city of the demigods in the mountain or at the top of it, dancing of the demons (*piśāca*) in the day— if one sees anyone of these signs, one does not live for more than one month. 17-20.

अथ छायापुरुषलक्षणम् —

atha chāyāpuruṣalakṣaṇam—

Here follows the description of *chāyāpuruṣa* (examination of the shadow of a person)—

एकान्ते विजने विधाय तरणिं पृष्ठिस्थिरोऽलं निजाम्
छायां कण्ठतटे ततोऽम्बरतटं वीक्षेत शम्भुं ततः ॥
नूनं पश्यति दैशिको मनुजयेनाष्टोत्तरो यच्छतम्
कर्पूरप्रवरावदातवपुषं नानाकृतिं[1] सुन्दरम् ॥ २१ ॥

ekānte vijane vidhāya taraṇiṃ pṛṣṭhisthiro'laṃ nijām
chāyāṃ kaṇṭhataṭetato'mbaratataṃ vīkṣeta śambhuṃtataḥ ॥
nūnaṃ paśyati daiśiko manujayenāṣṭottaro yacchatam
karpūrapravarāvadātavapuṣaṃ nānākṛtiṃ sundaram ॥ 21 ॥

Tr. In a lonely place one should turn the back towards the sun. One should see one's own shadow from throat below and then he should visualize the same in the sky. One should chant the *mantra* as guided by the *guru* for hundred and eight times. Thus one indeed sees *śaṃbhu* and different beautiful forms as bright as camphor. 21.

मृत्युर्गुल्फपदोदरप्रतिहतौ वर्षन्तदर्धद्वयं
नष्टे दक्षकरे स्वबन्धुमरणं वामेऽगनाया मृत्ति-
जंघोनं न च[2] कन्धरो न मुरगाहानिः[3] ध्रुवं दक्षदोर्
मूर्धभौमशिरा[4] तु मासमरणं छायाविलोपे क्षणात् ॥ २२ ॥

mṛtyurgulphapadodarapratihatau varṣantadardhadvayaṃ
naṣṭe dakṣakare svabandhumaraṇaṃ vāme'ṅganāyā mṛtti-
jaṅghonaṃ na ca kandharo na muragāhāniḥ dhruvaṃ dakṣador
mūrdhabhaumaśirā tu māsamaraṇaṃ chāyāvilope kṣaṇāt ॥ 22 ॥

Tr. If one does not see heels, legs and abdomen in the shadow one faces death in one year, and if right hand is not seen one's relatives die in six months. If the left side is not visible one faces loss of wife. If thigh and shoulder are not seen one

1. नानीकृतं –b. 2. नव –b. 3. हानि –b. 4. मूर्धम्यांमऽशिरा –b.

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certainly dies. If the right hand, head and *bhaumaśirā* are not seen suddenly (in the shadow) one dies in a month. 22.

हन्यानिले[1] मासषट्केन मृत्युः कृष्णे[2] पीते त्रासरोगौ[3] भवेताम् ।
उद्योगः[4] स्याद् भूरिवर्णस्वरूपे छायापुंसो[5] लक्षणं प्रोक्तमेतत्[6] ॥ २३ ॥

hanyānile māsaṣaṭkena mṛtyuḥ
kṛṣṇe pīte trāsarogau bhavetām ॥
udyogaḥ syād bhūrivarṇasvarūpe
chāyāpuṃso lakṣaṇaṃ proktametat ॥ 23 ॥

Tr. If the *anila (prāṇa)* is waning, one faces death in six months. If a person turns black or yellow, fear and ailments arise. If a person turns into different colours, one faces troubles. This is the narration of signs of *chāyāpuruṣa*. 23.

मन्त्रस्तु –

mantrastu—

***mantra* for *chāyāpuruṣa*—**

ओं ह्रीं[7] परब्रह्मणे नमः ॥

oṃ hrīṃ parabrahmaṇe namaḥ.

इति छायापुरुषलक्षणम् ॥

iti chāyāpuruṣalakṣaṇam ॥

Here ends the narration of *chāyāpuruṣa*.

हठविद्या परं गोप्या योगिना सिद्धिमिच्छता ।
भवेद्वीर्यवती गुप्ता निर्वीर्या तु प्रकाशिता ॥ इति ॥ २४ ॥

haṭhavidyā paraṃ gopyā yoginā siddhimicchatā ।
bhavedvīryavatī guptā nirvīryā tu prakāśitā ॥ iti ॥ 24 ॥

Tr. The science of *haṭha* is to be carefully kept secret if one desires to gain success. If well protected, the *vidyā* (science) yields good results, if not, it becomes futile. 24.

विस्तरस्तु मत्कृतयोगहृदये द्रष्टव्य इति दिक् ॥

vistarastu matkṛtayogahṛdaye draṣṭavya iti dik ॥

For a detail account one may consult *yogahṛdaya* authored by me.

1. इत्यांनीले –b. 2. कृदमे –b. 3. न्नासरोगौ –b. 4. उद्यागः —b. 5. छायार्युसो –b. 6. प्रोक्तमेतत्तु –b. 7. ह्री –b.

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सुन्दरस्य कृतिः सैषा हठहृत्तत्व[1]कौमुदी ॥
श्रीनृसिंहात्मादिनाथप्रीत्यै भूयाद्धठप्रसूः ॥ २५ ॥

sundarasya kṛtiḥ saiṣā haṭhahṛttatvakaumudī ।
śrīnṛsiṃhātmādināthaprītyai bhūyāddhaṭhaprasūḥ ॥25॥

Tr. *haṭhahṛttatvakaumudī* is the composition of *sundaradeva* which may please *śrīnṛsiṃha* and *ādinātha* and which may promote the science of *haṭha*. 25.

॥ इति श्रीकाश्यपगोत्रपणित्र-
देणणंशा[2]णतंसकाशिस्थद्विजणर-
णिश्णनाथदेणात्मजगोणिन्ददेण-
सुतसुन्दरदेण[3]णिरचितायां हठतत्णकौमुद्यां[4]
कालणञ्चनोद्योतः ॥

॥ iti śrīkāśyapagotra-pavitra-devavaṃśāvataṃsa-kāśistha-dvijavara-viśvanāthadevātmaja-govindadeva-suta-sundaradeva-viracitāyāṃ haṭhatatvakaumudyāṃ kālavañcanodyotaḥ ॥

Here ends the chaper on the signs of approaching death in *haṭhatatvakaumudī* composed by *sundaradeva*, the son of *govindadeva*, the grand son of *viśvanāthadeva* who was a respected *brāhmaṇa* descendent of a virtuous *brāhmaṇa* of *deva* dynasty belonging to *śrīkāśyapa* clan resident of *kāśi*. 9.

॥ इति राजयोगोल्लासः नणमः ॥ ९ ॥

॥ iti rājayogollāsaḥ navamaḥ ॥ 9 ॥

1. हठह्यतत्व –b. 2. देक्यंशा –b. 3. देववैद्य –b. 4. हठहृतत्वकौमुद्यां –b.

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Here ends the ninth *ullāsa* named *rājayoga*.

॥ समाप्तेयं[1] हठतत्वकौमुदी[2] ॥

॥ samāpteyaṃ haṭhatatvakaumudī ॥

Here ends *haṭhatatvakaumudī*.

॥ ॥ शुभं भवेत्[3] ॥ ॥

॥ ॥ śubhaṃ bhavet ॥ ॥

May it be auspicious.

॥ ॥ श्रीसंवत् १९४६[4] ॥ ॥

॥ ॥ śrīsamvat ॥ ॥

śrīsaṃvat 1946.

***

1. समाप्तोयं –b. 2. हठहृतत्वकौमुदी –b. 3. अनुपलब्धपाठः —b. 4. संवत् १९३४ –b.

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Glossary

A

abja—synonym for *padmāsana*, lotus posture.

adharā— a state when *prāṇa* is held for a couple of *palas*.

ādhāra— vital points which are sixteen in number like *mūlādhāra* etc.

adhimātratama sādhaka—a *yoga* practitioner who excels in all the *yoga* practices.

adhyāropa— superimposition (a Vedantic term).

ādimāyā— a synonym for *śāmbhavī*.

ādiśakti—the primal energy, the unmanifest cause of creation.

agni—the bodily fire said to be in the form of *pitta* (bile).

aihikasukha— worldly pleasure.

ajagranthi— a synonym for *brahmagranthi*.

ajapāgāyatrī— the *mantra* of `*haṃsa*' which an embodied soul continuously chants naturally in the course of exhalation and inhalation.

akṣa—the sense organs.

aliṅga—a synonym for *puruṣa*.

amanaska—the state of consciousness which transcends mind.

āmarasa—undigested food residue in the body which is toxic in nature.

ambumaṇḍala—stands for the nasal half-syllable `*m*'.

amṛta—ambrosia oozing from the moon.

āmuṣmikasukha—spiritual Bliss which occurs on transcending the material world.

anilanirodhana—practice of *prāṇāyāma*.

anuśravika—scriptures which are received through hearing.

apakva—one who is bereft of *yoga*. One who has not undergone penance which symbolizes the fire of *yoga*.

apavāda—exception, exclusion.

ardhacandra—a synonym for *svādhiṣṭhāna*.

arkamukha—mouth of the sun that is the opening of the right nostril.

ārūḍha—one who is accomplished in the path of

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yoga.

ārūḍhayoga—a *yogī* who hears *nāda* and the mind is internally absorbed.

asaṃsakti—the fifth state of *jñānabhūmi*.

asu—*prāṇa*.

āśuśukṣaṇi— *śiva* facing north.

ātmasvarūpa—the pure state of the Self.

atikrāntabhāvanī— a stage where in one faces the obstacles.

atimātrā— extra *mātrā* (measure of time) which are four in number as narrated by the ancient sages.

avidyā— ignorance which is the only cause of birth, rebirth and suffering.

aviśeṣa—five *tanmātrās* and *ahaṅkāra*.

āyāma—practice of *prāṇāyāma*.

B

bāla— *śiva* facing the east is called as *bāla*.

bālākṣā— name of a *siddha* who resides at *svādhiṣṭhāna cakra*.

bhāvanā— feeling, attitude, emotion.

bhūtajaya—control over the *bhūtas* (elements).

bīja- *bindu* in the male body and *rajas* in the female body which represents the Absolute Principle. It also means semen which is considered to be the embodiment of *śiva* in the human body, which represents moon.

bījabhāva—foundation in the practice of *yoga* in the form of practice of *yama* and *niyama*.

bindujaya—success in making the *bindu* stable in the body.

brahmabodha—attainment of *brahma*-hood.

brahmadhamanī— a synonym for *suṣumṇā*.

brahmadvāra—the opening of *brahmarandhra*.

brahmagranthi—this is a knot responsible for creation located below the navel.

brāhmamuhūrta—early morning, two hours before the sunrise.

brahmapura—the abode of *brahma*.

brahmasuṣira—an aperture in the head.

brahmasūtra—a

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synonym for *suṣumṇā*.

brahmasvarūpa—the state of *brahma*-hood.

C

cakravāla — a synonym for *iḍā* and *piṅgalā*.

cakrī— an epithet of *viṣṇu*. A synonym for *kuṇḍalinī*.

candra—the moon located at the left side of the body.

candrapraveśa— flow of *prāṇa* thorough the left nostril.

cāraṇā— *cāraṇā* stands for a technique wherein one makes rapid movements of the limbs. There are ten inent *cāraṇās*, others are called *jaghanya*—the subordinate ones.

chagalaṇḍa— *śiva* facing left.

cicchakti—the basic energy in the form of consciousness.

cintāmaṇī — wishfulfilling stone which is equated with the practice of *saṃyama*.

cittaprasāda — pacification of the mind.

D

daṇḍa—a stick, a symbol of control gained over the sense organs..

daṇḍadhāraṇā— one closes *iḍā* and *piṅgalā* by contracting the throat and moves the *prāṇa* through *suṣumṇā*. This is called *daṇḍadhāraṇa*.

daṇḍasthiratva— stability of the spine.

devayāna — the *piṅgalā nāḍī*.

dhāraṇā— repeated attempt to concentrate on one object.

dharmamegha—the state of *samādhi* which a *yogī* enjoys while living.

dhātusaṃkṣobha— aggravation of the bodily constituents.

dhyāna—absorption only in one thought.

druhiṇanilaya— abode of *brahma*.

dūragati—ability to travel to distant places.

dūraśruti — clairaudience

dviraṇḍa—a *siddha* by this name who resides at the *ādhāracakra*.

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E

ekāntavāsa—living alone in a desolate place.

ekastambha—a stamp, a support. Here it stands for the embodied soul in the human body.

G

gaganadvāra—doorway to *brahmarandhra.*

garbhajñāna—knowledge of the process of evolution of life.

ghaṇṭikā— uvula.

guṭikāsiddhi—the process of alchemy which solidifies mercury.

H

haṃsapada—also known as *nirvāṇaśakti* located at the core of *brahmarandhra.*

haṃsasvarūpa—the pure state of the Self in the form of *haṃsa.*

hṛdgranthi—the heart.

I

indu—moon said to be flowing through the spinal column.

īśvara-praṇīdhāna—surrendering all the results of action to God.

īśvarī— the origin of all the *nāḍīs* which remains coiled. *kuṇḍalinī.*

ibhajihvā— a synonym for *hastijihvā.*

J

jāragranthi—a synonym for *brahmagranthi.*

jaṭharāgni—gastric fire located two digits above perineum and two digits below the genital. It is red and triangular in shape.

jīvanmukta—a state of liberation while living.

jīvaśakti—a synonym for *kuṇḍalinī.*

jñānaśakti—the power of knowledge.

K

kāla—duration of time which determines a *mātrā.*

kāladaṇḍa—whip of time (death).

kālāgnimūla—the center of the eyebrows.

kālajaya—control over *kāla* (time—death).

kālakūṭa—the deadliest of the poisons.

kālī— the *tāntrika*

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Goddess of destruction who is considered the *jīvaśakti* i.e. life force.

kāpālika—a clan of *haṭha*-practitioners shooting out of the tradition of *khaṇḍamata*.

kolhāṭika—a group of people which earn a livelihood by performing small physical feats on the street.

kāma—fire, desire. Desire also is named *śikhī* which has flame like fire.

kāmacāritā—ability to move freely.

kāmadhenu—a mythological wish-fulfilling cow.

kāmākṣā—a synonym for *yoni* (perineum).

kāmarāja—*kāmabīja* which is *klīṃ*.

kandayoni—location of *kanda* which is like the egg of a bird placed above the organ of generation.

kapālakuhara—the cavity in the forehead.

kapilāṅgī—a synonym for *suṣumṇā*.

karaṇa—a synonym for *mudrās*. A synonym for practice of *mudrā*.

karmāra—wheel of *karma*.

karmanāśa—annihilation of *karma*.

karmatrikūṭa—three types of *karma*, namely, *sañcita*, *prārabdha* and *kriyamāṇa*.

karijihvikā—a synonym for *hastijihvikā*.

kaulakīśakti—a synonym for *kuṇḍalinī*.

kāyasiddhi—accomplishment of a fortified body.

kedāra—the confluence that is the center of the eyebrows.

khaga—that which flies in the sky, a bird, *prāṇa*.

khaṇḍamata—a clan of *haṭha*-practitioners.

khecarāvasatha—*khecara* means *hakāra*, *āvasatha* is *īśvara*.

khecarībīja—*bījamantra* of *khecarī* which are *hrīṃ* etc.

kramābhyāsa—sequential practice.

kriyāyoga—worship of *īśvara*- God.

kriyāśakti—the power of action.

L

lakṣya—visualization. According to

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advayatārakopaniṣad there are three *lakṣyas*, namely, *antar, bāhya* and *madhya.*

liṅgamātra — it comprises *prakṛti* and *buddhi.*

M

madhumatī — an auspicious stage which follows the seven *prāntabhūmis* wherein a *siddha* experiences self-realization.

madhyamārga — the middle channel i.e. *suṣumṇā.*

mahākāla — *śiva* facing upwards is called *mahākāla.*

mahāliṅga — the great *liṅga* which resides at the *yoni* – perineum.

mahāmātrā — *a, u* and *m* as considered by the ancients.

mahānandapada — the state of Absolute Bliss.

mahāvidyā — the immovable technique of *khecarī.*

mahāvrata — a vow not to kill any species, in any place, or in any season.

marmasthāna — vital point.

maraṇasadṛśabhāva — a death-like state that supervenes *mahāmudrā.*

mātrā — measure of time which is nine-fold.

māyā — illusion, the very cause of creation.

meru — final stage of *kumbhaka* which may be equated with *kevalakumbhaka.* Spine.

mitāhāra — consumption of unctuous food, keeping one-fourth of the stomach empty.

mitokti — moderate use of speech.

mohinī — the enchanter – goddess *kālī* is so called.

mṛdusādhaka — a *yoga* practitioner of mediocre quality who practices *manuyoga* (rituals).

mṛtāvasthā — a state of pure consciousness wherein one experiences a death-like condition.

mṛtyu — death, when *prāṇa* ceases its movements in the body.

mūlabila — the cavity of *brahmarandhra.*

mumukṣu — one who is keenly devoted to the path of liberation.

muktibhāg — one

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who qualifies for liberation.

N

nābhikanda—it resembles a bulbous root placed nine digits above the *ādhāracakra*.

nābhimūla—root of the navel where *bindu* is located and wherefrom *nāda* originates.

navadvāra—nine doors, nine openings in the human body like nostrils, ears etc.

niḥśvāsa—exhalation.

nirālamba—supportless.

nirguṇadhyāna—absorption without a *mantra* is *nirguṇadhyāna*.

nirvāṇakalā—located at *brahmarandhra*.

nirvāṇaśakti—it is located at the core of *brahmarandhra*.

nirvāṇapada—the state of liberation.

niyama—according to the *munis* there are ten *niyamas* viz. belief in God, listening to scriptural doctrines and saints, generosity, modesty, *japa* (chanting) and noble intention etc.

P

padārthābhāvinī—the sixth stage of *jñānabhūmi*.

padmayoni—an epithet of *viṣṇu*.

pakva—one who has undergone the penance of *yoga*. A *sādhaka* who has seasoned in the fire of *yoga*.

pañcabhūtādhidevatā—the five deities presiding in *citrānāḍī* are *brahmā, janārdana, rudra, īśvara* and *sadāśiva*.

pañcādhidaivata—five residing deities of the human body.

pañcamukha—one who has five faces, an epithet of *śiva*.

pañcāsya—one who has five faces, an epithet of *śiva*.

pañcatā—death of the body when *prāṇa* departs it.

pathya—suitable, recommended and wholesome food for a practitioner of *yoga* in the initial phase considering the factors of place and time (season).

paramahaṃsa—one who holds the Supreme

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discriminatory knowledge in the form of a *daṇḍa* (stick).

paramapada—the abode of *brahma* which is the aim of a *yogī*.

parānanda—the state of Absolute Bliss.

parapura—another place, the transcendental existence.

paścimapatha—the posterior path that is *suṣumṇā nāḍī*.

pātāla—worlds underneath.

pāvaka—*agni*—the bodily fire which performs ten types of functions in the body.

pinākī—*śiva* facing backwards is called *pinākī*.

piṇḍatatva—the real self, the eternal principle residing in the corporeal frame.

pīṭha—a synonym for *āsana*.

pīṭhastha—one who has mastered the *āsanas*.

pitṛyāna—*iḍānāḍī*.

prakṛti—a state of equilibrium of *satva*, *rajas* and *tamas*.

pralaya—the process of dissolution of the world.

praṇava—the *mantra om*.

prāntabhūmi—level of *yogic* attainment.

prāṇī—a living creature having *prāṇa* moving in and out.

prātibha—intuitional knowledge.

pratyāhāra—withdrawal of the senses from their respective objects.

pratyaya—cognition, function of the senses and the mind faculty.

pudgala—the human body.

puṃpiṇḍa—the corporeal body of a human being.

puṣkarāgrayoni—an epithet of Lord *nārāyaṇa*.

R

rājadanta—the frontal teeth.

rajas—menstrual discharge called *śakti* which represents sun in the human body.

rasa—mercury, plasma that is the immediate product of the digested food which forms the first of the seven bodily constituents.

S

ṣaḍūrmi—distresses which are six—like sorrow,

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infatuation, old age, (premature) death, hunger and thirst.

sagarbhakāyāma—*sagarbha-prāṇāyāma* which is practised along with repetition of *om*.

saguṇadhyāna—meditation on several objects. Absorption in one *mantra* in *saguṇa*.

sahaja—the state of *samādhi*. The state of Self-realization which is the natural state.

śakti—powers like *ḍākinī* etc. which resides in the human body.

samādhi—absorption of *prāṇa* with *citta* (mind).

saṃvitti—consciousness.

saṃjñādvaya—duality.

sampradāya—a particular tradition of *yoga*.

saṅketavid—an adept in the secret science of *saṅketa*.

satva—the *satvaguṇa*, light. One of the three *guṇas* which brings light and illumination.

satvāpatti—the fourth stage of *jñānabhūmi*.

śeṣa—the mythological snake on whose head the earth is supposed to be resting.

siddhāntaśravaṇa—listening to the discourses regarding the scriptures.

śītagu—moon.

somakalājala—flow of ambrosia that oozes from the moon placed at the aperture above the uvula.

śmaśāna—crematorium, void that is *brahmarandhra*.

somāmṛta—ambrosia that flows from the moon.

śrāvaṇa—intuitional ability of hearing.

śubhecchā—the first stage of *jñānabbūmi*.

sumeru—the spinal column.

sūrya—the sun that resides in the human body.

sūryapraveśa—entry of *prāṇa* through the right nostril.

suvāṇī—a synonym for *sarasvatī*.

svādhyāya—recitation of *praṇava* etc.

śvāsasaṃrodhana—control of breath, practice of *prāṇāyāma*.

śyāmā—Goddess *kālī*

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who is black.

T

tanumānasa—the third stage of *jñānabhūmi.*

tapas—austerity like *kṛcchracāndrāyaṇa* and the like.

tāra—a synonym for *praṇava*—*om.*

tatva—the Self. The mind.

taraṇi—a synonym for *piṅgalā.*

tīrtha—a preceptor, a *guru.*

tripurābālā—Goddess *tripureśvarī.*

turyagā—the seventh stage of *jñānabhūmi.*

U

ucchvāsa—exhalation.

udgītha—a synonym for *om.*

udghāta—strike of the *prāṇa* at the head in the practice of *prāṇāyāma.*

unmanī—the highest mindless or transcendental state of *samādhi.*

upādhirakta—with the attributes.

upasarga—obstacles in the path of *yoga.*

utpannāvasthā—the initial state of spiritual evolution occurring through *yoga.*

utpannayoga—a *yogī* who does not hear *nāda* and the mind is not internally absorbed.

uttamādhāraṇā—*nabhodhāraṇā.*

V

vāgbhavabīja—the *bīja mantra aiṃ.*

vajradaṇḍa—spine.

vālā—death.

vaikṛta—a practice or process which has gone astray.

vairāśā—a *synonym* for *payasvinī.*

varṇāśramakarma—prescribed duties according to ones *varṇa* (caste) and *āśrama.*

vaśī—one who has gained control over the senses.

vetaṇḍajihvā—a synonym for *hastijihvā.*

vicāraṇā—the second stage of *jñānabhūmi,*

videhasiddhi—transcendence of the body while remaining alive.

vijñāna—Self-realization.

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vikāra—distraction of the senses.

viśeṣa—the five *mahābhūtas*, five *karmendriyas* (senses) and mind.

vyoma—*brahmarandhra*, internal space which is to be visualized. They are supposed to be five in number according to *maṇḍalabrāhaṇopaniṣad*, namely, *ākāśa*, *parākāśa*, *mahākāśa*, *sūryākāśa* and *paramākāśa*.

vyutthāna—the process of evolution attained through *yogic* practices.

vyutthānakāla—the process of progressive abstraction of the mind.

Y

yama—*yamas* are said to be ten according to *yājñavalkya* which are—non-violence, truth, celibacy, straightforwardness, forgiveness, non-stealing, cleanliness, fortitude, compassion and moderate diet.

yoganāḍī— a synonym for *suṣumṇā*.

yoganiṣpatti—the state of culmination in *yoga*.

yogavāhi—a very effective medium or vehicle.

yukti—method or technique of various practices.

***

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The Lonavla Yoga Institute (India)
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www.lonavalayoga.org

The Lonavla Yoga Institute (India) was founded in May 1996 by **Dr. M. L. Gharote** who was a student and collaborator of **Swami Kuvalayananda**, Founder of Kaivalyadhama Yoga Institute and a Pioneer of Scientific Yoga.

Activities of The Lonavla Yoga Institute (India)

1. To conduct or help conducting research in the field of pure and applied Yoga.
2. To edit or get edited text books on Yoga with notes and translations and publish them.
3. To prepare and publish catalogues, digests, indices or glossaries of Yogic texts and subjects allied to Yoga with a view to help critical studies of Yogic texts.
4. To publish Newsletter "Yoga Pradipa".
5. To organize seminars and conduct courses in Yoga and provide facilities for training individuals or groups of individuals in India or abroad.
6. To establish contacts and co-operate with the individuals and associations or organizations working in the field of Yoga in different aspects.
7. To give adequate guidance to the individuals and groups in the Yogic therapeutic matters.

Projects at hand

i. Publication of Yoga texts with translations in different languages.
ii. Catalogue of Yoga Manuscripts.
iii. Organization of Yoga Therapy Courses in different places with the help of affiliated or related Associations and Institutions.
iv. Organization of Yoga workshops.

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Publications

Within a short period of its existence the Institute has published the following books:

1. **Glossary of Yoga Texts**— Dr. M. L. Gharote.
2. **Swami Kuvalayananda—A Pioneer of Scientific Yoga and Physical Education**—Dr. M. L. Gharote and Dr. Manmath M. Gharote.
3. **Yogic Techniques**—Dr. M. L. Gharote.
4. **Hatha Pradipika Vrtti by Bhojatmaja (Marathi)**—Ed. Dr. M. L. Gharote.
5. **Kumbhaka Paddhati or Science of Pranayama**—Ed. Dr. M. L. Gharote & Parimal Devnath.
6. **Hathapradipika (10 chapters) with the Commentary Yogaprakasika by Balakrishna**—Second Revised Edition—Ed. Dr. M. L. Gharote & Parimal Devnath.
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21. **Pranayama - Shwasache Shastra** —Ed. Dr. M. L. Gharote
22. **Maṇḍalabrāhmaṇopaniṣad and Nādabindūpaniṣad** -- Dr. Manmath M. Gharote, Dr. Parimal Devnath, Dr. V. K. Jha.

Future Publications

The Institute is working on the following texts and soon they will be published.

i. **Critical Edition of Two Select Yogopanishads.**
ii. **Natha Vakya.**
iii. **Critical edition of Goraksha Shataka.**
iv. **Concordance of Asanas and Pranayama.**
v. **Akulagama Tantra.**
vi. **Yogic Anatomy and Physiology.**
viii. **Notices of Manuscripts on Hathayoga.**

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The text of 'Haṭhatatvakaumudī' is a vast compendium on Haṭha system of Yoga practice and philosophy critically edited and published for the first time. The text is authored by Sundaradeva. Through this work of the author we come to know that he acquired unstinted mastery over ancient Indian literature on Yoga and allied sciences. There are ample number of quotations and citations taken from authoritative scriptures which are presented to substantiate validity and authenticity of every Yogic concept and practice. This certainly serves the purpose of propagating the very cause of Yoga on the traditional lines. This work of Sundaradeva poses as extensive and impressive as that of an encyclopedia of Haṭhayoga.

Almost all the topics of Haṭha Yoga like Asana, Prāṇāyāma upto Nādānusandhāna in addition to concept of Chāyāpuruṣa etc. are described in the minutest of details. There are several unique practices such as Cāraṇā, Utkrānti Prāṇāyāma, many varieties of Nāḍīśuddhi and the like which are in aid to standard Haṭha practices which are described for the first time in this text. However, one of the many noteworthy contributions of the author of this book lies in his successful effort in presenting a synthetic view of both principle and practice of two seemingly diverse systems of Yoga – Haṭha and Pātañjala and also various diverse traditions of Yoga such as Bhakti, Laya, Nāda, Sparśa etc. We have not as yet come across such an effort made in any other published Yogic literature.

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